



T H E
W O R K S

Of that Eminent Servant of CHRIST,

Mr. John Bunyan,

L A T E
MINISTER of the GOSPEL,

A N D

Pastor of the Congregation at *Bedford*.

B E I N G

Several Discourses upon Various Divine Subjects.

V O L U M E II.

Revised by the Rev. Mr. SAMUEL WILSON.



L O N D O N:

Printed by J. Hart, in Bartholomew-Close: And Sold by E. Gardner in Coleman-street, J. Marshall, at the Bible in Gracechurch-street: J. and J. Marshall, at the Bible in Newgate-street: A. Ward, at the King's-Arms in Little Britain: J. Clarke, at the Golden-Ball in Duck-lane; and J. Oswald, at the Rose and Crown, in the Poultry.

M DCC XXXVII.

WB 167/1711

75 F'halbpag.

2

WORKS

OF THE

MINISTER

OF THE GOSPEL

PASTOR OF THE CONGREGATION AT BEDFORD



SEVERAL DISCOURSES UPON VARIOUS DIVINE SUBJECTS.

REVISED BY THE AUTHOR.



Printed by J. Johnson, in Pall-mall, London.

MDCCLXXVII

T H E C O N T E N T S.

1. **G**RACE Abounding to the Chief of Sinners: In a faithful Account of the Life and Death of Mr. John Bunyan: Or, A brief Relation of the exceeding Mercy of God in Christ to him. Namely, in his taking him out of the Dunghil, and converting of him to the Faith of his blessed Son Jesus Christ. Here is also particularly shew'd, What Sight of, and what Trouble he had for Sin, and also what various Temptations he hath met with; and how God hath carried him thro' them, Pag. 1
2. A Confession of my Faith, and a Reason of my Practice: Or, With who, and who not I can hold Church-Fellowship, or the Communion of Saints. Shewing, by divers Arguments, that tho' I dare not communicate with the open profane, yet I can with those visible Saints that differ about Water-Baptism. Wherein is also discoursed, whether that be the entering ordinance into Fellowship, or no, 47
3. Differences in Judgment about Water-Baptism, no Bar to Communion: Or, To Communicate with Saints, as Saints, proved lawful. In answer to a Book written by the Baptists, and published by Mr. T. P. and Mr. W. K. entituled, Some serious Reflections on that Part of Mr. Bunyan's Confession of Faith, touching Church-Communion with unbaptized Believers. Wherein their Objections and Arguments are answered, and the Doctrine of Communion still asserted and vindicated. Here is also Mr. Henry Jesse's Judgment in the Case, fully declaring the Doctrine I have asserted, 71
4. Peaceable Principles and true: Or, A brief Answer to Mr. Danvers and Mr. Paul's Books against my Confession of Faith, and Differences in Judgment about Baptism no Bar to Communion. Wherein their scriptureless Notions are overthrow'n, and my peaceable Principles still maintained, 102
5. The Doctrine of the Law and Grace unfolded: Or, A Discourse touching the Law and Grace. The Nature of the one, and the Nature of the other: Shewing what they are, as they are the two Covenants: And likewise, who they be, and what their Conditions are, that are under either of these two Covenants. Wherein for the better Understanding of the Reader, there are several Questions answered, touching the Law and Grace, very easy to be read, and as easy to be understood, by those that are the Sons of Wisdom, the Children of the Second Covenant, 113
6. The Pilgrim's Progress: From this World to that which is to come: Delivered under the Similitude of a Dream. Wherein is discover'd, The Manner of his Setting Out, his dangerous Journey, and safe Arrival at the desired Country, part I. 199
7. Ibid. part II. 258
8. The Jerusalem Sinner Saved: Or, Good News for the Vilest of Men: Being an Help for Despairing Souls: Shewing that Jesus Christ would have Mercy in the first place offered to the Biggest Sinners. To which is added, An Answer to those grand Objections that lie in the Way of them that would believe: For the Comfort of those that fear they have sinned against the Holy Ghost, 314
9. The Heavenly Footman: Or, a Description of the Man that gets to Heaven. Together with the Way he runs in, the Marks he goes by: Also some Directions how to run so as to obtain, 351
10. Solomon's Temple Spiritualiz'd: Or, Gospel-Light fetcht out of the Temple at Jerusalem, To let us more easily into the Glory of the New-Testament-Truths, 367
11. The acceptable Sacrifice: Or, The Excellency of a Broken Heart: Shewing the Nature, Signs, and proper Effects of a Contrite Spirit, 416

C O N T E N T S.

12. *Sighs from Hell: Or, The Groans of a damned Soul: Discovering from the 6th of Luke, the lamentable Estate of the Damned. And may fitly serve as a Warning-Word to Sinners, both old and young, by Faith in Jesus Christ, to avoid the same place of torment. With a Discovery of the Usefulness of the Scriptures, as our safe Conduct for avoiding the Torments of Hell,* 451
13. *The Holy War, made by Shaddai upon Diabolus, for the regaining the Metropolis of the World. Or, The Losing and Taking of the Town of Mansoul,* 503
14. *Come and Welcome to Jesus Christ: Or, A plain and profitable Discourse on John vi. 37. Shewing the Cause, Truth, and Manner of the Coming of a Sinner to Jesus Christ; with his happy Reception, and blessed Entertainment,* 606
15. *A Discourse upon the Pharisee and Publican. Wherein several weighty Things are handled: As the Nature of Prayer, and of Obedience to the Law: Together with the Way and Method of God's Free Grace in pardoning penitent Sinners; by imputing Christ's Righteousness to them,* 669
16. *The Life and Death of Mr. Badman, presented to the World in a familiar Dialogue between Mr. Wiseman and Mr. Attentive,* 728
17. *The Barren Fig-Tree: Or, The Doom and Downfal of the fruitless Professor. Shewing that the Day of Grace may be past with him long before his Life is ended. The Signs also by which such miserable Mortals may be known,* 800
18. *An Exhortation to Peace and Unity,* 825
19. *Mr. Bunyan's last Sermon: Preached July 1688.* 837
20. *One Thing is Needful: Or, Serious Meditations upon the Four last Things, Death, Judgment, Heaven and Hell,* 840
21. *Ebal and Gerizzim: Or, The Blessing and the Curse. Being a short Exhortation to Sinners, by the Mercy and Severity of God,* 849
22. *Prison Meditations, directed to the Hearts of suffering Saints and reigning Sinners,* 858



G R A C E



GRACE Abounding to the Chief of Sinners:

I N

A Faithful Account of the Life and Death of
JOHN BUNYAN:

O R,

A brief Relation of the exceeding Mercy of God
in Christ to him.

N A M E L Y,

In his taking him out of the Dunghil, and Converting of him to the
Faith of his Blessed Son JESUS CHRIST.

Here is also particularly shewed,

What Sight of, and what Trouble he had for Sin, and also what various
Temptations he hath met with; and how God hath carried him thro' them.

Corrected and much enlarged by the Author, for the benefit of the tempted and dejected Christian.

Come and hear all ye that fear God, and I will declare what he hath done for my Soul, Ps. 66. 16.

A P R E F A C E, Or, Brief Account of the publishing this Work.

Written by the Author thereof, and dedicated to those whom God hath
counted him worthy to beget to Faith, by his Ministry in the Word.



CHILDREN, Grace be with you, Amen. I being taken from you in
Presence, and so tied up that I cannot perform that Duty, that from God
doth lye upon me to youward, for your farther edifying and building up
in Faith and Holiness, &c. yet that you may see my Soul hath fatherly
Care and Desire after your spiritual and everlasting Welfare, I now once
again, as before, from the Top of Shenir and Hermon, so now from the
Lions Dens, and from the Mountains of the Leopards, (Song 4. 8.)
do look yet after you all, greatly longing to see your safe Arrival into THE desired Haven.

N^o. I.

B

I thank

I thank God upon every Remembrance of you; and rejoyce, even while I stick between the Teeth of the Lions in the Wilderness, that the Grace, and Mercy, and Knowledge of Christ our Saviour, which God hath bestowed upon you, with Abundance of Faith and Love; your Hungrings and Thirstings after farther Acquaintance with the Father, in the Son; your Tenderneſs of Heart, your Trembling at Sin, your sober and holy Deportment alſo, before both God and Men, is a great Refreſhment to me; for you are my Glory and Joy, 1 Theſſ. 2. 20.

I have ſent you here incloſed, a Drop of that Honey that I have taken out of the carcaſe of a Lion, Judg. 14. 5, 6, 7, 8. I have eaten thereof myſelf, and am much refreſhed thereby. (Temptations, when we meet them at firſt, are as the Lion that roared upon Sampſon; but if we overcome them, the next time we ſee them, we ſhall find a Neſt of Honey within them.) The Philiftines underſtood me not. It is ſomething, a Relation of the Work of God upon my Soul, even from the very firſt till now, wherein you may perceive my Caſtings down, and Riſings up; for he woundeth, and his Hands make whole. It is written in the Scripture, Iſa. 38. 19. The Father to the Children ſhall make known the Truth of God. Yea, it was for this Reason I lay ſo long at Sinai, Lev. 4. 10, 11. to ſee the Fire, and the Cloud, and the Darkneſs, that I might fear the Lord all the Days of my Life upon Earth, and tell of his wondrous Works to my Children, Pſal. 78. 3, 4, 5.

Mofes, Numb. 33. 1, 2. writ of the journeyings of the Children of Iſrael, from Egypt to the Land of Canaan; and commanded alſo, that they did remember their forty Years Travel in the Wilderness. Thou ſhalt remember all the Ways which the Lord thy God leads thee theſe forty Years in the Wilderness, to humble thee, and to prove thee, and to know what was in thine Heart, whether thou wouldſt keep his Commandments, or no, Deut. 8. 2, 3. Wherefore this I have endeavoured to do; and not only ſo, but to publiſh it alſo; that, if God will, others may be put in remembrance of what he hath done for their Souls, by reading his Work upon me.

It is profitable for Chriſtians to be often calling to Mind the very Beginnings of Grace with their Souls. It is a Night to be much obſerved to the Lord, for bringing them out from the Land of Egypt. This is that Night of the Lord to be obſerved of all the Children of Iſrael in their Generations, Exod. 12. 42. My God, ſaith David, Pſal. 42. 6. my Soul is caſt down within me; but I will remember thee from the Land of Jordan, and of the Hermonites, from the Hill Mizar. He remembred alſo the Lion and the Bear, when he went to fight with the Giant of Gath, 1 Sam. 17. 36, 37.

It was Paul's accuſtomed manner, Acts 22. and that when tried for his Life, Acts 24. even to open before his Judges the manner of his Converſion: He would think of that Day, and that Hour, in which he firſt did meet with Grace; for he found it ſupported him. When God had brought the Children of Iſrael out of the Red Sea, far into the Wilderness, yet they muſt turn quite about thither again, to remember the drowning of their Enemies there, Numb. 14. 25. for though they ſang his Praise before, yet they ſoon forgot his Works, Pſal. 116. 11, 12.

In this Diſcourſe of mine, you may ſee much; much I ſay, of the Grace of God towards me: I thank God, I can count it much, for it was above my Sins and Satan's Temptations too. I can remember my Fears and Doubts, and ſad Months, with Comfort; they are as the Head of Goliath in my Hand: There was nothing to David like Goliath's Sword, even that Sword that ſhould have been ſheath'd in his Bowels; for the very Sight and Remembrance of that did preach forth God's Deliverance to him. Oh, the remembrance of my great Sins, of my great Temptations, and of my great Fear of periſhing for ever! They bring aſreſh into my Mind the Remembrance of my great Help, my great Supports from Heaven, and the great Grace that God extended to ſuch a Wretch as I.

My dear Children, call to mind the former Days, and Tears of ancient Times: Remember alſo your Songs in the Night, and commune with your own Heart, Pſal. 73. 5, 6, 7, 8, 9, 10, 11, 12. Yea, look diligently, and leave no Corner therein unſearch'd for that Treasure hid, even the Treasure of your firſt and ſecond Experience of the Grace of God towards you. Remember, I ſay, the Word that firſt laid hold upon you: Remember your Terrors of Conſcience, and Fear of Death and Hell: Remember alſo your Tears and Prayers to God: yea, how you ſighed under every Hedge of Mercy. Have you never an Hill Mizar to remember? Have you forgot the Cloſe, the Milk-houſe, the Stable, the Barn, and the like, where God did viſit your Souls? Remember alſo the Word, the Word, I ſay, upon which the Lord hath cauſed you to hope: If you have ſinned againſt Light, if you are tempted to Blaſphemy, if you are drowned in Deſpair, if you think God fights againſt you, or if Heaven is hid from your Eyes; remember it was thus with your Father, but out of them all the Lord delivered me.

I could have enlarg'd much in this my Diſcourſe, of my Temptations and Troubles for Sin; as alſo of the merciful Kindneſs and Working of God with my Soul: I could alſo have ſtepp'd into a Style much higher than this, in which I have here diſcourſed, and could have adorn'd all things more than here I have ſeem'd to do, but I dare not: God did not play in tempting of me; neither did I play, when I ſunk as into a bottomleſs Pit, when the Pangs of Hell caught hold upon me; wherefore I may not play in relating of them, but be plain and

and simple, and lay down the Thing as it was: He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewel.

My dear Children,
The Milk and Honey is beyond this Wilderness. God be merciful to you, and grant that you be not slothful to go in to possess the Land.

JOHN BUNYAN.

Grace Abounding to the Chief of Sinners, &c.

IN this my relation of the merciful Working of God upon my Soul, it will not be amiss, if, in the first place, I do, in a few Words, give you an Hint of my Pedigree, and manner of bringing up; that thereby the Goodness and Bounty of God towards me, may be the more advanced and magnified before the Sons of Men.

2. For my Descent then, it was, as is well known by many, of a low and inconsiderable Generation; my Father's House being of that Rank that is meanest, and most despised of all the Families in the Land. Wherefore I have not here, as others, to boast of noble Blood, or of any high born State, according to the Flesh; though, all things considered, I magnify the heavenly Majesty, for that by this Door he brought me into the World, to partake of the Grace and Life that is in Christ by the Gospel.

3. But notwithstanding the Meanness and Inconsiderableness of my Parents, it pleased God to put it into their Hearts, to put me to School, to learn me both to read and write; the which I also attained, according to the Rate of other poor Men's Children; tho', to my Shame I confess I did soon lose that I had learned, even almost utterly, and that long before the Lord did work his gracious Work of Conversion upon my Soul.

4. As for my own natural Life, for the time that I was without God in the World, it was indeed, according to the Course of this World, and the Spirit that now worketh in the Children of Disobedience, *Eph. 2. 2, 3.* It was my Delight to be taken captive by the Devil at his Will, *2 Tim. 2. 26.* being filled with all Unrighteousness: The which did also so strongly work, and put forth it self, both in my Heart and Life, and that from a Child, that I had but few Equals (especially considering my Years, which were tender, being but few) both for cursing, swearing, lying, and

blaspheming the holy Name of God.

5. Yea, so settled and rooted was I in these things, that they became as a second Nature to me; the which, as I have also with Soberness considered since, did so offend the Lord, that even in my Childhood he did scare and affrighten me with fearful Dreams, and did terrify me, with fearful Visions: For often, after I had spent this and the other day in Sin, I have in my Bed been greatly afflicted, while asleep, with the Apprehensions of Devils, and wicked Spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Also I should, at these Years, be greatly afflicted and troubled with the thoughts of the fearful Torments of Hell-fire; still fearing that it would be my lot to be found at last among those Devils and hellish Fiends, who are there bound down with the Chains of Bonds and Darkness, unto the Judgment of the Great Day.

7. These things, I say, when I was but a Child, but 9 or 10 years old, did so distress my Soul, that then, in the midst of my many Sports and childish Vanities, amidst my vain Companions, I was often much cast down, and afflicted in my Mind therewith, yet could I not let go my Sins: Yea, I was also then so overcome with despair of Life and Heaven, that I should often wish, either that there had been no Hell, or that I had been a Devil; supposing they were only Tormentors; that if it must needs be, that I went thither, I might be rather a Tormentor, than be tormented my self.

8. A while after these terrible Dreams did leave me, which also I soon forgot; for my Pleasures did quickly cut off the Remembrance of them, as if they had never been: Wherefore with more Greediness, according to the Strength of Nature, I did still let loose the Reins of my Lust, and delighted in all Transgressions against the Law of God: So that until I came to the State of Marriage, I was the very ring-leader

leader of all the Youth that kept me Company, in all manner of Vice and Ungodliness.

9. Yea, such Prevalency had the Lusts and Fruits of the flesh, in this poor Soul of mine, that had not a miracle of precious Grace prevented, I had not only perished by the stroke of Eternal Justice, but had also laid my self open, even to the stroke of those Laws, which bring some to Disgrace and open Shame before the Face of the World.

10. In these days the Thoughts of Religion were very grievous to me; I could neither endure it my self, nor that any other should: So that when I have seen some read in those books that concerned Christian Piety, 'twou'd be as it were a Prison to me. Then I said unto God, *Depart from me, for I desire not the knowledge of thy ways*, Job 21. 14, 15. I was now void of all good Consideration, Heaven and Hell were both out of Sight and Mind; and as for saving and damning, they were least in my Thoughts. *O Lord, thou knowest my Life, and my Ways were not hid from thee.*

11. But this I well remember, That tho' I could my self sin with the greatest Delight and Ease, and also take Pleasure in the Vileness of my Companions; yet, even then, if I had at any time seen wicked things, by those who professed Goodness, it would make my Spirit tremble. As once, above all the rest, when I was in the heighth of Vanity, yet hearing one to swear, that was reckoned for a religious Man, it had so great a stroke upon my Spirit, that it made my Heart ake.

12. But God did not utterly leave me, but followed me still, not with Convictions, but Judgments; yet such as were mixed with Mercy. For once I fell into a Creek of the Sea, and hardly escaped drowning. Another time I fell out of a Boat into *Bedford River*, but Mercy yet preserved me alive: Besides, another time, being in the Field, with one of my Companions, it chanced that an Adder passed over the highway, so I having a Stick in my Hand, struck her over the Back; and having stunned her, I forced open her Mouth with my Stick, and pluck'd her Sting out with my Fingers; by which Act, had not God been merciful unto me, I might, by my Desperateness, have brought my self to my End.

13. This also have I taken notice of, with Thanksgiving; when I was a Soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the Company desired to go in my room; to which, when I had consented, he took my Place; and coming to the Siege, as he stood Sentinel, he was shot into the Head with a Musquet-bullet, and died.

14. Here, as I said, were Judgments

and Mercy, but neither of them did awaken my Soul to Righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own Salvation.

15. Presently after this, I changed my Condition into a married State, and my Mercy was, to light upon a Wife, whose Father was counted godly: This Woman and I, tho' we came together as poor as poor might be, (not having so much householdstuff as a Dish or Spoon betwixt us both) yet this she had for her part, *The Plain-Man's Path-way to Heaven, The Practice of Piety*, which her Father had left her when he died. In these two Books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; (but all this while I met with no Conviction.) She also would be often telling of me, what a godly Man her Father was, and how he would reprove and correct Vice, both in his House, and among his Neighbours; what a strict and holy Life he lived in his Days, both in Word and Deed.

16. Wherefore these Books, with the Relation, tho' they did not reach my Heart, to awaken it about my sad and sinful State, yet they did beget within me some Desires to reform my vicious Life, and fall in very eagerly with the Religion of the Times; to wit, to go to Church twice a Day, and that too with the foremost; and there should very devoutly, both say and sing, as others did, yet retaining my wicked Life; but withal, I was so over-run with the Spirit of Superstition, that I adored, and that with great Devotion, even all things (both the High-place, Priest, Clerk, Vestment, Service, and what else) belonging to the Church; counting all things Holy that were therein contained, and especially, the Priest and Clerk most happy, and without doubt, greatly blessed, because they were the Servants, as I then thought, of God, and were principal in the Holy Temple, to do his Work therein.

17. This Conceit grew so strong, in little time upon my Spirit, that had I but seen a Priest (tho' never so sordid and debauched in his Life) I should find my Spirit fall under him, reverence him, and knit unto him; yea, I thought for the Love I did bear unto them (supposing they were the Ministers of God) I could have laid down at their Feet, and have been trampled upon by them, their Name, their Garb, and Work did so intoxicate and bewitch me.

18. After I had been thus for some considerable time, another Thought came in my Mind; and that was, whether we were of the *Israelites*, or no? For finding in the Scripture that they were once the peculiar People of God, thought I, if I were

were one of this Race, my Soul must needs be happy. Now again, I found within me a great longing to be resolved about this Question, but could not tell how I should: At last I asked my Father of it; who told me, No, we were not. Wherefore then I fell in my Spirit, as to the Hopes of that, and so remain'd.

19. But all this while, I was not sensible of the Danger and Evil of Sin; I was kept from considering that Sin would damn me, what Religion soever I followed, unless I was found in Christ: Nay, I never thought of him, nor whether there was such a one, or no. Thus Man, while blind, doth wander, but wearieth himself with Vanity, for he knoweth not the Way to the City of God, *Eccles. 10. 15.*

20. But one Day (amongst all the Sermons our Parson made) his subject was, to treat of the Sabbath-day, and of the Evil of breaking that, either with Labour, Sports, or otherwise: (Now I was, notwithstanding my Religion, one that took much Delight in all manner of Vice, and especially that was the Day that I did solace my self therewith) wherefore I fell in my Conscience under his Sermon, thinking and believing that he made that Sermon on purpose to shew me my evil doing. And at that time I felt what Guilt was, tho' never before, that I can remember; but then I was, for the present greatly loaden therewith, and so went home, when the Sermon was ended, with a great burthen upon my Spirit.

21. This, for that instant, did benumb the Sinews of my best Delights, and did imbitter my former Pleasures to me; but hold, it lasted not, for before I had well dined, the Trouble began to go off my Mind, and my Heart returned to its old Course: But oh! how glad was I, that this Trouble was gone from me, and that the Fire was put out, that I might sin again without Controul! Wherefore, when I had satisfied Nature with my Food, I shook the Sermon out of my Mind, and to my old Custom of Sports and Gaming I returned with great Delight.

22. But the same Day, as I was in the midst of a Game of Cat, and having struck it one Blow from the Hole, just as I was about to strike it the second time, a Voice did suddenly dart from Heaven into my Soul, which said, Wilt thou leave thy Sins and go to Heaven, or have thy Sins and go to Hell? At this I was put to an exceeding maze; wherefore, leaving my Cat upon the Ground, I looked up to Heaven, and was, as if I had, with the Eyes of my Understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous Punishment for these and other ungodly Practices.

23. I had no sooner thus conceived in my Mind, but suddenly this Conclusion was fastned on my Spirit (for the former hint did set my Sins again before my Face) that I had been a great and grievous Sinner, and that it was now too late for me to look after Heaven; for Christ would not forgive me, nor pardon my Transgressions. Then I fell to musing on this also; and while I was thinking of it, and fearing least it should be so, I felt my Heart sink in Despair, concluding it was too late; and therefore I resolved in my Mind to go on in Sin: For, thought I, if the Case be thus, my State is surely miserable; miserable if I leave my Sins, and but miserable if I follow them: I can but be damned, and if I must be so, I had as good be damned for many Sins, as be damned for few.

24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: But I say, I having made this Conclusion, I returned desperately to my Sport again; and I well remember, that presently this kind of Despair did so possess my Soul, that I was persuaded, I could never attain to other Comfort, than what I should get in Sin; for Heaven was gone already, so that on that I must not think: Wherefore I found within me great Desire to take my fill of Sin, still studying what Sin was yet to be committed, that I might taste the Sweetness of it; and I made as much haste as I could to fill my Belly with its Delicates, lest I should die before I had my Desires; for that I feared greatly. In these things, I protest before God, I lie not, neither do I frame this sort of Speech, these were really, strongly, and with all my Heart, my Desires; The good Lord, whose Mercy is unsearchable, forgive me my Transgressions.

25. And I am very confident, that this Temptation of the Devil is more usual among poor Creatures, than many are aware of, even to over-run the Spirits with a scurvy and seared Frame of Heart, and benumbing of Conscience; which Frame he stilly and sily supplieth with such Despair, that tho' not much Guilt attendeth Souls, yet they continually have a secret Conclusion within them, that there is no Hopes for them; for they have loved Sins, therefore after them they will go, *Jer. 2. 25. and 18. 12.*

26. Now therefore I went on in Sin with great Greediness of Mind, still grudging that I could not be satisfied with it as I would. This did continue with me about a Month, or more; but one Day, as I was standing at a Neighbour's Shop-window, and there Cursing and Swearing, and playing the Mad-man, after my wonted Manner, there sate within the Woman of the House, and heard me, who, tho' she was a very loose and ungodly Wretch, yet protested

tested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, That I was the ungodliest Fellow for swearing, that ever she heard in all her Life; and that I, by thus doing, was able to spoil all the Youth in the whole Town, if they came but in my Company.

27. At this Reproof I was silenced, and put to secret Shame; and that too, as I thought before the God of Heaven; wherefore, while I stood there, and hanging down my Head, I wished with all my Heart that I might be a little Child again, that my Father might learn me to speak without this wicked way of Swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a Reformation, for I thought it could never be.

28. But how it came to pass, I know not; I did from this time forward, so leave my swearing, that it was a great Wonder to my self to observe it; and whereas before I knew not how to speak unless I put an Oath before and another behind, to make my Words have Authority; now I could, without it, speak better, and with more Pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did I leave my Sports and Plays.

29. But quickly after this, I fell into Company with one poor Man that made Profession of Religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the Matter of Religion; wherefore falling into some love and liking to what he said, I betook me to my Bible, and began to take great Pleasure in Reading, but especially with the Historical Part thereof; for as for *Paul's* Epistles, and such like Scriptures, I could not away with them, being as yet ignorant, either of the Corruptions of my Nature, or of the Want and Worth of Jesus Christ to save us.

30. Wherefore I fell to some outward Reformation, both in my Words and Life, and did set the Commandments before me for my way to Heaven; which Commandments I also did strive to keep, and as I thought, did keep them pretty well sometimes, and then I should have Comfort; yet now and then should break one, and so afflict my Conscience; but then I should repent, and say, I was sorry for it, and promise God to do better next time, and there get Help again, for then I thought I pleased God as well as any Man in *England*.

31. Thus I continued about a Year; all which time our Neighbours did take me to be a very godly Man, a new and religious Man, and did marvel much to see such a great and famous Alteration in my Life and Manners: and indeed so it was, tho' yet I knew not Christ, nor Grace, nor Faith, nor Hope; for, as I have well seen since, had I then died, my State had been most fearful.

32. But, I say, my Neighbours were amazed at this my great Conversion, from prodigious Prophaneness, to something like a moral Life; and truly, so they well might; for this my Conversion was as great, as for *Tom of Bethlehem* to become a sober Man. Now therefore they began to praise, to commend, and to speak well of me, both to my Face, and behind my Back. Now I was, as they said, become Godly; now I was become a right honest Man. But oh! when I understood those were their Words and Opinions of me, it pleased me mighty well. For tho' as yet I was nothing but a poor painted Hypocrite, yet I loved to be talked of as one that was truly Godly. I was proud of my Godliness, and indeed, I did all I did, either to be seen of, or to be well spoken of by Men: And thus I continued for about a Twelve month, or more.

33. Now you must know, that before this I had taken much Delight in Ringing, but my *Conscience* beginning to be tender, I thought such *Practice* was but vain, and therefore forced my self to leave it, yet my Mind hankered; wherefore I should go to the Steeple-house, and look on, though I durst not Ring: But I thought this did not become Religion neither, yet I forced my self, and would look on still: But quickly after, I began to think, *How if one of the Bells should fall?* Then I chose to stand under a mean Beam, that lay overthwart the Steeple, from Side to Side, thinking here I might stand sure, but then I thought again, should the Bell fall with a Swing, it might first hit the Wall, and then rebounding upon me, might kill me for all this Beam: This made me stand in the Steeple-door; and now thought I, I am safe enough; for if the Bell should then fall, I can slip out behind these thick Walls, and so be preserved notwithstanding.

34. So after this I would yet go to see them Ring, but would not go farther than the Steeple-door; but then it came into my Head, *How if the Steeple it self should fall?* And this Thought (it may for ought I know) when I stood and looked on, did continually so shake my Mind, that I durst not stand at the Steeple-door any longer, but was forced to flee, for fear the Steeple should fall upon my Head.

35. Another thing was, my Dancing: I was a full Year before I could quite leave that; but all this while, when I thought I kept this or that Commandment, or did, by Word or Deed, any thing that I thought was good, I had great Peace in my Conscience; and should think with my self, God cannot chuse but be now pleased with me; yea, to relate it in mine own way, I thought no Man in *England* could please God better than I.

36. But poor Wretch as I was, I was all this while ignorant of Jesus Christ; and going

going about to establish my own Righteousness; and had perished therein, had not God, in Mercy, shewed me more of my State by Nature.

37. But upon a Day, the good Providence of God called me to *Bedford*, to work on my Calling; and in one of the Streets of that Town, I came where there were three or four poor Women sitting at a Door in the Sun, talking about the things of God; and being now willing to hear their Discourse, I drew near to hear what they said, for I was now a brisk Talker of my self, in the matter of Religion, but I may say, *I heard, but understood not*; for they were far above, out of my reach. Their Talk was about a new Birth, the Work of God on their Hearts, as also how they were convinced of their miserable State by Nature; they talked how God had visited their Souls with his Love in the Lord Jesus, and with what Words and Promises they had been refreshed, comforted and supported against the Temptations of the Devil: Moreover, they reasoned of the Suggestions and Temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were born up under his Assaults. They also discoursed of their own Wretchedness of Heart, of their Unbelief; and did contemn, slight and abhor their own Righteousness, as filthy, and insufficient to do them any good.

38. And methought they spake, as if you did make them speak; they spake with such Pleasantness of Scripture Language, and with such Appearance of Grace in all they said, that they were to me, as if they had found a new World, as if they were *People that dwelt alone, and were not to be reckoned among their Neighbours*, Numb. 23. 9.

39. At this I felt my own Heart began to shake, and mistrust my Condition to be naught; for I saw that in all my Thoughts about Religion and Salvation, the new Birth did never enter into my Mind, neither knew I the Comfort of the Word and Promise, nor the Deceitfulness and Treachery of my own wicked Heart. As for secret Thoughts I took no Notice of them; neither did I understand what Satan's Temptations were, nor how they were to be withstood and resisted, &c.

40. Thus therefore, when I had heard and considered what they said, I left them, and went about my Employment again, but their Talk and Discourse went with me; also my Heart would tarry with them, for I was greatly affected with their Words, both because by them I was convinced that I wanted the true Tokens of a truly godly Man, and also because by them I was convinced of the happy and blessed Condition of him that was such a one.

41. Therefore I should often make it my Business, to be going again and again into the Company of these poor People, for I

could not stay away: and the more I went among them, the more I did question my Condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel (especially considering what a blind, ignorant, sordid and ungodly Wretch but just before I was,) The one was a very great Softness and Tenderness of Heart which caused me to fall under the Conviction of what by Scripture they asserted; and the other was a great bending in my Mind, to a continual Meditating on it, and on all other good things, which at any time I heard or read of.

42. By these things my Mind was now so turned, that it lay like an Horseleach at the Vein, still crying out *Give, give*, Prov. 30. 15. which was so fixed on Eternity, and on the things about the Kingdom of Heaven (that is, so far as I knew, tho' as yet God knows, I knew but little) that neither Pleasures, nor Profits, nor Persuasions, nor Threats, could loose it, or make it let go his hold; and tho' I may speak it with Shame, yet it is in very deed, a certain Truth, it would then have been as difficult to me to have taken my Mind from Heaven to Earth, as I have found it often since, to get again from Earth to Heaven.

43. One thing I may not omit: There was a young Man in our Town, to whom my Heart before was knit, more than to any other, but he being a most wicked Creature for Cursing, and Swearing, and Whoring, I now shook him off, and forsook his Company; but about a quarter of a Year after I had left him, I met him in a certain Lane, and asked him how he did; he, after his old Swearing and mad way, answered, He was well. *But, Harry, said I, why do you Swear and Curse thus? What will become of you, if you die in this Condition?* He answered me in a great Chafe, *What would the Devil do for Company, if it were not for such as I am?*

44. About this time I met with some Ranters Books, that were put forth by some of our Countrymen, which Books were also highly in Esteem by several old Professors, some of these I read, but was not able to make a Judgment about them, wherefore as I read in them, and thought upon them, seeing my self unable to judge, I should betake my self to hearty Prayer in this Manner. *O Lord, I am a Fool, and not able to know the Truth from Error: Lord leave me not to my own Blindness, either to approve of, or condemn this Doctrine; if it be of God, let me not despise it; if it be of the Devil, let me not embrace it. Lord, I lay my Soul in this matter, only at thy Foot; let me not be deceived, I humbly beseech thee.* I had one religious intimate Companion all this while, and that was the poor Man I spoke of before; but about this time, he also turned a most devilish Ranter, and gave himself up to all manner of Filthiness,

ness, especially Uncleaness: He would also deny that there was a God, Angel or Spirit; and would laugh at all Exhortations to Sobriety: When I laboured to rebuke his Wickedness, he would laugh the more, and pretend that he had gone through all Religions, and could never light on the right till now. He told me also, that in a little Time I should see all Professors turn to the Ways of the Ranters. Wherefore abominating those cursed Principles, I left his Company forthwith, and became to him as great a Stranger, as I had been before a Familiar.

45. Neither was this Man only a Temptation to me, but my Calling lying in the Country, I happened to light into several Peoples Company; who though strict in Religion formerly, yet were also swept away by these Ranters. These would also talk with me of their Ways, and condemn me as legal and dark; pretending that they had only attain'd to Perfection, that could do what they would and not sin. Oh! these Temptations were suitable to my Flesh, I being but a young Man, and my Nature in its Prime; but God who had, as I hope, designed me for better Things, kept me in the Fear of his Name, and did not suffer me to accept such cursed Principles. And blessed be God, who put it in my Heart to cry to him to be kept and directed, still distrusting mine own Wisdom; for I have since seen even the Effects of that Prayer, in his preserving me not only from Ranting Error, but from those also that have sprung up since. The Bible was precious to me in those Days.

46. And now methought, I began to look into the Bible with new Eyes, and read as I never did before; and especially the Epistles of the Apostle St. Paul were sweet and pleasant to me; and indeed then I was never out of the Bible, either by Reading or Meditation; still crying out to God, that I might know the Truth, and Way to Heaven and Glory.

47. And as I went on and read, I lighted on that Passage, *To one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge by the same Spirit; and to another Faith, &c.* 1 Cor. 12. And tho' as I have since seen, that by this Scripture the Holy Ghost intends, in special, things extraordinary, yet on me it did then fasten with Conviction, that I did want Things ordinary, even that Understanding and Wisdom that other Christians had. On this Word I mused, and could not tell what to do, especially this Word [*Faith*] put me to it, for I could not help it, but sometimes must question, whether I had any Faith or no; but I was loth to conclude, I had no Faith; for if I do so, thought I, then I shall count myself a very Cast-away indeed.

48. No, said I, with myself, though I am convinced that I am an ignorant Sot, and

that I want those blessed Gifts of Knowledge and Understanding that other People have; yet at venture I will conclude, I am not altogether faithless, though I know not what Faith is; for it was shewn me, and that too (as I have seen since) by Satan, that those who conclude themselves in a faithless State, have neither Rest nor Quiet in their Souls; and I was loth to fall quite into Despair.

49. Wherefore by this Suggestion, I was for a while made afraid to see my Want of Faith; but God would not suffer me thus to undo and destroy my Soul, but did continually, against this my sad and blind Conclusion, create still within me such Suppositions, insomuch that I could not rest content, until I did now come to some certain Knowledge, whether I had *Faith* or no; this always running in my Mind, *But how if you want Faith indeed? But how can you tell you have Faith?* And besides, I saw for certain, if I had not, I was sure to perish for ever.

50. So that though I endeavoured at the first, to look over the Business of Faith, yet in a little Time, I better considering the Matter, was willing to put myself upon the Trial whether I had Faith or no. But alas, poor Wretch, so ignorant and brutish was I, that I knew to this Day no more how to do it, than I know how to begin and accomplish that rare and curious Piece of Art, which I never yet saw or considered.

51. Wherefore while I was thus considering, and being put to my Plunge about it, (for you must know, that as yet I had, in this matter, broken my Mind to no Man, only did hear and consider) the Tempter came in with his Delusion, *That there was no Way for me to know I had Faith, but by trying to work some Miracles;* urging those Scriptures that seem to look that Way, for the enforcing and strengthening his Temptation. Nay, one Day, as I was between *Elstow* and *Bedford*, the Temptation was hot upon me, to try if I had Faith, by doing some Miracle: which Miracle at this Time was this, I must say to the *Puddles* that were in the Horse-pads, *Be dry;* and to the *Dry Places, Be you Puddles.* And truly one time I was going to say so indeed; but just as I was about to speak, this Thought came in my Mind; *But go under yonder Hedge, and pray first that God would make you able.* But when I had concluded to pray, this came hot upon me: That if I prayed, and came again, and tried to do it, and yet did nothing notwithstanding, then be sure I had no Faith, but was a Cast-away, and lost. Nay, thought I, if it be so, I will not try yet, but will stay a little longer.

52. So I continued at a great Loss; for I thought, if they only had Faith, which could do so wonderful Things, then I concluded

cluded, that for the present I neither had it, nor yet for Time to come were ever like to have it. Thus I was tossed betwixt the Devil and my own Ignorance, and so perplexed, especially at some Times, that I could not tell what to do.

53. About this Time the State and Happiness of these poor People at *Bedford* was thus, *in a kind of a Vision*, presented to me. I saw, as if they were on the Sunny side of some high Mountain, there refreshing themselves with the pleasant Beams of the Sun, while I was shivering and shrinking in the Cold, afflicted with Frost, Snow, and dark Clouds: Methought also, betwixt me and them, I saw a Wall that did compass about this Mountain; now thro' this Wall my Soul did greatly desire to pass; concluding, that if I could, I would even go into the very Midst of them, and there also comfort myself with the Heat of their Sun.

54. About this Wall I thought myself, to go again and again, still prying as I went, to see if I could find some Way or Passage, by which I might enter therein; but none could I find for some time: At the last I saw, as it were, a narrow Gap, like a little Door-way in the Wall, thro' which I attempted to pass: Now the Passage being very strait and narrow, I made many Offers to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last with great Striving, methought I at first did get in my Head, and after that by a sideling striving, my Shoulders, and my whole Body; then was I exceeding glad, went and sat down in the Midst of them, and so was comforted with the Light and Heat of their Sun.

55. Now this Mountain and Wall, &c. was thus made out to me; the Mountain signified the Church of the Living God; the Sun that shone thereon, the comfortable Shining of his merciful Face on them that was therein; the Wall I thought was the World, that did make Separation between the Christians and the World; and the Gap which was in the Wall, I thought, was Jesus Christ, who is the Way to God the Father, *John 14. 6. Matt. 7. 14.* But forasmuch as the Passage was wonderful narrow, even so narrow, that I could not, but with great Difficulty enter in thereat, it shewed me that none could enter into Life, but those that were in down-right Earnest, and unless also they left that wicked World behind them; for here was only room for Body and Soul, but not for Body and Soul, and Sin.

56. This Resemblance abode upon my Spirit many Days; all which Time I saw myself in a forlorn and sad Condition, but yet was provoked to a vehement Hunger and Desire to be one of that Number, that did sit in the Sun-shine: Now also should I pray where-ever I was; whether at Home or Abroad; in House or Field; and should

also often, with lifting up of Heart, sing that of the Fifty first Psalm, *O Lord, consider my Distress*; for as yet I knew not where it was.

57. Neither as yet could I attain to any comfortable Persuasion that I had Faith in Christ; but instead of having Satisfaction, here I began to find my Soul to be assaulted with fresh Doubts about my future Happiness; especially with such as these, *Whether I was Elected? But how if the Day of Grace should now be past and gone?*

58. By these two Temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my Election, I found at this Time, that though I was in a Flame to find the Way to Heaven and Glory, and though nothing could beat me off from this, yet this Question did so offend and discourage me, that I was, especially sometimes, as if the very Strength of my Body also had been taken away by the Force and Power thereof. This Scripture did also seem to me, to trample upon all my Desires; *It is neither in him that willeth, nor in him that runneth, but in God that sheweth Mercy, Rom. 9.*

59. With this Scripture I could not tell what to do, for I evidently saw, unless that the great God, of his infinite Grace and Bounty, had voluntarily chosen me to be a Vessel of Mercy, though I should desire, and long, and labour until my Heart did break, no good could come of it. Therefore this would stick with me, *How can you tell that you are Elected? And what if you should not? How then?*

60. O Lord, thought I, what if I should not indeed? It may be you are not, said the Tempter, it may be so indeed thought I. Why then said Satan, you had as good leave off, and strive no farther; for if indeed you should not be elected and chosen of God, there is no talk of your being saved; *For it is neither in him that willeth, nor in him that runneth, but in God that sheweth Mercy.*

61. By these Things I was driven to my Wits end, not knowing what to say, or how to answer these Temptations: indeed, I little thought that Satan had thus assaulted me, but that rather it was my own Prudence, thus to start the Question; for that the Elect only obtained Eternal Life; that I, without Scruple, did heartily close withal; but that myself was one of them, there lay the Question.

62. Thus, therefore, for several Days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with Faintness in my Mind: But one Day, after I had been so many Weeks oppressed and cast down therewith, as I was now quite giving up the Ghost, of all my Hopes of ever attaining

Life, that Sentence fell with weight upon my Spirit, *Look at the Generations of Old, and see; Did ever any trust in God, and were confounded?*

63. At which I was greatly enlightned, and encouraged in my Soul; for thus at that very instant, it was expounded to me: *Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find, that there was ever any that trusted in the Lord, and was confounded.* So coming home, I presently went to my Bible, to see if I could find that Saying, not doubting but to find it presently; for it was so fresh, and with such Strength and Comfort on my Spirit, that it was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me: Then I did ask first this good Man, and then another, if they knew where it was, but they knew no such place. At this I wondred, that such a Sentence should so suddenly, and with such Comfort and Strength, seize, and abide upon my Heart, and yet that none could find it (for I doubted not, but it was in Holy Scripture.)

65. Thus I continued above a Year, and could not find the Place; but at last, casting my Eye upon the *Apocrypha* Books, I found it in *Ecclesiasticus, Eccles. 2. 16.* This, at the first, did somewhat daunt me; but because by this time I had got more Experience of the Love and Kindness of God, it troubled me the less; especially when I considered, that though it was not in those Texts that we call Holy and Canonical, yet forasmuch as this Sentence was the Sum and Substance of many of the Promises, it was my Duty to take the Comfort of it; and I bless God for that Word, for it was of good to me: That Word doth still, of-times shine before my Face.

66. After this, that other doubt did come with strength upon me, *But how if the Day of Grace should be past and gone?* How if you have over-stood the Time of Mercy? Now I remember that one Day, as I was walking in the Country, I was much in the Thoughts of this, *but how if the Day of Grace is past?* And to aggravate my Trouble, the Tempter presented to my Mind those good People of *Bedford*, and suggested thus unto me, That these being converted already, they were all that God would save in those Parts; and that I came too late, for these had got the Blessing before I came.

67. Now was I in great Distress, thinking in very deed, that this might well be so; wherefore I went up and down bemoaning my sad Condition; counting my self far worse than a thousand Fools, for standing off thus long, and spending so many Years in Sin as I had done; still crying out, Oh, that I had turned sooner; Oh, that I had

turned seven Years ago! It made me also angry with my self, to think that I should have no more Wit, but to trifle away my Time, till my Soul and Heaven were lost.

68. But when I had been long vexed with this Fear, and was scarce able to take one Step more, just about the same place where I received my other Encouragement, these Words broke in upon my Mind, *compel them to come in, that my House may be filled; and yet there is room,* Luke 14. 22, 23. These Words, but especially them, *And yet there is room*, were sweet Words to me; for truly, I thought that by them I saw there was place enough in Heaven for me; and moreover, that when the Lord Jesus did speak these Words, he then did think of me; and that he knowing that the time would come, that I should be afflicted with Fear, that there was no Place left for me in his Bosom, did before speak this Word, and leave it upon Record, that I might find Help thereby against this vile Temptation. This I then verily believed.

69. In the Light and Encouragement of this Word, I went a pretty while; and the Comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak them Words on purpose for my sake; for I did think verily, that he did on purpose speak them, to encourage me withal.

70. But I was not without my Temptations to go back again; Temptations I say, both from Satan, mine own Heart, and carnal Acquaintance; but I thank God these were outweighed by that sound Sense of Death and of the Day of Judgment, which abode, as it were continually in my View: I should often also think on *Nebuchadnezzar*; of whom 'tis said, *He had given him all the Kingdoms of the Earth,* Dan. 5. 18, 19. Yet, thought I, if this great Man had all his Portion in this World, one Hour in Hell-fire would make him forget all. Which Consideration was a great Help to me.

71. I was almost made, about this time, to see something concerning the Beasts that *Moses* counted clean, and unclean: I thought those Beasts were Types of Men; the Clean, Types of them that were the People of God; but the Unclean Types of such as were the Children of the wicked One. Now, I read that the Clean Beasts *chewed the Cud*; that is, thought I, they shew us, we must feed upon the Word of God: They also *parted the Hoof*, I thought that signified, we must part, if we would be saved, with the Ways of ungodly Men. And also, in further reading about them, I found, that though we did chew the Cud, as the Hare; yet if we walked with Claws, like a Dog; or if we did part the Hoof, like the Swine, yet if we did not chew the Cud, as the Sheep,

we are still, for all that, but Unclean: For I thought the Hare to be a Type of those that talk of the Word, yet walk in Ways of Sin; and that the Swine was like him that parted with his outward Pollution, but still wanteth the Word of Faith, without which, there could be no Way of Salvation, let a Man be never so devout, *Deut. 14.* After this, I found by reading the Word, that those that must be glorified with Christ in another World, *must be called by him here*; called to the partaking of a Share in his Word and Righteousness, and to the Comforts and first Fruits of his Spirit, and to a peculiar Interest in all those heavenly Things, which do indeed forfeit the Soul for that Rest, and House of Glory, which is in Heaven above.

72. Here again I was at a very great Stand; not knowing what to do, fearing I was not called; for thought I, if I be not called, what then can do me good? None but those who are effectually called, inherit the Kingdom of Heaven. But Oh! how I now loved those Words that spake of a *Christian's Calling!* as when the Lord said to one, *Follow me*, and to another, *Come after me*: And Oh, thought I, that he would say so to me too; how gladly would I run after him!

73. I cannot now express with what Longings and Breathings in my Soul, I cried to Christ to call me. Thus I continued for a time, all on a Flame to be converted to Jesus Christ; and did also see at that Day, such Glory in a converted State, that I could not be contented without a Share therein. Gold! Could it have been gotten for Gold, what could I have given for it! Had I had a whole World, it had all gone ten thousand times over for this, that my Soul might have been in a converted State.

74. How lovely now was every one in my Eyes, that I thought to be converted Men and Women! They shone, they walked like a People that carried the broad-Seal of Heaven about them. Oh! I saw the Lot was fallen to them in pleasant Places, and they had a goodly Heritage *Psalms 16.* But that which made me Sick, was that of Christ, in *Mark, He went up into a Mountain, and called to him whom he would, and they came unto him, Mark 3. 13.*

75. This Scripture made me faint and fear, yet it kindled Fire in my Soul. That which made me fear, was this; lest Christ should have no liking to me, for he called *whom he would*. But Oh! the Glory that I saw in that Condition, did still so engage my Heart, that I could seldom read of any that Christ did call, but I presently wished, *Would I had been in their Cloaths; would I had been born Peter; would I had been born John; or would I had been by and had heard him when he called them, how*

would I have cried, O Lord call me also? But, Oh! I feared he would not call me.

76. And truly, the Lord let me go thus many Months together, and shewed me nothing; either that I was already, or should be called hereafter: But at last, after much time spent, and many Groans to God, that I might be made Partaker of the Holy and Heavenly Calling; that Word came in upon me: *I will cleanse their Blood that I have not cleansed, for the Lord dwelleth in Zion, Joel 3. 21.* These Words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come I might be in Truth converted into Christ.

77. About this time I began to break my Mind to those poor People in *Bedford*, and to tell them my Condition; which when they had heard, they told Mr. *Gifford* of me, who himself also took Occasion to talk with me; and was willing to be well perswaded of me, though I think from little Grounds: But he invited me to his House, where I should hear him confer with others, about the Dealings of God with their Souls; from all which I still received more Conviction, and from that time began to see something of the Vanity, and inward Wretchedness of my wicked Heart, for as yet I knew no great Matter therein; but now it began to be discovered unto me, and also to work at that rate as it never did before. Now I evidently found, that Lusts and Corruptions put forth themselves within me, in wicked Thoughts and Desires; which I did not regard before; my Desires also for Heaven and Life began to fail, I found also, that whereas before my Soul was full of longing after God, now it began to hanker after every foolish Vanity; yea, my Heart would not be moved to mind that which was good; it began to be careless, both of my Soul and Heaven; it would now continually hang back, both to, and in every Duty; and was as a Clog on the Leg of a Bird, to hinder me from flying.

78. Nay, thought I, now I grow worse and worse; now I am farther from Conversion than ever I was before: Wherefore I began to sink greatly in my Soul, and began to entertain such Discouragement in my Heart, as laid me as low as Hell. If now I should have burned at the Stake, I could not believe that Christ had a Love for me; alas; I could neither hear him, nor see him, nor feel him, nor savour any of his Things; I was driven as with a Tempest, my Heart would be unclean, and the *Canaanites* would dwell in the Land.

79. Sometimes I would tell my Condition to the People of God; which when they heard, they would pity me, and would tell me of the Promises; but they had

as good have told me, that I must reach the Sun with my Finger, as have bidden me receive or rely upon the Promises; and as soon as I should have done it, all my Sense and Feeling was against me; and I saw I had a Heart that would Sin, and that lay under a Law that would condemn.

80. These things have often made me think of the Child which the Father brought to Christ, *who while he was yet a coming to him, was thrown down by the Devil, and also so rent and torn by him, that he lay and wallowed, foaming*, Luke 9. 42. Mark 9. 20.

81. Further, in these Days, I should find my Heart to shut it self up against the Lord and against his holy Word: I have found my Unbelief to fet, as it were, the Shoulder to the Door, to keep him out; and that too even then, when I have with many a bitter Sigh, cried, *Good Lord break it open: Lord break these Gates of Brass, and cut these Bars of Iron asunder*, Psalm 107. 16. Yet that Word would sometimes create in my heart a peaceable Pause, *I girded thee, though thou hast not known me*, Isa. 45. 5.

82. But all this while, as to the Act of Sinning, I never was more tender than now; I durst not take a Pin or Stick, though but so big as a Straw; for my Conscience now was sore, and would smart at every Touch: I could not now tell how to speak my Words, for Fear I should misplace them. Oh, how gingerly did I then go, in all I did or said! I found myself as on a miry Bog, that shook if I did but stir; and was as there left both of God and Christ, and the Spirit, and all good Things.

83. But I observe though I was such a great Sinner before Conversion, yet God never much charged the Guilt of the Sins of my Ignorance upon me; only he shewed me, I was lost if I had not Christ, because I had been a Sinner: I saw that I wanted a perfect Righteousness to present me without Fault before God, and this Righteousness was no where to be found, but in the Person of Jesus Christ.

84. But my original and inward Pollution, that, that was my Plague and Affliction; that I saw at a dreadful rate, always putting forth itself within me, that I had the Guilt of, to Amazement; by reason of that, I was more loathsome in mine own Eyes, than was a Toad; and I thought I was so in God's Eyes too: Sin and Corruption I said, would as naturally bubble out of my Heart, as Water would bubble out of a Fountain: I thought now, that every one had a better Heart than I had; I could have changed Heart with any body; I thought none but the Devil himself could equalize me for inward Wickedness and Pollution of Mind. I fell therefore at the Sight of my own Vileness, deeply into De-

spair; for I concluded, that this Condition that I was in, could not stand with a State of Grace. Sure, thought I, I am forsaken of God; sure I am given up to the Devil, and to a reprobate Mind: And thus I continued a long while, even for some Years together.

85. While I was thus afflicted with the Fears of my own Damnation, there were two Things would make me wonder; the one was, when I saw old People hunting after the Things of this Life, as if they should live here always: The other was, when I found Professors much distressed and cast down, when they met with outward Losses; as of Husband, Wife, Child, &c. Lord, thought I, what ado is here about such little Things as these! What seeking after carnal Things by some, and what Grief in others for the Loss of them! If they so much labour after, and shed so many Tears for the Things of this present Life, how am I to be bemoaned, pitied, and prayed for! My Soul is dying, my Soul is damning. Were my Soul but in a good Condition, and were I but sure of it, ah! how rich would I esteem my self, though blessed but with Bread and Water: I should count those but small Afflictions, and should bear them as little Burthens.

A wounded Spirit who can bear.

86. And though I was much troubled, and tossed, and afflicted, with the Sight and Sense and Terror of my own Wickedness, yet I was afraid to let this Sight and Sense go quite off my Mind: for I found, that unless Guilt of Conscience was taken off the right way, that is, by the Blood of Christ, a Man grew rather worse for the loss of his Trouble of Mind, than Trouble. Wherefore, if my Guilt lay hard upon me, then should I cry, that the Blood of Christ might take it off: And if it was going off without it (for the Sense of Sin would be sometimes as if it would die, and go quite away) then I would also strive to fetch it upon my Heart again by bringing the Punishment of Sin into Hell-fire upon my Spirits; and should cry, *Lord, let it not go off my Heart, but the right way, by the Blood of Christ, and the Application of thy Mercy, through him, to my Soul*; for that Scripture did lay much upon me, *without shedding of Blood there is no Redemption*, Heb. 22. And that which made me the more afraid of this was, because I had seen some, who, though when they were under Wounds of Conscience, would cry and pray; yet feeling rather present Ease for their Trouble, than Pardon for their Sin, cared not how they lost their Guilt, so they got it out of their Mind: Now having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their Trouble. This made me afraid, and made me cry to God the more, that it might not be so with me.

87. And

87. And now I was sorry that God had made me Man, for I feared I was a Reprobate: I counted Man as unconverted, the most doleful of all Creatures. Thus being afflicted and tossed about my sad Condition, I counted my self alone, and above the most of Men Unblessed.

88. Yea, I thought it impossible that ever I should attain to so much Godliness of Heart, as to thank God that he had made me a Man. Man indeed is the most Noble by Creation, of all Creatures in the visible World; but by Sin he had made himself the most Ignoble. The Beasts, Birds, Fishes, &c. I blessed their Condition; for they had not a sinful Nature, they were not obnoxious to the Wrath of God; they were not to go to Hell-fire after Death; I could therefore have rejoiced, had my Condition been as any of theirs.

89. In this Condition I went a great while; but when comforting time was come, I heard one Preach a Sermon on these Words in the Song (Song 4. 1.) *Behold thou art fair, my Love; behold thou art fair:* But at that time he made these two Words, *My Love*, his chief and subject Matter; from which, after he had a little opened the Text, he observed these several Conclusions; 1. *That the Church, and so every saved Soul, is Christ's Love, when loveless.* 2. *Christ's Love without a Cause.* 3. *Christ's Love, which hath been hated of the World.* 4. *Christ's Love, when under Temptation, and under Destruction.* 5. *Christ's Love from first to last.*

90. But I got nothing by what he said at present; only when he came to the Application of the fourth Particular, this was the Word he said; *If it be so, that the saved Soul is Christ's Love, when under Temptation and Destruction; then poor tempted Soul when thou art assaulted and afflicted with Temptations, and the Hidings of God's Face, yet think on these two Words, My Love, still.*

91. So as I was going home, these Words came again into my Thoughts; and I well remember, as they came in, I said thus in my Heart, *What shall I get by thinking on these two Words?* This Thought had no sooner passed through my Heart, but these Words began thus to kindle in my Spirit, *Thou art my Love, thou art my Dove*, twenty times together; and still as they ran in my Mind, they waxed stronger and warmer, and began to make me look up; but being as yet between Hope and Fear, I still replied in my Heart, *But it is true, but it is true?* At which, that Sentence fell upon me, *He wist not that it was true, which was come unto him of the Angel*, Acts 12. 29.

92. Then I began to give place to the Word; which, with Power, did over and over make this joyful Sound within my Soul, *Thou art my Love, thou art my Love*; and nothing shall separate thee from my

Love. And with that my Heart was filled full of Comfort and Hope, and now I could believe that my Sins should be forgiven me; yea, I was now taken with the Love and Mercy of God, that, I remember, I could not tell how to contain till I got home: I thought I could have spoken of his Love, and have told of his Mercy to me, even to the very Crows that sat upon the plow'd Lands before me, had they been capable to have understood me: Wherefore I said in my Soul, with much Gladness, well, I would I had a Pen and Ink here, I would write this down before I go any farther; for surely I will not forget this forty Years hence: But, alas! within less than forty Days, I began to question all again; which made me begin to question all still.

93. Yet still at times, I was helped to believe, that it was a true Manifestation of Grace unto my Soul, tho' I had lost much of the Life and Savour of it. Now about a Week or Fortnight after this, I was much followed by this Scripture, *Simon, Simon, behold Satan hath desired to have you*, Luke 22. 31. And sometimes it would sound so loud within me, yea, and as it was, call so strongly after me, that once, above all the rest, I turned my Head over my Shoulder thinking verily that some Man had, behind me, called me; being at a great distance me thought he called so loud: It came, as I have thought since, to have stirred me up to Prayer, and to Watchfulness: It came to acquaint me, that a Cloud and a Storm was coming down upon me; but I understood it not.

94. Also, as I remember, that time that it called to me so loud, was the last time that it sounded in mine Ears; but methinks I hear still with what a loud Voice these Words, *Simon, Simon*, sounded in mine Ears. I thought verily, as I have told you, that somebody had called after me, that was half a Mile behind me: And altho' that was not my Name, yet it made me suddenly look behind me; believing that he that called so loud meant me.

95. But so foolish was I, and ignorant, that I knew not the Reason of this Sound; (which as I did both see and feel soon after, was sent from Heaven as an Alarm, to awaken me to provide for what was coming) only I should muse and wonder in my Mind, to think what should be the Reason of this Scripture, and that at this rate, so often and so loud, should still be sounding and ratling in mine Ears; But, as I said before, I soon after perceived the End of God therein.

96. For, about the space of a Month after, a very great Storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another, first, all my Comfort was

taken from me, then Darkness seized upon me; after which, whole Floods of Blasphemies, both against God, Christ, and the Scriptures, was poured upon my Spirit, to my great Confusion and Astonishment. These blasphemous Thoughts were such as stirred up Questions in me, against the very Being of God, and of his only beloved Son: As, whether there were in Truth, a God or Christ? And whether the Holy Scriptures were not rather a Fable, and cunning Story, than the holy and pure Word of God?

97. The Tempter would also much assault me with this, *How can you tell but that the Turks had as good Scriptures to prove their Mahomet the Saviour, as we have to prove our Jesus? And, could I think, that so many Ten Thousands, in so many Countries, and Kingdoms, should be without the Knowledge of the right Way to Heaven; (if there were indeed a Heaven) and that we only, who live in a corner of the Earth, should alone be Blessed therewith; Every one doth think his own Religion rightest, both Jews and Moors, and Pagans! and how if all our Faith, and Christ, and Scriptures, should be but a Think so too?*

98. Sometimes I have endeavoured to argue against these Suggestions, and to set some of the Sentences of blessed Paul against them; but, alas! I quickly felt, when I thus did, such Arguings as these would return again upon me, *Though we made so great a Matter of Paul, and of his Words, yet how could I tell, but that in very deed, he being a subtil and cunning Man, might give himself up to deceive with strong Delusions; and also take the Pains and Travel, to undo and destroy his Fellows.*

99. These Suggestions (with many other which at this time I may not, nor dare not utter, neither by Word or Pen) did make such a Seizure upon my Spirit, and did so over-weigh my Heart, both with their Number, Continuance, and fiery Force, that I felt as if there were nothing else but these from Morning to Night within me; and as tho' indeed, there could be room for nothing else; and also concluded, that God had, in very Wrath to my Soul, given me up to them, to be carried away with them, as with a mighty Whirlwind.

100. Only by the Distaste that they gave unto my Spirit, *I felt there was something in me, that refused to embrace me.* But this Consideration I then only had, when God gave me leave to swallow my Spittle, otherwise the Noise, and Strength and Force of these Temptations, would drown and overflow; and as it were, bury all such Thoughts or the Remembrance of any such Thing. While I was in this Temptation, I should find often my Mind suddenly put upon it, to Curse and Swear, or to speak some grievous thing against God, or Christ his Son, and of the Scriptures.

101. Now I thought, surely I am possessed of the Devil: At other times, again I thought I should be bereft of my Wits; for instead of lauding and magnifying God the Lord with others, if I have but heard him spoken of, presently some most horrible blasphemous Thought or other, would bolt out of my Heart against him; so that whether I did think that God was, or again did think there was no such thing; no Love, nor Peace, nor gracious Disposition could I feel within me.

102. These things did sink me into very deep Despair; for I concluded, that such things could not possibly be found amongst them that loved God. I often, when these Temptations had been with force upon me, did compare my self to the Case of such a Child, whom some Gypsie hath by force took up in her Arms, and is carrying from Friend and Country: Kick sometimes I did, and also shriek and cry; but yet I was bound in the Wings of the Temptation, and the Wind would carry me away. I thought also of Saul, and of the evil Spirit that did possess him; and did greatly fear, that my Condition was the same with that of his, *1 Sam. 16. 14.*

103. In these Days, when I have heard others talk of what was the Sin against the Holy Ghost, then would the Tempter so provoke me to desire to sin that Sin, that I was as if I could not, must not, neither should be quiet until I had committed it; now no Sin would serve but that: If it were to be committed by speaking of such a Word, then I have been as if my Mouth would have spoken that Word, whether I would or no: And in so strong a Measure was this Temptation upon me, that often I have been ready to clap my Hands under my Chin, to hold my Mouth from opening; and to that end also I have had thoughts at other times, to leap with my Head downward, into some Muckhill-hole or other, to keep my Mouth from speaking.

104. Now again I beheld the Condition of the Dog and Toad, and counted the Estate of every thing that God had made, far better than this dreadful State of mine, and such as my Companions was: Yea gladly would I have been in the Condition of a Dog or Horse, for I knew they had no Souls to perish under the everlasting weight of Hell, or Sin, as mine was like to do. Nay, and tho' I saw this, felt this, and was broken to pieces with it; yet that which added to my Sorrow was that I could not find, that with all my Soul I did desire Deliverance. That Scripture did also tear and rend my Soul, in the midst of these Distractions. *The wicked are like the troubled Sea, which cannot rest; whose Waters cast up Mire and Dirt. There is no Peace to the Wicked, saith my God, Isa. 57. 20, 21.*

105. And now my Heart was, at times, exceeding

exceeding hard; if I would have given a thousand Pounds for a Tear, I could not shed one, no nor sometimes scarce desire to shed one, I was much dejected, to think that this would be my Lot. I saw some could mourn and lament their Sin; and others, again, could rejoyce, and bless God for Christ, and others again could quietly talk of, and with Gladness remember the Word of God; while I only was in the Storm or Tempest. This much funk me, I thought my Condition was alone, I should therefore much bewail my hard Hap, but get out of, or get rid of these things, I could not.

106. While this Temptation lasted, which was about a Year, I could attend upon none of the Ordinances of God, but with fore and great Affliction. Yea, then was I most distressed with Blasphemies: If I had been hearing the Word, then Uncleanneſs, Blasphemies and Despair would hold me a Captive there; if I have been Reading, then sometimes I had sudden thoughts to question all I read; sometimes, again, my Mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembered so much as the Sentence that but now I have read.

107. In Prayer also I have been greatly troubled at this Time; sometimes I have thought I have felt him behind me, pull my Cloaths: He would be also continually at me in time of Prayer, to have done, break off; make haste, you have prayed enough, and stay no longer; still drawing my Mind away. Sometimes also he would cast in such wicked Thoughts as these; that I must pray to him, or for him: I have thought sometimes of that, *Fall down, or, if thou wilt fall down and worship me*, Mat. 2. 9.

108. Also, when because I have had wandering Thoughts in the Time of this Duty, I have laboured to compose my Mind, and fix it upon God; then with great Force hath the Tempter laboured to distract me, and confound me, and to turn away my Mind, by presenting to my Heart and Fancy, the Form of a Bush, a Bull, a Besom, or the like, as if I should pray to these; To these he would also (at some Times especially) so hold my Mind, that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.

109. Yet at times I should have some strong and heart-affecting Apprehensions of God, and the Reality of the Truth of his Gospel: But, Oh! how would my Heart, at such Times, put forth itself with inexpressible Groanings. My whole Soul was then in every Word; I should cry with Pangs after God, that he would be merciful unto me: But then I should be daunted again with such Conceits as these; I should think that God did mock at these my Pray-

ers, saying, and that in the Audience of the holy Angels, *This poor simple Wretch doth banker after me, as if I had nothing to do with my Mercy but to bestow it on such as he. Alas, poor Soul! how art thou deceived! It is not for such as thee to have Favour with the Highest.*

110. Then hath the Tempter come upon me also with such Discouragements as these, *You are very hot for Mercy, but I will cool you; this Frame shall not last always: Many have been as hot as you for a Spirit, but I have quenched their Zeal.* (And with this, such and such who were fallen off, would be set before mine Eyes.) Then I should be afraid that I should do so too: But, thought I, I am glad this comes into my Mind: Well, I will watch, and take what Care I can: *Tho' you do*, said Satan, *I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I*, saith he, *though I be seven Years in chilling your Heart, if I can do it at last? Continual Rocking will lull a crying Child asleep: I will ply it close, but I will have my End accomplished. Though you be burning hot at present, yet I can pull you from this Fire, I shall have you cold before it be long.*

111. These Things brought me into great Straits; for as I at present could not find myself fit for present Death, so I thought to live long, would make me yet more unfit; for Time would make me forget all, and wear even the Remembrance of the Evil of Sin, the Worth of Heaven, and the Need I had of the Blood of Christ to wash me, both out of Mind and Thought: But I thank Christ Jesus, these Things did not at present make me slack my crying, but rather did put me more upon it, (*like her who met with the Adulterer*, Deut. 22. 26.) in which Days, that was a good Word to me, after I had suffered these Things a while; *I am perswaded, that neither Height, nor Depth, nor Life, &c. shall separate us from the Love of God, which is in Christ Jesus*, Rom. 8. 38. And now I hoped long Life should not destroy me, nor make me miss of Heaven.

112. Yet I had some Supports in this Temptation, though they were then all questioned by me; that in Jer. 3. at the first, was something to me; and so was the Consideration of Verse 5. of that Chapter; that tho' we have spoken and done as evil Things as we could, yet we shall cry unto God, *My Father, thou art the Guide of my Youth*; and shall return unto him.

113. I had also once a sweet Glance from that in 2 Cor. 5. 12. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* I remember that one Day, as I was sitting in a Neighbour's House, and there very sad at the Consideration of my many Blasphemies; and as I was saying in my Mind, *What ground have I to think that I, who*
have

have been so Vile and Abominable, should ever inherit Eternal Life? That Word came suddenly upon me, *What shall we say to these Things? If God be for us, who can be against us?* Rom. 8. 13. That also was an Help unto me, *Because I live, you shall live also,* John 14. 19. But these Words were but Hints, Touches, and short Visits, tho' very sweet when present; only they lasted not; but like to Peter's Sheet, of a sudden were caught up from me, to Heaven again, Acts 10. 16.

114. But afterward the Lord did more fully and graciously discover himself unto me, and indeed, did quite, not only deliver me from the Guilt that, by these Things, was laid upon my Conscience, but also from the very Filth thereof; for the Temptation was removed, and I was put into my right Mind again, as other Christians were.

115. I remember that one Day, as I was travelling into the Country, and musing on the Wickedness and Blasphemy of my Heart, and considering the Enmity that was in me to God, that Scripture came in my Mind, *He hath made Peace by the Blood of his Cross,* Col. 1. 20. By which I was made to see, both again and again, that Day that God and my Soul were Friends by this Blood; yea I saw that the Justice of God, and my sinful Soul could embrace and kiss each other, through his Blood. This was a good Day to me, I hope I shall never forget it.

116. At another Time as I sat by the Fire in my House, and musing on my Wretchedness, the Lord made that also a precious Word unto me, *Forasmuch then as Children are Partakers of the Flesh and Blood, he also himself likewise took part of the same, that thro' Death he might destroy him that had the Power of Death, that is, the Devil; and deliver those who through the Fear of Death were all their Life subject to Bondage,* Heb. 2. 14, 15. I thought that the Glory of these Words was then so weighty on me, that I was both once and twice ready to swoon as I sate; yet not with Grief and Trouble, but with solid Joy and Peace.

117. At this time also I sat under the Ministry of holy Mr. Gifford, whose Doctrine by God's Grace, was much for my Stability. This Man made it much his Business to deliver the People of God from all those false and unsound Tests, that by Nature we are prone to. He would bid us take special heed, that we took not up any Truth upon trust; as from this, or that, or any other Man or Men; but cry mightily to God, that he would convince us of the Reality thereof, and set us down therein by his own Spirit in the Holy Word; for said he, if you do otherwise, when Temptations come, if strongly, you not having received them with Evidence from Heaven, will find you want that help

and strength, now to resist, that once you thought you had.

118. This was as seasonable to my Soul, as the former and latter Rain in their Season; for I had found, and that by sad experience; the Truth of these his Words; (for I had felt no Man can say, especially when tempted by the Devil, that Jesus Christ is Lord, but by the Holy Ghost.) Wherefore I found my Soul, through Grace, very apt to drink in this Doctrine, and to incline to pray to God, that in nothing that pertained to God's Glory, and my own eternal Happiness, he would suffer me to be without the Confirmation thereof from Heaven; for now I saw clearly, there was an exceeding difference betwixt the Notion of the Flesh and Blood, and the Revelation of God in Heaven; also a great difference betwixt that Faith that is feigned and according to Man's Wisdom, and that which comes by a Man's being born thereto of God, Mat. 16. 15. 1 John 5. 1.

119. But, Oh! now, how was my Soul led from Truth to Truth by God! Even from the Birth and Cradle of the Son of God, to his Accession, and second coming from Heaven to Judge the World.

120. Truly, I then found, upon this account, the Great God was very good unto me; for, to my Remembrance, there was not any thing that I then cried unto God, to make known, and reveal unto me, but he was pleased to do it for me; I mean, not one part of the Gospel of the Lord Jesus, but I was orderly led into it: Methought I saw with great Evidence, from the four Evangelists, the wonderful Works of God, in giving Jesus Christ to save us, from his Conception and Birth, even to his second coming to Judgment: Methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk through this World, from the Cradle to the Cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it, for my Sins and wicked doing. Also as I was musing on this his progress, that dropped on my Spirit, He was ordained for the Slaughter, 1 Pet. 1. 12, 20.

121. When I have considered also the Truth of his Resurrection, and have remembered that Word, *Touch me not Mary, &c.* I have seen, as if he had leaped out of the Grave's-Mouth, for joy that he was risen again, and had got the Conquest over our dreadful Foes, John 20. 17. I have also, in the Spirit, seen him a Man on the right Hand of God the Father for me; and have seen the Manner of his coming from Heaven, to Judge the World with Glory, and have been confirmed in these things by these Scriptures following, Acts 1. 9, 10, and 7. 56. and 10. 42. Heb. 7. 24. and 8. 38. Rev. 1. 18. 1 Thes. 4. 17, 18.

122. Once

122. Once I was troubled to know whether the Lord Jesus was Man as well as God, and God as well as Man; and truly, in those Days, let Men say what they would, unless I had it with Evidence from Heaven, all was nothing to me, I counted my self not set down in any Truth of God. Well, I was much troubled about this Point, and could not tell how to be resolved; at last, that in *Rev. 5.* came into my Mind, *And I beheld, and lo, in the midst of the Throne, and of the four Beasts, and in the midst of the Elders, stood a Lamb.* In the midst of the Throne, thought I, there is the God-head; in the midst of the Elders, there is his Man-hood: But, Oh! methought this did glister! It was a goodly touch, and gave me sweet Satisfaction. That other Scripture also did help me much in this, *To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder: And his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, &c.* Isa. 9. 6.

123. Also besides these Teachings of God, in his Word, the Lord made use of two things to confirm me in this Truth; the one was the Errors of the Quakers; and the other was the Guilt of Sin; for as the Quakers did oppose the Truth, so God did the more confirm me in it; by leading me into the Scripture that did wonderfully maintain it.

124. The Errors that this People then maintained, were,

1. That the Holy Scriptures were not the Word of God.

2. That every Man in the World had the Spirit of Christ, Grace, Faith, &c.

3. That Christ Jesus, as Crucified, and Dying Sixteen Hundred Years ago, did not satisfy Divine Justice for the Sins of the People.

4. That Christ's Flesh and Blood was within the Saints.

5. That the the Bodies of the Good and Bad that are buried in the Church-yard, shall not arise again.

6. That the Resurrection is past with good Men already.

7. That that Man Jesus, that was Crucified between two Thieves, on Mount-Calvary, in the Land of Canaan, by Jerusalem, was not Ascended above the Starry Heavens.

8. That he should not, even the same Jesus, that died by the Hand of the Jews, come again at the last Day; and as Man, Judge all Nations, &c.

125. Many more vile and abominable things were in those Days fomented by them, by which I was driven to a more narrow search of the Scriptures, and was, through their Light and Testimony, not only enlightened, but greatly confirmed and comforted in the Truth; and as I said, the

Guilt of Sin did help me much; for still as that would come upon me, the Blood of Christ did take it off again, and again, and again; and that to sweetly according to the Scripture. O Friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him.

126. It would be too long here to stay, to tell you in particular, how God did set me down in all the things of Christ, and how he did that he might do so, lead me into his Words; yea, and also how he did open them unto me, and make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own Being, and the Being of his Son, and Spirit, and Word, and Gospel.

127. Only this, as I said before, I will say unto you again, that in General, he was pleased to take this Course with me; First, to suffer me to be afflicted with Temptations concerning them, and then reveal them to me: As sometimes I should lie under great Guilt for Sin, even crushed to the Ground therewith; and then the Lord would shew me the Death of Christ; yea so sprinkle my Conscience with his Blood, that I should find, and that before I was aware, that in that Conscience, where but just now did reign and rage the Law, even there would rest and abide the Peace and Love of God, through Christ.

128. Now I had an Evidence, as I thought of my Salvation from Heaven, with many golden Seals thereon, all hanging in my Sight: Now could I remember this Manifestation, and the other Discovery of Grace, with Comfort; and should often long and desire that the last day were come, that I might be for ever inflamed with the Sight, and Joy, and Communion with him, whose Head was crowned with Thorns, whose Face was spit on, and Body broken, and Soul made an Offering for my Sins: For whereas before I lay continually trembling at the Mouth of Hell, now methought I was got so far therefrom, that I could not, when I looked back, scarce discern it: And, Oh! thought I, that I were fourscore Years old now, that I might die quickly, that my Soul might be gone to rest.

129. But before I had got thus far out of these my Temptations, I did greatly long to see some ancient godly Man's Experience, who had writ some hundreds of Years before I was born; for, for those who had writ in our Days, I thought (but I desire them now to pardon me) that they had writ only that which others felt; or else had, through the strength of their Wits and Parts, studied to answer such Objections, as they perceived others were perplexed with, without going down themselves into the Deep. Well, after many such longings in my Mind, the God, in
F whose

whose Hands are all our Days and Ways, did cast into my Hand (one Day) a Book of *Martin Luther*; it was his Comment on the *Galatians*; it also was so old, that it was ready to fall piece from piece if I did but turn it over. Now I was pleased much, that such an old Book had fallen into my Hands; the which, when I had but a little Way perused, I found my Condition in his Experience, so largely and profoundly handled, as if his Book had been written out of my Heart. This made me marvel; for thus, thought I, this Man could not know any thing of the State of Christians now, but must needs write and speak the Experience of former Days.

130. Besides, he doth most gravely also in that Book, debate of the Rise of these Temptations, namely, Blasphemy, Desperation and the like; shewing that the Law of *Moses* as well as the Devil, Death, and Hell, hath a very great Hand therein: The which at first, was very strange to me; but considering and watching, I found it so indeed. But of Particulars here, I intend nothing; only this methinks I must let fall before all Men, I do prefer this Book of *Martin Luther* upon the *Galatians* (excepting the Holy Bible) before all the Books that ever I have seen, as most fit for a wounded Conscience.

131. And now I found, as I thought, that I loved Christ dearly: Oh! methought my Soul cleaved unto him, my Affections cleaved unto him: I felt Love to him as hot as Fire, and now, as *Job* said, I thought I should die in my Nest; but I did quickly find, that my great Love was but little; and that I, who had, as I thought, such burning Love to Jesus Christ, could let him go again for a very Trifle, God can tell how to abase us, and can hide Pride from Man. Quickly after this my Love was tried to purpose.

132. For after the Lord had, in this manner, thus graciously delivered me from this great and sore Temptation, and had set me down so sweetly in the Faith of his holy Gospel, and had given me such strong Consolation, and blessed Evidence from Heaven, touching my Interest in his Love through Christ; the Tempter came upon me again, and that with a more grievous and dreadful Temptation than before.

133. And that was, *To sell and part with this most blessed Christ, to exchange him for the things of Life, for anything*. The Temptation lay upon me for the space of a Year, and did follow me so continually, that I was not rid of it one Day in a Month, no, not sometime one Hour in many Days together, unless when I was asleep.

134. And though in my Judgment I was persuaded, that those who were once effectually in Christ, (as I hoped, through his Grace, I had seen myself) could never lose him for ever; (*For the Land shall not be sold*

for ever, for the Land is mine, faith God, *Lev. 25. 23.*) yet it was a continual Vexation to me, to think that I should have so much as one such Thought within me against a Christ, a Jesus, that had done for me as he had done; and yet then I had almost none others, but such blasphemous ones.

135. But it was neither my Dislike of the Thought, nor yet any Desire and Endeavour to resist it, that in the least did shake or abate the Continuation, or Force and Strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort, that I could neither eat my Food, stoop for a Pin, chop a Stick, or cast mine Eye to look on this or that, but still the Temptation would come, *Sell Christ for this, or sell Christ for that; sell him, sell him*.

136. Sometimes it would run in my Thoughts, not so little as a hundred times together, *Sell him, sell him, sell him*: Against which, I may say, for whole Hours together, I have been forced to stand as continually leaning and forcing my Spirit against it, least haply, before I were aware, some wicked Thought might arise in my Heart, that might consent thereto; and sometimes the Tempter would make me believe I had consented to it, but then should I be as tortured upon a Rack for whole Days together.

137. This Temptation did put me to such Scares, lest I should at some Times, I say, consent thereto, and be overcome therewith, that by the very Force of my Mind, in labouring to gainsay and resist this Wickedness, my very Body would be put into Action or Motion, by way of pushing or thrusting with my Hands or Elbows; still answering, as fast as the Destroyer said, *Sell him; I will not, I will not, I will not; no, not for thousands, thousands, thousands of Worlds*. Thus reckoning, lest I should, in the midst of these Assaults, set too low a Value of him, even until I scarce well knew where I was, or how to be composed again.

138. At these Seasons he would not let me eat my Food at Quiet; but, forsooth, when I was set at the Table at any Meat, I must go hence to pray; I must leave my Food now, and just now, so counterfeit holy also would this Devil be. When I was thus tempted, I should say in myself, *Now I am at Meat, let me make an End*. No, said he, *you must do it now, or you will displease God, and despise Christ*. Wherefore I was much afflicted with these things; and because of the Sinfulness of my Nature (imagining that these things were Impulses from God) I should deny to do it, as if I denied God; and then should I be as guilty, because I did not obey a Temptation of the Devil, as if I had broken the Law of God indeed.

139. But to be brief, one Morning as I did lie in my Bed, I was, as at other times, most fiercely assaulted with this Temptation, *to sell and part with Christ*; the wicked Suggestion still running in my Mind, *Sell him, sell him, sell him, sell him, sell him*, as fast as a Man could speak: Against which also, in my Mind, as at other Times, I answered, *No, no, not for thousands, thousands, thousands*, at least twenty times together: But at last, after much striving, even until I was almost out of Breath, I felt this Thought pass through my Heart, *Let him go, if he will*; and I thought also, that I felt my Heart freely consent thereto. Oh, the Diligence of Satan! Oh, the Desperateness of Man's Heart!

140. Now was the Battle won, and down fell I, as a Bird that is shot from the Top of a Tree, into great Guilt, and fearful Despair. Thus getting out of my Bed, I went moping into the Field; but God knows, with as heavy an Heart as mortal Man, I think, could bear; where for the Space of two Hours, I was like a Man bereft of Life, and, as now, past all Recovery, and bound over to eternal Punishment.

141. And withal, that Scripture did seize upon my Soul, *Or prophane Person, as Esau, who for one Morsel of Meat, sold his Birth-right: For ye know, how that afterwards, when he would have inherited the Blessing, he was rejected; for he found no Place of Repentance, though he sought it carefully with Tears*, Heb. 12. 16, 17.

142. Now was I as one bound, I felt myself shut up unto the Judgment to come; nothing now for two Years together would abide with me, but Damnation, and an Expectation of Damnation: I say, nothing now would abide with me but this, save some few Moments for Relief, as in the Sequel you will see.

143. These Words were to my Soul like Fetters of Brass to my Legs, in the continual Sound of which I went for several Months together. But about ten or eleven a Clock on that Day, as I was walking under an Hedge (full of Sorrow and Guilt God knows) and bemoaning myself from this hard hap, that such a Thought should arise within me; suddenly this Sentence rushed in upon me, *The Blood of Christ remits all Guilt*. At this I made a stand in my Spirit: With that this Word took hold upon me, *The Blood of Jesus Christ his own Son, cleansed us from all Sin*, 1 John 1. 7.

144. Now I began to conceive Peace in my Soul, and methought I saw as if the Tempter did leer and steal away from me, as being ashamed of what he had done. At the same Time also I had my Sin, and the Blood of Christ thus represented to me, that my Sin, when compared to the Blood of Christ, was no more to it, than this little Clod or Stone before me, is to this vast and wide Field that here I see. This gave

me good Encouragement for the Space of two or three Hours; in which Time also, methought I saw, by Faith, the Son of God, as suffering for my Sins: But because it tarried not, I therefore sunk in my Spirit, under exceeding Guilt again.

145. But chiefly by the aforementioned Scripture concerning *Esau's* selling of his Birth-right; for that Scripture would lie all Day long in my Mind, and hold me down, so that I could by no means lift up myself; for when I would strive to turn to this Scripture, or that, for Relief, still that Sentence would be sounding in me, *For ye know how that afterwards, when he would have inherited the Blessing, he found no Place of Repentance, though he sought it carefully with Tears*.

146. Sometimes, indeed, I should have a touch from that in *Luke 22. 31. I have prayed for thee that thy Faith fail not*; but it would not abide upon me; neither could I indeed, when I considered my State, find ground to conceive in the least, that there should be the Root of that Grace in me, having sinned as I had done. Now was I tore and rent in an heavy Case, for many Days together.

147. Then began I with sad and careful Heart, to consider of the Nature and Largeness of my Sin, and to search into the Word of God, if I could in any Place espy a Word of Promise, or any encouraging Sentence, by which I might take Relief. Wherefore I began to consider that of *Mark 3. All manner of Sins and Blasphemies shall be forgiven unto the Sons of Men, wherewith soever they shall Blaspheme*. Which Place, methought, at a Blush, did contain a large and glorious Promise, for the Pardon of high Offences; but considering the Place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural Estate, committed such Things as there are mentioned; but not to me, who had not only received Light and Mercy, but that had both after, and also contrary to that, so slighted Christ as I had done.

148. I feared therefore that this wicked Sin of mine, might be that Sin unpardonable, of which he there thus speaketh. *But he that shall Blaspheme against the Holy Ghost, hath never Forgiveness, but in danger of Eternal Damnation*, Mark 3. And I did the rather give Credit to this, because of that Sentence in the *Hebrews*, *For you know how that afterwards, when he would have inherited the Blessing, he was rejected; for he found no Place of Repentance, though he sought it carefully with Tears*. And this struck always with me.

149. And now was I both a Burthen and a Terror to myself; nor did I ever so know, as now, what it was to be weary of my Life, and yet afraid to die. Oh, how gladly now would I have been any body but my

myself! any thing but a Man! and in any Condition but my own! for there was nothing did pass more frequently over my Mind, than that it was impossible for me to be forgiven my Transgression, and to be saved from Wrath to come.

150. And now began I to labour to call again Time that was past; wishing a thousand times twice told, that the Day was yet to come, when I should be tempted to such a Sin! concluding with great Indignation, both against my Heart, and all Assaults, how I would rather have been torn in Pieces, than found a Consenter thereto. But, alas! these Thoughts, and Wishings, and Resolvings, were now too late to help me; this Thought had passed my Heart, God hath let me go, and I am fallen. Oh! thought I, *that it was with me, as in Months past, as in the Days when God preserved me!* Job 29. 2.

151. Then again, being loth and unwilling to Perish, I began to compare my Sin with others, to see if I could find that any of those that were saved, had done as I had done. So I considered *David's* Adultery, and Murther, and found them most heinous Crimes; and those too committed after Light and Grace received: But yet by considering, that his Transgressions were only such as were against the Law of *Moses*; from which the Lord Christ could, with the Consent of his Word, deliver him: But mine was against the Gospel; yea, against the Mediator thereof; I had sold my Saviour.

152. Now again should I be as if racked upon the Wheel, when I considered, that, besides the Guilt that possessed me, I should be so void of Grace, so bewitched. What thought I, must it be no Sin but this? Must it needs be the *great Transgression*? Psalm 19. 13. Must that wicked one touch my Soul, 1 *John* 5. 18. Oh, what Sting did I find in all these Sentences!

153. What thought I, is there but one Sin that is unpardonable? But one Sin that layeth the Soul without the Reach of God's Mercy; and must I be guilty of that? Must it needs be that? Is there but one Sin among so many Millions of Sins, for which there is no Forgiveness; and must I commit this? Oh, unhappy Sin! Oh, unhappy Man! These Things would so break and confound my Spirit, that I could not tell what to do; I thought, at times, they would have broke my Wits; and still, to aggravate my Misery, that would run in my Mind, *You know how that afterwards, when he would have inherited the Blessing, he was rejected. Oh! none knows the Terrors of those Days but myself.*

154. After this I began to consider of *Peter's* Sin, which he committed in denying his Master: And indeed, this came next to mine, of any that I could find, for he had denied his Saviour, as I, after Light and Mercy received; yea, and that

too, after Warning given him. I also considered, that he did it once and twice; and that, after Time to consider betwixt. But though I put all these Circumstances together, that, if possible, I might find Help, yet I considered again, that his was but a *Denial of his Master*, but mine was, a *Selling of my Saviour*. Wherefore I thought with my self, that I came nearer to *Judas*, than either to *David* or *Peter*.

155. Here again my Torment would flame out and afflict me; yea, it would grind me, as it were to Powder, to consider the Preservation of God towards others, while I fell into the Snare; for in my thus considering of other Men's Sins, and comparing of them with mine own, I could evidently see, God preserved them, notwithstanding their Wickedness, and would not let them, as he had let me, become a Son of Perdition.

156. But Oh, how did my Soul at this time prize the Preservation that God did set about his People! Ah, how safely did I see them walk, whom God had hedged in! They were within his Care, Protection and special Providence: Though they were full as bad as I, by Nature; yet because he loved them, he would not suffer them to fall without the Range of Mercy: But as for me, I was gone, I had done it; he would not preserve me, nor keep me; but suffered me, because I was a Reprobate, to fall as I had done. Now did those blessed Places, that speak of God's keeping his People, shine like the Sun before me, though not to comfort me, yet to shew me the blessed State and Heritage of those whom the Lord had blessed.

157. Now I saw, that as God had his Hand in all Providences and Dispensations that overtook his Elect; so he had his Hand in all the Temptations that they had to Sin against him; not to animate them to Wickedness, but to chuse their Temptations and Troubles for them; and also to leave them, for a time, to such things only that might not destroy, but humble them; as might not put them beyond; but lay them in the Way of the renewing his Mercy. But Oh, what Love, what Care, what Kindness and Mercy did I now see, mixing it self with the most severe and dreadful of all God's Ways to his People! He would let *David*, *Hezekiah*, *Solomon*, *Peter*, and others fall, but he would not let them fall into Sin unpardonable, nor into Hell for Sin. Oh! thought I, these be the Men that God hath loved; these be the Men that God, though he chastiseth them, keeps them in Safety by him; and them whom he makes to abide under the Shadow of the Almighty. But all these Thoughts added Sorrow, Grief and Horror to me, as whatever I now thought on, it was Killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen

fallen my self, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his Purpose; so I thought that all things wrought for Damage, and for my eternal Overthrow.

158. Then again I began to compare my Sin with the Sin of *Judas*, that, if possible, I might find if mine differed from that which, in truth, is unpardonable: And Oh! thought I, if it should differ from it, though but the breadth of an Hair, what an happy Condition is my Soul in; and by considering, I found that *Judas* did this intentionally, but mine was against my Prayer and Strivings; besides his was committed with much Deliberation, but mine is a fearful Hurry, on a sudden; all this while I was tossed to and fro, like the Locust, and driven from Trouble to Sorrow; hearing always the sound of *Esaú's* Fall in mine Ears, and of the dreadful Consequences thereof.

159. Yet this Consideration about *Judas* his Sin was, for a while, some little Relief to me; for I saw I had not, as to the Circumstances, transgressed so fully as he. But this was quickly gone again, for I thought with my self, there might be more Ways than one to commit this unpardonable Sin; also I thought that there might be degrees of that, as well as of other Transgressions; wherefore, for ought I yet could perceive, this Iniquity of mine might be such, as might never be passed by.

160. I was often now ashamed, that I should be like such an ugly Man as *Judas*: I thought also how loathsome I should be unto all the Saints in the Day of Judgment: Infomuch that now I could scarce see a good Man, that I believed had a good Conscience; but I should feel my Heart tremble at him, while I was in his Presence. Oh! now I saw a Glory in walking with God, and what a Mercy it was to have a good Conscience before him.

161. I was much about that time tempted to content my self, by receiving some false Opinion; as that there should be no such thing as a Day of Judgment, that we should not rise again, and that Sin was no such grievous thing: The Tempter suggesting thus, *For if these things should indeed be true, yet to believe otherwise, would yield you Ease for the present. If you must perish, never torment your self so much before hand; drive the Thoughts of Damning out of your Mind, by possessing your Mind with some such Conclusions, that Atheists and Ranters use to help themselves withal.*

162. But, Oh! when such Thoughts have led through my Heart, how, as it were, within a step, hath Death and Judgment been in my View! Methought the Judge stood at the Door, I was as if I come already; so that such things could have no Entertainment. But methink, I see by this, that Satan will use any Means, to keep the

Soul from Christ; he loveth not an awakened Frame of Spirit; Security, Blindness, Darkness and Error, is the very Kingdom and Habitation of the Wicked One.

163. I found it a hard Work now to pray to God, because Despair was swallowing me up; I thought I was as with a Tempest, driven away from God, for always when I cried to God for Mercy, this would come in, *'Tis too late, I am lost, God hath let me fall; not to my Correction, but my Condemnation: My Sin is unpardonable; and I know, concerning Esau, how that after he had sold his Birth-right, he would have received the Blessing, but was rejected.* About this time I did light on that dreadful Story of that miserable Mortal *Francis Spira*; a Book that was to my troubled Spirit, as Salt, when rubbed into a fresh Wound; every Sentence in that Book, every Groan of that Man, with all the rest of his Actions in his Dolours, as his Tears, his Prayers, his gnashing of Teeth, his wringing of Hands, his twisting, and languishing, and pining away under that mighty Hand of God that was upon him, was as Knives, and Daggers in my Soul; especially that Sentence of his was frightful to me, *Man knows the beginning of Sin, but who bounds the Issues thereof?* Then would the former Sentence, as the Conclusion of all, fall like an hot Thunderbolt again upon my Conscience; for you know how that afterwards, when he would have inherited the Blessing, he was rejected; for he found no place of Repentance, though he sought it carefully with Tears.

164. Then should I be struck into a very great Trembling, infomuch that at sometimes I could, for whole Days together, feel my very Body, as well as my Mind, to shake and totter under the Sense of this dreadful Judgment of God, that should fall on those that have sinned that most fearful and unpardonable Sin. I felt also such a clogging and heat at my Stomach, by reason of this my Terror, that I was, especially at sometimes as if my Breast-bone would split asunder; then I thought concerning that of *Judas*, who by his falling headlong burst asunder, and all his Bowels gushed out, *Acts 1.*

165. I feared also that this was the Mark that God did set on *Cain*, even continual Fear and Trembling, under the heavy Load of Guilt, that he had charged on him for the Blood of his Brother *Abel*. Thus did I wind, and twine, and shrink, under the Burthen that was upon me; which Burthen also did so oppress me, that I could neither stand nor go, nor lie, either at rest or quiet.

166. Yet that Saying would sometimes come to Mind, *He hath received Gifts for the Rebellious*, *Psal. 68. 18. The Rebellious*, thought I; Why, surely they are such as once were under Subjection to their Prince,

even those who after they have sworn Subjection to his Government, have taken up Arms against him; and this, thought I, is my very Condition: I once loved him, feared him, served him; but now I am a Rebel; I have sold him, I have said, *Let him go if he will*; but yet he has Gifts for Rebels, and then why not for me?

167. This sometimes I thought on, and should labour to take hold thereof, that some though small Refreshment, might have been conceived by me; but in this also I missed of my Desire, I was driven with Force beyond it, I was like a Man going to Execution, even by that Place where he would fain creep in and hide himself, but may not.

168. Again, after I had thus considered the Sins of the *Saints* in particular, and found *mine* went beyond them, then I began to think with my self, set the Case I should put *all theirs* together, and *mine alone* against them, might I not then find Encouragement! For if *mine*, though bigger than any one, yet should be but equal to all, then there is Hopes; for that Blood that hath Virtue enough in it to wash away all theirs, hath Virtue enough in it to wash away mine, though this one be full as big, if not bigger than all theirs. Here again, I should consider the Sin of *David*, of *Solomon*, of *Manasseh*, of *Peter*, and the rest of the great Offenders; and should also labour, what I might with Fairness, to aggravate and heighten their Sins by several Circumstances.

169. I should think with my self that *David* shed Blood to cover his Adultery, and that by the Sword of the Children of *Ammon*; a Work that could not be done, but by Contrivance, which was a great Aggravation to his Sin. But then this would turn upon me: Ah! but these were but Sins against the Law, from which there was a Jesus sent to save them; but yours is a Sin against the Saviour, and who shall save you from that?

170. Then I thought on *Solomon*, and how he sinned in loving strange Women, in falling away to their Idols, in building them Temples, in doing this after Light, in his Old Age, after great Mercy received: But the same Conclusion that cut me off in the former Consideration, cut me off as to this: namely, that all those were but Sins against the Law for which God had provided a Remedy; *But I had sold my Saviour*, and there remained no more Sacrifice for Sin.

171. I would then add to these Men's Sins, the Sins of *Manasseh*: how that he built Altars for Idols in the House of the Lord; he also observed Times, used Incantments, had to do with Wizzards, was a Wizzard, had his Familiar Spirits, burned his Children in the Fire in Sacrifice to Devils, and made the Streets of *Jerusa-*

lem run down with the Blood of Innocents. These thought I, are great Sins, Sins of a bloody Colour, but yet it would turn again upon me. *They are none of them of the Nature of yours; you have parted with Jesus, you have sold your Saviour.*

172. This one Consideration would always kill my Heart, *My Sin was point blank against my Saviour*; and that too, at that height, that I had in my Heart said of him, *Let him go if he will*. Oh! methoughts, this Sin was bigger than the Sins of a Country, of a Kingdom, or of the whole World, no one pardonable, nor all of them together, was able to equal mine; mine outwent them every one.

173. Now I should find my Mind to flee from God, as from the Face of a dreadful Judge; yet this was my Torment, I could not escape his Hand: (*It is a fearful thing to fall into the Hands of the Living God*, Heb. 10.) But blessed be his Grace, that Scripture, in these flying Fits, would call as running after me, *I have blotted out, as a thick Cloud, thy Transgressions; and as a Cloud, thy Sins: Return unto me, for I have redeemed thee*, Isa. 44. 22. This, I say, would come in upon my Mind, when I was fleeing from the Face of God; for I did flee from his Face, that is, my Mind and Spirit fled before him; by reason of his Highness, I could not endure: Then would the Text cry, *Return unto me*; it would cry aloud with a very great Voice, *Return unto me, for I have redeemed thee*. Indeed, this would make me make a little stop, and, as it were, look over my Shoulder behind me, to see if I could discern that the God of Grace did follow me with a Pardon in his Hand, but I could no sooner do that, but all would be clouded and darkened again by that Sentence, *For you know, how that afterwards, when he would have inherited the Blessing, he found no place of Repentance, though he sought it carefully with Tears*. Wherefore I could not refrain, but fled, though at sometimes it cried, *Return, return*, as it did hollow after me: But I feared to close in therewith, lest it should not come from God; for that other, as I said was still sounding in my Conscience, *For you know that afterwards, when he would have inherited the Blessing he was rejected*, &c.

174. Once as I was walking to and fro in a good Man's Shop, bemoaning of my self in my sad and doleful State, afflicting my self with Self-aborrence for this wicked and ungodly Thought; lamenting also this hard Hap of mine, for that I should commit so great a Sin, greatly fearing I should not be pardoned; praying also in my Heart, that if this Sin of mine did differ from that against the Holy Ghost, the Lord would shew it me. And being now ready to sink with Fear, suddenly there was, as if there had rushed in at the Window,

Window, the Noise of Wind upon me, but very pleasant, and as if I heard a Voice speaking, *Didst ever refuse to be justified by the Blood of Christ?* And withal my whole Life of Profession past, was in a Moment opened to me, wherein I was made to see, that designedly I had not: So my Heart answered groaningly, *No*. Then fell, with Power, that Word of God upon me, *See that ye refuse not him that speaketh*, Heb. 12. 25. This made a strange Seizure upon my Spirit, it brought Light with it, and commanded a Silence in my Heart, of all those tumultuous Thoughts, that before did use, like Masterless Hell-hounds, to Roar and Bellow, and make an hideous Noise within me. It shewed me also that Jesus Christ had yet a Word of Grace and Mercy for me, that he had not, as I had feared, quite forsaken and cast off my Soul; yea, this was a kind of Check for my Proneness to Desperation; a kind of threatening of me, if I did notwithstanding my Sins, and the Heinousness of them, venture my Salvation upon the Son of God, But as to my determining about this strange Dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty Years time to make a Judgment of it, *I thought then here what I should be loath to speak*. But verily that sudden rushing Wind was, as if an Angel had come upon me, but both it, and the Salvation, I will leave until the Day of Judgment; only this I say, it commanded a great Calm in my Soul, it perswaded me there might be Hope: It shewed me as I thought, what the Sin unpardonable was, and that my Soul had yet the blessed Privilege to flee to Jesus Christ for Mercy. But I say, concerning this Dispensation; I know not what yet to say unto it; which was also, in Truth, the Cause, that at first I did not speak of it in the Book; I do now also leave it to be thought on by Men of sound Judgment. I lay not the stress of my Salvation thereupon, but upon the Lord Jesus, in the Promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also shew it self, though I cannot now relate the Matter as there I did experience it. This lasted in the Savour of it, for about three or four Days, and then I began to Mistrust, and to Despair again.

175. Wherefore still my Life hung in doubt before me, not knowing which Way I should go, only this I found my Soul desire, even to cast it self at the Foot of Grace, by Prayer and Supplication. But Oh! 'twas hard for me now, to have the Face to Pray to this Christ for Mercy, against whom I had thus vilely sinned; 'twas hard Work, I say, to offer to look him in the Face against whom I had so vilely sinned; and indeed, I have found it as difficult to come to

God by Prayer, after Back-sliding from him, as to do any other thing. Oh, the Shame that did now attend me! especially when I thought, I am now a going to pray to him for Mercy, that I had so lightly esteemed but a while before! I was ashamed, yea, even confounded, because this Villany had been committed by me: But I saw that there was but one Way with me, I must go to him and humble my self unto him, and beg that he, of his wonderful Mercy, would shew Pity to me, and have Mercy upon my wretched sinful Soul.

176. Which, when the Tempter perceived, he strongly suggested to me, *That I ought not to pray to God, for Prayer was not for any in my Case, neither could it do me good, because I had rejected the Mediator, by whom all Prayers came with Acceptance to God the Father; and without whom, no Prayer could come into his Presence: Wherefore now to Pray, is but to add Sin to Sin; yea, now to pray, seeing God has cast you off, is the next Way to Anger and Offend him more than you ever did before*.

177. For God (saith he) *bath been weary of you for these several Years already, because you are none of his; your Bawlings in his Ears hath been no pleasant Voice to him, and therefore he let you sin in this Sin, that you might be quite cut off, and will you pray still?* This the Devil urged, and set forth that in Numbers, when Moses said to the Children of Israel, *That because they would not go up to possess the Land, when God would have them, therefore for ever he did Bar them out from thence, though they prayed they might with Tears*, Numb. 14. 36, 37, &c.

178. As 'tis said in another Place, *Exod. 21. 14. The Man that sins presumptuously shall be taken from God's Altar, that he may die*; even as Joab was by King Solomon, when he thought to find Shelter there, 1 Kings 2. 27, 28, &c. These Places did pinch me very sore; yet my Case being desperate, I thought with myself, I can but die; and if it must be so, it shall once be said, *That such an one died at the Foot of Christ in Prayer*. This I did, but with great Difficulty, God doth know; and that because, together with this, still that Saying about *Esau* would be set at my Heart, even like a flaming Sword, to keep the Way of the Tree of Life, lest I should take thereof and live. Oh! who knows how hard a thing I found it, to come to God in Prayer?

179. I did also desire the Prayers of the People of God for me, but I feared that God would give them no Heart to do it; yea, I tremble in my Soul to think, that some or other of them would shortly tell me, that God had said those Words to them that he once did say to the Prophet, concerning the Children of Israel, *Pray not for this People, for I have rejected them*, Jer. 11. 14. So, *Pray not for him, for I have rejected*

rejected him. Yea, I thought that he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear it should be so, it would make me quite besides myself: *Man knows the Beginning of Sin* (said Spira) *but who bounds the Issues thereof?*

180. About this Time I took an Opportunity to break my Mind to an ancient Christian, and told him all my Case: I told him also, that I was afraid that I had sinned the Sin against the Holy Ghost; and he told me *He thought so too*. Here therefore I had but cold Comfort; but talking a little more with him, I found him, though a good Man, a Stranger to much Combat with the Devil. Wherefore I went to God again, as well as I could, for Mercy still.

181. Now also did the Tempter begin to mock me in my Misery, saying, *That seeing I had thus parted with the Lord Jesus, and provoked him to Displeasure, who would have stood between my Soul and the Flame of devouring Fire, there was now but one Way, and that was, To pray that God the Father would be a Mediator betwixt his Son and me, That we might be reconciled again, and that I might have that blessed Benefit in him that his blessed Saints enjoyed*.

182. Then did that Scripture seize upon my Soul, *He is of one Mind, and who can turn him?* Oh! I saw, 'twas as easy to persuade him to make a New World, a New Covenant, or New Bible, besides that we have already, as to pray for such a thing. This was to persuade him, that what he had done already was mere Folly; and persuade him to alter, yea to disannul the whole Way of Salvation: And then would that Saying rend my Soul asunder, *Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we must be saved*, Acts 4. 12.

183. Now the most free, and full, and gracious Words of the Gospel, were the greatest Torment to me; yea, nothing so afflicted me as the Thoughts of Jesus Christ, the Remembrance of a Saviour; because I had cast him off, brought forth the Villany of my Sin, and my Loss by it, to Mind; nothing did twinge my Conscience like this: Every Thing that I thought of the Lord Jesus, of his Grace, Love, Goodness, Kindness, Gentleness, Meekness, Death, Blood, Promises and blessed Exhortations, Comforts and Consolations, it went to my Soul like a Sword; for still, unto these my Considerations of the Lord Jesus, these Thoughts would make Place for themselves in my Heart; *Ay, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised and abused: This is the only Saviour, the only Redeemer, the only one that could so love Sinners, as to wash them from their Sins in his own most precious Blood; but you have no Part nor Lot in this Jesus, you have put him from*

you, you have said in your Heart, Let him go if he will. Now therefore you are severed from him; you have severed yourself from him: Behold then his Goodness, but yourself to be no Partaker of it. Oh, thought I, What have I lost! what have I parted with! what has disinherited my poor Soul! Oh! 'tis sad to be destroyed by the Grace and Mercy of God; to have the Lamb, the Saviour, turn Lion and Destroyer, Rev. 6. I also trembled, as I have said, at the Sight of the Saints of God, especially at those that greatly loved him, and that made it their Business to walk continually with him in this World; for they did, both in their Words, their Carriages, and all their Expressions of Tenderneſs and Fear to sin against their precious Saviour, condemn, lay Guilt upon, and also add continual Affliction and Shame unto my Soul. *The Dread of them was upon me, and I trembled at God's Samuels*, 1 Sam. 16. 4.

184. Now also the Tempter began afresh to mock my Soul another Way, saying, *That Christ indeed did pity my Case, and was sorry for my Loss; but forasmuch as I had sinned and transgressed, as I had done, he could by no means help me, nor save me from what I feared; for my Sin was not of the Nature of theirs, for whom he bled and died; neither was it counted with those that were laid to his Charge when he hanged on a Tree: Therefore, unless he should come down from Heaven, and die a-new for this Sin, though indeed he did greatly pity me, yet I could have no benefit of him*. These Things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting Cogitations; every of them augmented my Misery, that Jesus Christ should have so much Love as to pity me, when yet he could not help me, nor did I think that the Reason why he could not help me, was, because his Merits were weak, or his Grace and Salvation spent on others already, but because his Faithfulness to his Threatnings would not let him extend his Mercy to me. Besides, I thought, as I have already hinted, that my Sin was not within the Bounds of that Pardon, that was wrapped up in a Promise; and if not, then I knew surely, that it was more easy for Heaven and Earth to pass away, than for me to have Eternal Life. So that the ground of all these Fears of mine, did arise from a stedfast Belief that I had of the Stability of the Holy Word of God, and also from my being misinformed of the Nature of my Sin.

185. But, Oh! how this would add to my Affliction, to conceit that I should be guilty of such a Sin, for which he did not die. These Thoughts did so confound me, and imprison me, and tie me up from Faith, that I knew not what to do: But Oh! thought I, that he would come down again! Oh, that the Work of Man's Redemption

demption was yet to be done by Christ! How would I pray him, and intreat him, to count and reckon this Sin among the rest for which he died! but this Scripture would strike me down as dead; *Christ being raised from the Dead, dieth no more, Death hath no more Dominion over him,* Rom. 6. 9.

186. Thus, by the strange and unusual Assaults of the Tempter, was my Soul like a broken Vessel, driven as with the Winds, and tossed sometimes headlong into Despair; sometimes upon the Covenant of Works, and sometimes to wish that the New Covenant, and the Conditions thereof, might so far forth as I thought myself concerned, be turned another Way and changed. *But in all these I was as those that juggle against the Rocks; more broken, scattered and rent.* Oh, the unthought of Imaginations, Frights, Fears and Terrors, that are affected by a thorough Application of Guilt, yielding to Desperation! *This is the Man that hath his Dwelling among the Tombs with the Dead; that is always crying out, and cutting himself with Stones,* Mark 5. 1, 2, 3. But I say, all in vain; Desperation will not comfort him, the Old Covenant will not save him: Nay, Heaven and Earth shall pass away, before one Jot or Tittle of the Word and Law of Grace will fail or be removed. This I saw, this I felt, and under this I groaned; yet this Advantage I got thereby, namely, a farther Confirmation of the Certainty of the Way of Salvation, and that the Scriptures were the Word of God. Oh! I cannot now express what then I saw and felt, of the Steadiness of Jesus Christ, the Rock of Man's Salvation: What was done could not be undone, added to, nor altered. I saw, indeed, that Sin might drive the Soul beyond Christ, even the Sin which is unpardonable; but woe to him that was so driven, for the Word would shut him out.

187. Thus was I always sinking, whatever I did think or do. So one Day I walked to a Neighbouring Town, and sat down upon a Settle in the Street, and fell into a very deep Pause, about the most fearful State my Sin had brought me to; and after long musing, I lifted up my Head, but methought I saw, as if the Sun that shineth in the Heavens did grudge to give Light. And as if the very Stones in the Street, and Tiles upon the Houses, did bend themselves against me; methought that they all combined together, to banish me out of the World; I was abhorred of them, and unfit to dwell among them, or be Partaker of their Benefits, because I had sinned against the Saviour. Oh how happy now was every Creature over I was! For they stood fast, and kept their Station, but I was gone and lost.

188. Then breaking out in the Bitterness of my Soul, I said to my Soul, with

a grievous Sigh, *How can God comfort such a Wretch?* I had no sooner said it, but this returned upon me, as an Eccho doth answer a Voice, *This Sin is not unto Death.* At which I was, as if I had been raised out of the Grave, and cried out again, *Lord, how, couldst thou find out such a Word as this?* For I was filled with Admiration at the Fitness, and at the Unexpectedness of the Sentence, the Fitness of the Word; the Rightness of the timing of it, the Power, and Sweetness, and Light, and Glory, that came with it also, was marvellous to me to find, I was now, for the time out of Doubt, as to that, about which I so much was in Doubt before; my Fears before *were*, that my Sin was not pardonable, and so that I had no right to pray, to repent, &c. or that if I did, it would be of no Advantage or Profit to me. But now, thought I, if *this Sin* is not unto Death, then it is pardonable; therefore from this I have Encouragement to come to God by Christ for Mercy, to consider the Promise of Forgiveness, as that which stands with open Arms to receive me, as well as others. This therefore was a great Easement to my Mind, to wit, that my Sin was pardonable, that it was not the Sin unto Death, (1 John 5. 16, 17.) None but those that know what my Trouble (by their own Experience) was, can tell what relief came to my Soul, by this Consideration: It was a Release to me from my former Bonds, and a Shelter from my former Storms: I seemed now to stand upon the same Ground with other Sinners, and to have as good Right to the Word and Prayer as any of them.

189. Now I say, I was in hopes that my Sin was not unpardonable, but that there might be hopes for me to obtain Forgiveness. But, Oh, how Satan did now lay about him, for to bring me down again! But he could by no Means do it, neither this Day nor the most part of the next, for this Sentence stood like a Mill-post at my Back: Yet towards the Evening of the next Day, I felt this Word begin to leave me, and to withdraw its Supportation from me, and so I returned to my old Fears again, but with a great deal of Grudging and Peevishness, for I feared the sorrow of Despair; nor could my Faith now long retain this Word.

190. But the next Day at Evening, being under many Fears, I went to seek the Lord, and as I prayed, I cried, and my Soul cried to him in these Words, with strong Cries; *O Lord, I beseech thee shew me, that thou hast loved me with everlasting Love,* Jer. 31. 3. I had no sooner said it, but with Sweetness this returned upon me, as an Eccho, or sounding again, *I have loved thee with an everlasting Love.* Now I went to Bed in quiet: also when I awaked the next Morning, it was fresh upon my

Soul; and I believed it.

191. But yet the Tempter left me not, for it could not be so little as an hundred times, that he, that Day did labour to break my Peace, Oh, the Combats and Conflicts that I did then meet with, as I strove to hold by this Word: That of *Esau* would fly in my Face like Lightning: I should be sometimes up and down twenty times in an Hour; yet God did bear me out, and keep my Heart upon this Word; from which I had also, for several Days together, very much Sweetness, and comfortable hopes of Pardon: For thus it was made out unto me, *I loved thee whilst thou was committing this Sin, I loved thee before, I loved thee still, and I will love thee for ever.*

192. Yet I saw my Sin most Barbarous, and a filthy Crime, and could not but conclude, with great Shame and Astonishment, that I had horridly abused the Holy Son of God; wherefore I felt my Soul greatly to love and pity him, and my Bowels to yern towards him; for I saw he was still my Friend, and did reward me Good for Evil; yea, the Love and Affection that then did burn within to my Lord and Saviour Jesus Christ, did work at this time such a strong and hot Desire of Revengement upon my self, for the Abuse I had done unto him, that, to speak as I then thought, had I a thousand Gallons of Blood within my Veins, I could freely then have spilt it all, at the Command and Feet of this my Lord and Saviour.

193. And as I was thus in musing, and in my Studies, considering how to love the Lord and to express my Love to him, that Saying came in upon me, *If thou, Lord, shouldst mark Iniquity, O Lord, who should stand: But there is forgiveness with thee, that thou mayest be feared,* Psalm 130. 4. These were good Words to me, especially the latter part thereof, to wit, that there is Forgiveness with the Lord, that he might be feared; that is, as then I understood it, that he might be loved, and had in reverence; for it was thus made out to me, *That the Great God did set so high an Esteem upon the Love of his poor Creatures, that rather than he would go without their Love, he would pardon their Transgression.*

194. And now was that Word fulfilled on me, and I was also refreshed by it, *Then shall they be ashamed and confounded, and never open their Mouth any more, because of their shame, when I am pacified towards them for all that they have done, saith the Lord God,* Ezek. 16. 36. Thus was my Soul at this time (and as I then did think for ever) set at Liberty from being afflicted with my former Guilt and Amazement.

195. But before many Weeks were gone, I began to despond again, fearing, lest, notwithstanding all that I had enjoyed, that I might be deceived and destroyed at

the last; for this Consideration came strong into my Mind, *That whatever Comfort and Peace I thought I might have from the Word of the Promise of Life, yet unless there could be found in my Refreshment, a Concurrence and Agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; for the Scriptures cannot be broken,* John 10. 35.

196. Now began my Heart again to ake, and fear I might meet with a Disappointment at last. Wherefore I began with all Seriousness, to examine my former Comfort, and to consider whether one that had sinned as I had done, might with Confidence trust upon the Faithfulness of God, laid down in those Words, by which I had been comforted, and on which I had leaned my self: But now were brought to my Mind, *For it is impossible for those who were once enlightened, and have tasted the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance,* Heb. 6. For, *if we sin wilfully, after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries,* Heb. 10. *Even as Esau, who for one morsel of Meat, sold his Birthright. For you know how that afterwards, when he would have inherited the Blessing, he was rejected, for he found no place of Repentance, though he sought it carefully with Tears,* Heb. 12.

197. Now was the Word of the Gospel forced from my Soul; so that no Promise or Encouragement was to be found in the Bible for me: And now would that Saying work upon my Spirit to afflict me, *Rejoyce not, O Israel, for Joy as other People,* Hos. 9. 1. For I saw indeed, there was cause of rejoycing for those that held to Jesus; but as for me, I had cut my self off by my Transgressions, and left my self neither Foot-hold, nor Hand-hold, among all the Stays and Props in the precious Word of Life.

198. And truly, I did now feel my self to sink into a Gulf as an House whose Foundation is destroyed, I did liken my self in this Condition, unto the Case of a Child that was fallen into a Mill-pit, who though it could make some shift to Scramble and Sprawl in the Water, yet because it could find neither hold for Hand nor Foot, therefore at last it must die in that Condition. So soon as this fresh Assault had fastened on my Soul, that Scripture came into my Heart, *This for many Days,* Dan. 10. 14. And indeed, I found it was so; for I could not be delivered, nor brought to Peace again, until well nigh two Years and an half were compleatly finished.

finished. Wherefore these Words, though in themselves, they tended to Discouragement, yet to me, who feared this Condition would be Eternal, they were at sometimes as an Help and Refreshment to me.

199. For thought I, *many Days* are not for ever, *many Days* will have an end, therefore seeing I was to be afflicted, not a few, but many Days, yet I was glad it was but for many Days. Thus I say, I could recall my self sometimes, and give my self an Help, for as soon as ever the Words came into my Mind, at first, I knew my Trouble would be long; yet this would be but sometimes, for I could not always think on this, nor ever be helped by it, though I did.

200. Now while these Scriptures lay before me, and laid Sin anew at my Door, that saying in *Luke 18. 1.* with others, did encourage me to Prayer: Then the Tempter again laid at me very sore, suggesting, *That neither the Mercy of God, nor yet the Blood of Christ, did at all concern me, nor could they help me for my Sin; therefore it was but in vain to pray.* Yet thought I, *I will pray.* But, (said the Tempter,) *your Sin is unpardonable.* Well, said I, *I will pray.* 'Tis to no Boot, said he. Yet, said I, *I will pray.* So I went to Prayer to God; and while I was at Prayer, I uttered Words to this Effect, *Lord, Satan tells me, that neither thy Mercy, nor Christ's Blood, is sufficient to save my Soul; Lord, shall I honour thee most, by believing thou wilt and canst? or him, by believing thou neither wilt nor canst? Lord, I would fain honour thee, by believing thou wilt and canst.*

201. And as I was thus before the Lord, that Scripture fastened on my Heart, [*O Man, great is thy Faith,*] *Mat. 15. 28.* even as if one had clapp'd me on the Back, as I was on my Knees before God: Yet I was not able to believe this, that this was a Prayer of Faith, till almost six Months after; for I could not think that I had Faith, or that there should be a Word for me to act Faith on; therefore I should still be, as sticking in the Jaws of Desperation, and went mourning up and down in a sad Condition.

202. There was nothing now that I longed for more than to be put out of Doubt, as to this Thing in Question; and as I was vehemently desiring to know, if there was indeed Hope for me, these Words came rolling into my Mind: *Will the Lord cast off for ever? And will he be favourable no more? Is his Mercy clean gone for ever? Doth his Promise fail for evermore? Hath God forgotten to be gracious? Hath he in Anger shut up his tender Mercies?* *Psal. 77. 7, 8, 9.* And all the while they run in my Mind, methought I had still this as the Answer, *'Tis a Question whether he hath or no; it may be he hath not.* Yea, the Interrogatory

seemed to me to carry in it a sure Affirmation that indeed he had not, or would so cast off, but would be favourable: That his Promise doth not fail, and that he hath not forgotten to be gracious, nor would in Anger shut up his tender Mercy: Something also there was upon my Heart at the same Time, which I now cannot call to mind; which, with this Text, did sweeten my Heart, and made me conclude, that his Mercy might not be quite gone, nor gone for ever.

203. At another time I remembred, I was again much under this Question, *Whether the Blood of Christ was sufficient to save my Soul?* In which Doubt I continued from Morning till about seven or eight at Night; and at last, when I was, as it were, quite worn out with Fear, least it should not lay hold on me, these Words did sound suddenly within my Heart, *He is Able:* But methought, this Word *Able*, was spoke loud unto me; it shewed a great Word, it seemed to be writ in great Letters, and give such a Juggle to my Fear and Doubt (I mean for the Time it tarried with me, which was about a Day) as I never had from that all my Life, either before or after, *Heb. 7. 25.*

204. But one Morning as I was again at Prayer, and trembling under the Fear of this, *that no Word of God could help me*, that Piece of a Sentence darted in upon me, *My Grace is sufficient.* At this methought I felt some Stay, as if there might be Hopes. But, Oh, how good a Thing it is for God to send his Word! For about a Fortnight before I was looking on this very Place, and then I thought it could not come near my Soul with Comfort, therefore I threw down my Book in a Pet: Then I thought it was not large enough for me; no, not large enough; but now it was as if it had Arms of Grace so wide, that it could not only inclose me, but many more besides.

205. By these Words I was sustained, yet not without exceeding Conflicts, for the Space of seven or eight Weeks; for my Peace would be in it, and out, sometimes twenty Times a Day, Comfort now, and Trouble presently; Peace now, and before I could go a Furlong, as full of Fear and Guilt as ever Heart could hold: And this was not only now and then, but my whole seven Weeks Experience: For this about the Sufficiency of Grace, and that of *Esaú's* parting with his Birth-right, would be like a Pair of Scales within my Mind, sometimes one end would be uppermost, and sometimes again the other; according to which would be my Peace or Troubles.

206. Therefore I did still pray to God, that he would come in with his Scripture more fully on my Heart; to wit, that he would help me to apply the whole Sentence, for as yet I could not: That he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be

be Mercy for me, *My Grace is sufficient*: And though it came no farther, it answered my former Question; to wit, that there was Hope; yet because *for thee* was left out, I was not contented, but prayed to God for that also. Wherefore one Day when I was in a Meeting of God's People full of Sadness and Terror, for my Fears again were strong upon me; and, as I was now thinking my Soul was never the better, but my Case most sad and fearful, these Words did with great Power suddenly break in upon me, *My Grace is sufficient for thee, my Grace is sufficient for thee, my Grace is sufficient for thee*, three Times together: And, Oh! methought that every Word was a mighty Word unto me; as *my*, and *Grace*, and *sufficient*, and *for thee*; they were then and some Times are still, far bigger than others be.

207. At which Time my Understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from Heaven through the Tiles upon me, and direct these Words unto me. This sent me mourning Home, it broke my Heart, and filled me full of Joy, and laid me low as the Dust; only it stayed not long with me, I mean in this Glory and refreshing Comfort, yet it continued with me for several Weeks, and did encourage me to hope: But as soon as that powerful Operation of it was taken from my Heart, that other about *Esau*, returned upon me as before; so my Soul did hang as in a Pair of Scales again, sometimes up, and sometimes down, now in Peace, and anon again in Terror.

208. Thus I went on for many Weeks, sometimes comforted, and sometimes tormented; and especially at some times my Torment would be very sore, for all those Scriptures forenamed in the *Hebrews*, would be set before me, as the only Sentences that would keep me out of Heaven. Then again I should begin to repent that ever that Thought went through me; I should also think thus with myself, *Why, how many Scriptures are there against me? There are but three or four: And cannot God miss them, and Save me for all them?* Sometimes again I should think, *Oh! if it were not for these three or four Words, now how might I be comforted?* And I could hardly forbear at some Times, but to wish them out of the Book.

209. Then methought I should see as if both *Peter* and *Paul*, and *John*, and all the Writers, did look with Scorn upon me, and hold me in Derision; and as if they had said unto me, *All our Words are Truth, one of as much Force as the other: It is not we that have cut you off, but you have cast away your self: There is none of our Sentences that you must take hold upon, but these, and such as these: it is impossible, there remains no more Sacrifice for Sin, Heb. 6. And it had been better for them not to have known the Will of*

God, than after they had known it, to turn from the Holy Commandment delivered unto them, Heb. 10. For the Scriptures cannot be broken, 2 Pet. 2. 21.

210. These, as the Elders of the City of Refuge, I saw, were to be Judges both of my Case and me, while I stood, with the *Avenger* of Blood at my Heels, trembling at their Gate for Deliverance, also with a thousand Fears and Mistrusts, I doubted that he would shut me out for ever, *Josh. 20. 3, 4.*

211. Thus I was confounded, not knowing what to do, nor how to be satisfied in this Question, *Whether the Scriptures could agree in the Salvation of my Soul?* I quaked at the Apostles, I knew their Words were true, and that they must stand for ever.

212. And I remember one Day as I was in divers Frames of Spirit, and considering that these Frames were according to the Nature of several Scriptures that came in upon my Mind; if this of *Grace*, then was I quiet; but if that of *Esau*, then tormented: *Lord*, thought I, *if both these Scriptures would meet in my Heart at once, I wonder which of them would get the better of me.* So methought I had a long Mind that they might come both together upon me; yea, I desired of God they might.

213. Well, about two or three Days after, so they did indeed: They bolted both upon me at a Time, and did work and struggle strangely in me for a while; at last that about *Esau's* Birth-right began to wax weak, and withdraw, and vanish; and this about the Sufficiency of *Grace* prevailed with Peace and Joy. And as I was in a Muse about this Thing, that Scripture came Home upon me, *Mercy rejoiceth over Judgment, James 2. 13.*

214. This was a Wonderment to me, yet truly, I am apt to think it was of God, for the Word of the Law and Wrath, must give Place to the Word of Life and Grace; because though the Word of Condemnation be glorious, yet the Word of Life and Salvation doth far exceed in Glory, *2 Cor. 3. 8, to 12. Mark 9. 5, 6, 7. John 6. 37.* Also that *Moses* and *Elias* must both vanish, and leave Christ and his Saints alone.

215. This Scripture did also most sweetly visit my Soul; *And him that cometh to me, I will in no wise cast out.* Oh the Comfort that I had from this Word, *in no wise!* As who should say, *by no means, for nothing whatever he hath done.* But Satan would greatly labour to pull this Promise from me, telling of me, *That Christ did not mean me, and such as I, but Sinners of a lower Rank, that had not done as I had done.* But I should answer him again, *Satan, here is in these Words no such Exception; but him that comes, him, any him: Him that cometh to me, I will in no wise cast out.* And this I well remember still, that of all the Sights

Slights that Satan used to take this Scripture from me, yet he never did so much as put this Question, *But do you come aright?* And I have thought the Reason was, because he thought I knew full well what coming aright was; for I saw, that to come aright, was to come as I was, a vile and ungodly Sinner, and so cast my self at the Feet of Mercy, condemning my self for Sin. If ever Satan and I did strive for any Word of God in all my Life, it was for this good Word of Christ; he at one end, and I at the other: Oh, what Work we made! It was for this in *John*, I say, that we did so tug and strive: He pulled, and I pulled; but God be praised, I overcame him, I got Sweetness from it.

216. But, notwithstanding all these Helps, and blessed Words of Grace, yet that of *Esau's* selling of his Birth-right, would still at times distress my Conscience; for though I had been most sweetly comforted, and that but just before, yet when that came into my Mind, 'twould make me fear again, I could not be quite rid thereof, 'twould every Day be with me: Wherefore now I went another way to work, even to consider the Nature of this Blasphemous Thought, I mean, if I should take the Words at the largest, and give them their own natural Force and Scope: Even every Word therein: So when I had thus considered, I found, that if they were fairly taken, they would amount to this, *That I had freely left the Lord Jesus Christ to his Choice, whether he would be my Saviour or no*; for the wicked Words were these, *Let him go if he will*. Then that Scripture gave me Hope, *I will never leave thee nor forsake thee*, Heb. 13. 5. O Lord, said I, *but I have left thee*. Then it answered again, *But I will not leave thee*. For this I thanked God also.

217. Yet I was grievous afraid he should, and found it exceeding hard to trust him, seeing I had so offended him; I could have been exceeding glad that this Thought had never befallen, for then I thought I could, with more Ease and Freedom Abundance, have leaned on his Grace. I see it was with me, as it was with *Joseph's* Brethren; the Guilt of their own Wickedness did often fill them with Fears, that their Brother would at last despise them, Gen. 50. 15, 16, &c.

218. Yet above all the Scriptures that I yet did meet with, that in *Josbua* 20. was the greatest Comfort to me, which speaks of the Slayer that was to flee for Refuge, *And if the Avenger of Blood pursue the Slayer, then, saith Moses, they that are the Elders of the City of Refuge shall not deliver him into his Hand, because he smote his Neighbour unwittingly, and hated him not aforetime*. Oh, blessed be God for this Word; I was convinced that I was the Slayer; and that the Avenger of Blood pursued me, I felt with great Terror; only now it remained that

Vol. II.

I enquire whether I have Right to enter the City of Refuge: So I found that he must not, *who lay in wait to shed Blood*: It was not the wilful Murderer, but he who *unwittingly* did it, he who did it unawares; not out of Spite, or Grudge, or Malice, he that shed it unwittingly, even he who did not *hate his Neighbour before*. Wherefore,

219. I thought verily I was the Man that must enter, because I had smitten my Neighbour *unwittingly, and hated him not aforetime*. I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked Temptation I had strove for Twelve Months before, yea, and also when it did pass through my Heart, it did in spite of my Teeth: Wherefore I thought I had right to enter this City, and the Elders, which are the Apostles, were not to deliver me up. This therefore was great Comfort to me, and did give me much ground of Hope.

220. Yet being very critical, for my smart had made me, that I knew not what ground was sure enough to bear me, I had one Question that my Soul did much desire to be resolved about; and that was, *Whether it be possible for any Soul that hath indeed sinned the unpardonable Sin, yet after that to receive tho' but the least true Spiritual Comfort from God through Christ?* The which, after I had much considered, I found the Answer was, No, they could not; and that for these Reasons:

221. First, Because those that have sinned that Sin, they are debarred a share in the Blood of Christ, and being shut out of that, they must needs be void of the least ground of Hope, and so of Spiritual Comfort, *For to such there remains no more Sacrifice for Sin*, Heb. 10. 26, 27. Secondly, Because they are denied a share in the Promise of Life; they *shall never be forgiven, neither in this World, nor in that which is to come*, Mat. 12. 31. Thirdly, The Son of God excludes them also from a share in his blessed Intercession, being for ever ashamed to own them both before his holy Father, and the blessed Angels in Heaven, Mark 8.

222. When I had with much Deliberation considered of this Matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked Sin; then methought I durst venture to come nigh unto those most fearful and terrible Scriptures, with which all this while I had been so greatly affrighted, and on which indeed, before I durst scarce cast mine Eye, (yea, had much ado an hundred times, to forbear wishing them out of the Bible,) for I thought they would destroy me; but now, I say, I began to take some measure of Encouragement, to come close to them, to read them and consider them, and to weigh their Scope and Tendency.

I

223. The

223. The which, when I began to do, I found my Visage changed; for they looked not so grimly, as before I thought they did: And first I came to the sixth of the *Hebrews*, yet trembling for fear it should strike me; which when I had considered, I found that the falling there intended, was a falling quite away; that is, as I conceived, a falling from, and an absolute denying of the Gospel, of Remission of Sins by Jesus Christ; for, from them the Apostle begins his Argument, Verse 1. 2, 3. *Secondly*, I found that this falling away, must be openly, even in the View of the World, even so as to put Christ to an open Shame. *Thirdly*, I found that those he there intended, were for ever shut up of God, both in Blindness, Hardness and Impenitency: *It is impossible they should be renewed again unto Repentance*. By all these Particulars, I found to God's everlasting Praise, my Sin was not the Sin in this Place intended.

First, I confessed I was fallen, but not fallen away, that is, from the Profession of Faith in Jesus unto eternal Life.

Secondly, I confessed that I had put Jesus Christ to Shame by my Sin, but not to open Shame, I did not deny him before Men, nor condemn him as a Fruitless one before the World.

Thirdly, Nor did I find that God had shut me up, or denied me to come (though I found it hard work indeed to come) to him by Sorrow and Repentance: Blessed be God for unsearchable Grace.

224. Then I considered that in the Tenth of the *Hebrews*, and found that the wilful Sin there mentioned, is not every wilful Sin, but that which doth throw off Christ, and then his Commandments too. *Secondly*, That must be done also openly, before two or three Witnesses, to answer that of the Law, Verse 28. *Thirdly*, This Sin cannot be committed, but with great Despite done to the Spirit of Grace; despising both the Dissuasions from that Sin, and the Persuasions to the contrary. But the Lord knows, though this my Sin was Devilish, yet it did not amount to these.

225. And as touching that in the Twelfth of the *Hebrews*, about Esau's selling of his Birth-right, though this was that which killed me, and stood like a Spear against me; yet now I did consider, *First*, That his was not a hasty Thought against the continual Labour of his Mind, but a Thought consented to and put in Practice likewise, and that after some Deliberation, Gen. 25. *Secondly*, It was a publick and open Action, even before his Brother, if not before many more; this made his Sin of a far more heinous Nature than otherwise it would have been. *3dly*, He continued to slight his Birth-right: *He did eat and drink, and went his way; thus Esau despised his Birth-right*; yea, Twenty

Years after he was found to despise it still. And Esau said, *I have enough, my Brother, keep that thou hast thy self*, Gen. 33. 9.

226. Now as touching this, *That Esau sought a Place of Repentance*: Thus I thought, *First*, This was not for the Birth-right, but the Blessing; this is clear from the Apostle, and is distinguished by Esau himself; *he hath taken away my Birth-right*, (that is, formerly) *and now he hath taken away my Blessing also*, Gen. 27. 36. *Secondly*, Now this being thus considered, I came again to the Apostle, to see what might be the Mind of God, in a New Testament Stile and Sense concerning Esau's Sin; and so far as I could conceive, this was the Mind of God, *That the Birth-right signified Regeneration*, and the Blessing, the *Eternal Inheritance*; for so the Apostle seems to hint, *Lest there be any Prophane Person, as Esau, who for a Morsel of Meat sold his Birth-right*; as if he should say, that shall cast off all those blessed beginnings of God that at present are upon him, in order to a New Birth, lest they become as Esau, even be rejected afterwards, when they should inherit the Blessing.

227. For many there are, who in the Day of Grace and Mercy, despise those things which are indeed the Birth-right to Heaven, who yet when the declining Days appears, will cry as loud as Esau, *Lord, Lord, open to us*, but then, as Isaac would not Repent, no more will God the Father, but will say, *I have blessed these, yea, and, they shall be blessed*; but as for you, *depart you are Workers of Iniquity*, Gen. 27. 32. Luke 13. 25, 26, 27.

228. When I had thus considered these Scriptures, and found that thus to understand them, was not against, but according to other Scriptures; this still added further to my Encouragement and Comfort, and also gave a great Blow to that Objection, to wit, *That the Scriptures could not agree in the Salvation of my Soul*. And now remained only the hinder part of the Tempest, for the Thunder was gone beyond me, only some Drops did still remain, that now and then would fall upon me; but because my former Frights and Anguish were very fore and deep, therefore it oft befell me still, as it befalleth those that have been scared with Fire, I thought every Voice was *Fire, Fire*; every little touch would hurt my tender Conscience.

229. But one Day, as I was passing into the Field, and that too with some Dashes on my Conscience, fearing lest yet all was not right, suddenly this Sentence fell upon my Soul, *Thy Righteousness is in Heaven*; and methought withal, I saw with the Eyes of my Soul, Jesus Christ at God's Right Hand; there, I say, as my Righteousness; so that wherever I was, or whatever I was doing, God could not say of me, *He wants my Righteousness*, for that was

was just before him. I also saw moreover, that it was not my good Frame of Heart that made my Righteousness better, nor yet my bad Frame that made my Righteousness worse; for my Righteousness was Jesus Christ himself, *The same Yesterday, to Day, and for ever*, Heb. 13. 8.

230. Now did my Chains fall off my Legs indeed, I was loosed from my Afflictions and Irons, my Temptations also fled away; so that from that time those dreadful Scriptures of God left off to trouble me; now went I also home rejoicing, for the Grace and Love of God; so when I came home, I looked to see if I could find that Sentence, *Thy Righteousness is in Heaven*; but could not find such a saying, wherefore my Heart began to sink again, only that was brought to my Remembrance. 1 Cor. 1. 33. *He is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption*; by this Word I saw the other Sentence true.

231. For by this Scripture I saw that the Man Christ Jesus, as he is distinct from us as touching his Bodily Presence, so he is our Righteousness and Sanctification before God, here therefore I lived, for some time, very sweetly at Peace with God through Christ; Oh methought Christ! Christ! there was nothing but Christ that was before my Eyes, I was not now (only) for looking upon this and the other Benefits of Christ apart, as of his Blood, Burial, or Resurrection, but considering him as a whole Christ! as he in whom all these, and all other his Vertues, Relations, Offices and Operations met together, and that he sat on the Right Hand of God in Heaven.

232. 'Twas Glorious to me to see his Exaltation, and the Worth and Prevalency of all his Benefits, and that because now I could look from myself to him, and should reckon, that all those Graces of God that now were green on me, were yet but like those crack'd Groats and Fourpence-half-pennies that Rich Men carry in their Purfes, when their Gold is in their Trunks at Home! Oh, I saw my Gold was in my Trunk at Home! In Christ my Lord and Saviour! Now Christ was all; all my Wisdom, all my Righteousness, all my Sanctification, and all my Redemption.

233. Further, the Lord did also lead me into the Mystery of Union with the Son of God, that I was joyned to him, that I was Flesh of his Flesh, and Bone of his Bone, and now was that a sweet Word to me, in Eph. 5. 30. By this also was my Faith in him, as my Righteousness, the more confirmed in me; for if he and I were one, then his Righteousness was mine, his Merits mine, his Victory also mine. Now could I see my self in Heaven and Earth at once; in Heaven by my Christ, by my Head, by my Righteousness and

Life, though on Earth by Body or Person.

234. Now I saw Christ Jesus was looked on of God; and should also be looked upon by us, as that Common or Publick Person, in whom all the whole Body of his Elect are always to be considered and reckoned; that we fulfilled the Law by him, died by him, rose from the Dead by him, got the Victory over Sin, Death, the Devil, and Hell, by him; when he died, we died, and so of his Resurrection. *Thy dead Men shall live together, with my dead Body shall they arise*, saith he, Isa. 26. And again, *After two Days he will revive us, and the third Day we shall live in his Sight*, Hos. 6. 2. Which is now fulfilled by the sitting down of the Son of Man on the right Hand of the Majesty in the Heavens, according to that to the Ephesians, *He hath raised us up together, and made us sit together in Heavenly Places in Christ Jesus*, Eph. 2. 6.

235. Ah, these blessed Considerations and Scriptures, with many other of like Nature, were in those Days made to spangle in mine Eye, so that I have cause to say, *Praise ye the Lord God in his Sanctuary; Praise him in the Firmament of his Power, Praise him for his mighty Acts, Praise him according to his excellent Greatness*, Psalm 105. 1, 2.

236. Having thus in few Words given you a Taste of the Sorrow and Affliction that my Soul went under, by the Guilt and Terror that thus my wicked Thought did lay me under! and having given you also a Touch of my Deliverance therefrom, and of the sweet and blessed Comfort that I met with afterwards, which Comfort dwelt about a twelve Month with my Heart, to my unspeakable Admiration; I will now, (God willing) before I proceed any further, give you in a Word or two, what, as I conceive, was the Cause of this Temptation; and also after that, what Advantage, at the last, it became unto my Soul.

237. For the Causes, I conceived they were principally two: Of which two also I was deeply convinced all the time this Trouble lay upon me. The first was, for that I did not, when I was delivered from the Temptation that went before, still pray to God to keep me from Temptations that were to come; for though, as I can say in Truth, my Soul was much in Prayer before this Tryal seized me. Yet then I prayed only, or at the most, principally, for the removal of present Troubles, and for fresh Discoveries of his Love in Christ! which I saw afterwards was not enough to do; I also should have prayed, that the great God would keep me from the Evil that was to come.

238. Of this I was made deeply sensible by the Prayer of Holy David, who when he was under present Mercy, yet prayed that God would hold him back from Sin and

and Temptation to come; *For then, saith he, shall I be upright, and I shall be innocent from the great Transgression*, Psalm 19. 13. By this very Word was I galled and condemned quite through this long Temptation.

239. That also was another Word that did much condemn me for my Folly, in the Neglect of this Duty, *Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need*: This I had not done, and therefore was thus suffered to sin and fall, according to what is written, *Pray that ye enter not into Temptation*: And truly this very Thing is to this Day of such Weight and Awe upon me, that I dare not, when I come before the Lord, go off my Knees, until I intreat him for Help and Mercy against the Temptations that are to come; and I do beseech thee, Reader, that thou learn to beware of my Negligence, by the Afflictions that for this thing I did for Days, and Months, and Years, with Sorrow undergo.

240. Another Cause of this Temptation was, that I had tempted God; and on this Manner did I do it: Upon a Time my Wife was great with Child, and before her full Time was come, her Pangs, as of a Woman in Travel, were fierce and strong upon her, even as if she would have immediately fallen in Labour, and been delivered of an untimely Birth: Now at this very Time it was, that I had been so strongly tempted to question the Being of God; wherefore, as my Wife lay crying by me, I said, but with all Secrecy imaginable, even thinking in my Heart, *Lord, if now thou wilt remove this sad Affliction from my Wife, and cause that she be troubled no more therewith this Night* (and now were her Pangs just upon her) *then I shall know that thou canst discern the most secret Thoughts of the Heart*.

241. I had no sooner said it in my Heart, but her Pangs were taken from her, and she was cast into a deep Sleep, and so continued till Morning; at this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to Sleep also; so when I awaked in the Morning, it came upon me again, even what I had said in my Heart the last Night, and how the Lord had shewed me, that he knew my secret Thoughts, which was a great Astonishment unto me for several Weeks after.

242. Well, about a Year and a half afterwards, that wicked sinful Thought, of which I have spoken before, went through my wicked Heart, even this Thought, *Let Christ go if he will*; so when I was fallen under Guilt for this, the Remembrance of my other Thought, and of the Effect thereof, would also come upon me with this Retort, which also carried Rebuke along

with it, *Now you may see that God doth know the most secret Thoughts of the Heart*.

243. And with this, that of the Passages that were betwixt the Lord and his Servant Gideon, fell upon my Spirit; how because that Gideon tempted God with his Fleece, both Wet and Dry, when he should have believed and ventured upon his Words, therefore the Lord did afterwards so try him, as to send him against an innumerable Company of Enemies: And that too, as to outward Appearance, without any Strength or Help, *Judges 6. 7*. Thus he served me, and that justly, for I should have believed his Word, and not to have put an *if* upon the All-seeingness of God.

244. And now to shew you something of the Advantages that I also have gained by this Temptation; and first, by this I was made continually to possess in my Soul a very wonderful Sense both of the Blessing and Glory of God, and of his beloved Son; in the Temptation that went before, my Soul was perplexed with Unbelief, Blasphemy, Hardness of Heart, Questions about the Being of God, Christ, the Truth of the Word, and Certainty of the World to come; I say, then I was greatly assaulted, and tormented with Atheism, but now the Case was otherwise, now was God and Christ continually before my Face, though not in a Way of Comfort, but in a Way of exceeding Dread and Terror. The Glory of the Holiness of God did at this Time break me to pieces; and the Bowels and Compassion of Christ did break me as on the Wheel; for I could not consider him but as a lost and rejected Christ, the Remembrance of which was as the continual breaking of my Bones.

245. The Scriptures also were wonderful Things unto me; I saw that the Truth and Verity of them were the Keys of the Kingdom of Heaven; *those* that the Scriptures favour, *they* must inherit Bliss; but *those* that they oppose and condemn, must perish for evermore: Oh this Word, *For the Scriptures cannot be broken*, would rend the Caul of my Heart; and so would that other, *Whose Sins ye remit, they are remitted; but whose Sins ye retain, they are retained*: Now I saw the Apostles to be the Elders of the City of Refuge, *Joshua 20. 4*. *those* that they were to receive in were received to Life; but *those* that they shut out, were to be slain by the Avenger of Blood.

246. Oh! one Sentence of the Scripture, did more afflict and terrify my Mind, I mean those Sentences that stood against me (as sometimes I thought they every one did) more, I say, than an Army of Forty Thousand Men that might come against me. Woe be to him against whom the Scriptures bend themselves.

247. By this Temptation I was made to see more into the Nature of the Promises, than ever I was before; for I lying now trembling

trembling under the mighty Hand of God, continually torn and rent by the Thundering of his Justice; this made me with careful Heart and watchful Eye, with great Fearfulness, to turn over every Leaf, and with much Diligence, mixed with Trembling, to consider every Sentence, together with its natural Force and Latitude.

248. By this Temptation also, I was greatly holden off my former foolish Practice, of putting by the Word of Promise when it came into my Mind; for now, though I could not suck that Comfort and Sweetness from the Promise, as I had done at other Times, yea, like to a Man a sinking, I should catch at all I saw; formerly I thought I might not meddle with the Promise, unless I felt its Comfort, but now 'twas no time thus to do, the Avenger of Blood too hardly did pursue me.

249. Now therefore was I glad to catch at that Word, which yet I feared I had no ground or right to own; and even to leap into the Bosom of that Promise, that yet I feared did shut its Heart against me. Now also I should labour to take the Word as God hath laid it down, without restraining the natural Force of one Syllable thereof: O what did I now see in that blessed sixth of *John*, *And him that comes to me, I will in no wise cast out*, *John* 6. 30. Now I began to consider with myself, that God hath a bigger Mouth to speak with, than I had a Heart to conceive with: I thought also with myself, that he spake not his Words in Haste, or in an unadvised Heat, but with infinite Wisdom and Judgment, and in very Truth and Faithfulness, *2 Sam.* 3. 28.

250. I should in these Days, often in my greatest Agonies, even flounce towards the Promise, (as the Horses do towards sound Ground that yet stick in the Mire) concluding, tho' as one almost bereft of his Wits through Fear) on this I will rest and stay, and leave the fulfilling of it to the God of Heaven that made it. Oh! many a Pull hath my Heart had with Satan, for that blessed sixth of *John*; I did not now as at other times, look principally for Comfort, (though, O how welcome would it have been unto me!) But now a Word, a Word to lean a weary Soul upon, that it might not sink for ever! 'twas that I hunted for.

251. Yea, often when I have been making to the Promise, I have seen as if the Lord would refuse my Soul for ever: I was often as if I had run upon the Pikes, and as if the Lord had thrust at me, to keep me from him as with a flaming Sword. Then should I think of *Esther*, who went to petition the King contrary to the Law, *Esther* 4. 16. I thought also of *Benhadad's* Servants, who went with Ropes upon their Heads to their Enemies for Mercy, *1 Kin.* 20. 31, &c. The Woman of *Canaan* also, that would not be daunted, though called

Vol. II.

Dog by Christ, *Matt.* 15. 22, &c. and the Man that went to borrow Bread at Midnight, *Luke* 11. 5, 6, 7, 8, &c. were great Encouragements unto me.

252. I never saw those Heights and Depths in Grace, and Love, and Mercy, as I saw after this Temptation: Great Sins to draw out great Grace; and where Guilt is most terrible and fierce, there the Mercy of God in Christ, when shewed to the Soul, appears most high and mighty; when *Job* had passed through his Captivity, *he had twice as much as he had before*, *Job* 42. 10. Blessed be God for Jesus Christ our Lord. Many other things I might here make Observation of, but I would be brief, and therefore shall at this Time omit them, and do pray God that my Harms may make others fear to offend, lest they also be made to bear the Iron Yoke as I did.

I had two or three Times, at or about my Deliverance from this Temptation, such strange Apprehensions of the Grace of God, that I could hardly bear up under it, it was so out of measure amazing, when I thought it could reach me, that I do think if that Sense of it had abode long upon me, it would have made me incapable for Business.

253. Now I shall go forward to give you a Relation of other of the Lord's Dealings with me, at fundry other Seasons, and of the Temptations I then did meet withal. I shall begin with what I met with when I first did joyn in Fellowship with the People of God in *Bedford*. After I had propounded to the Church, that my Desire was to walk in the Order and Ordinances of Christ with them, and was also admitted by them: While I thought of that blessed Ordinance of Christ, which was his last Supper with his Disciples before his Death, that Scripture, *Do this in Remembrance of me*, *Luke* 22. 19. was made a very precious Word unto me: For by it the Lord did come down upon my Conscience with the Discovery of his Death for my Sins; and as I then felt, did as if he plunged me in the Vertue of the same. But, behold, I had not been long a Partaker at that Ordinance, but such fierce and sad Temptation did attend me at all Times therein, both to blaspheme the Ordinance, and to wish some deadly Thing to those that then did eat thereof: That lest I should at any Time be guilty of consenting to these wicked and fearful Thoughts, I was forced to bend myself all the while, to pray to God to keep me from such Blasphemies: And also to cry to God to bless the Bread and Cup to them, as it were from Mouth to Mouth. The Reason of this Temptation, I have thought since, was because I did not with that Reverence as became me at first Approach to partake thereof.

254. Thus I continued for Three Quarters of a Year, and could never have Rest

K

nor

nor Ease: But at the last the Lord came in upon my Soul with that same Scripture, by which my Soul was visited before: And after that I have been usually very well and comfortable in the partaking of that blessed Ordinance, and have, I trust, therein discerned the Lord's Body, as broken for my Sins, and that his precious Blood hath been shed for my Transgressions.

255. Upon a Time I was something inclining to a Consumption, wherewith about the Spring I was suddenly and violently seized with much Weakness in my outward Man: Infomuch that I thought I could not live. Now began I afresh to give myself up to a serious Examination after my State and Condition for the future, and of my Evidences for that blessed World to come: For it hath, I bless the Name of God, been my usual Course, as always, so especially in the Day of Affliction, to endeavour to keep my Interest in Life to come, clear before mine Eyes.

256. But I had no sooner began to recal to Mind my former Experience, of the Goodness of God to my Soul, but there came flocking into my Mind an innumerable Company of my Sins and Transgressions, amongst which these were at this Time most to my Affliction, namely, my Deadness, Dulness, and Coldness in my holy Duties; my Wandrings of Heart, of my Wearisomeness in all good Things, my Want of Love to God, his Ways and People, with this at the End of all, *Are these the Fruits of Christianity? Are these the Tokens of a blessed Man?*

257. At the Apprehensions of these things, my Sickness was doubled upon me, for now I was sick in my inward Man, my Soul was clogged with Guilt; now also was my former Experience of God's Goodness to me quite taken out of my Mind, and hid as if they had never been, or seen: Now was my Soul greatly pinched between these two Considerations, *Live I must not, Die I dare not*: Now I sunk and fell in my Spirit, and was giving up all for lost; but as I was walking up and down in the House as a Man in a most woful State, that Word of God took hold of my Heart, *Ye are justified freely by his Grace, through the Redemption that is in Christ Jesus*, Rom. 3. 24. But Oh what a Turn it made upon me!

258. Now was I as one awaked out of some troublesome Sleep and Dream; and listning to this heavenly Sentence, I was as if I had heard it thus spoken to me, *Sinner, thou thinkest, that because of thy Sins and Infirmities I cannot save thy Soul; but behold, my Son is by me, and upon him I look, and not on thee, and deal with thee according as I am pleased with him*. At this I was greatly enlightened in my Mind, and made to understand, that if God would justify a Sinner at any Time, it was but his looking upon Christ, and imputing of his Benefits to us,

and the Work was forthwith done.

259. And as I was thus in a Muse, that Scripture also came with great Power upon my Spirit, *Not by Works of Righteousness that we have done, but according to his Mercy he hath saved us*, &c. 2 Tim. 1. 9. Tit. 3. 5. Now was I got on high, I saw my self within the Arms of Grace and Mercy, and though I was before afraid to think of a dying Hour, yet now I cried, *Let me die*: Now Death was lovely and beautiful in my Sight; for I saw *we shall never live indeed till we be gone to the other World*. Oh, methoughts this Life is but a Slumber, in comparison of that above; at this Time also I saw more in those Words, *Heirs of God*, Rom. 8. 17. than ever I shall be able to express while I live in this World: *Heirs of God!* God himself is the Portion of the Saints. This I saw and wondred at, but cannot tell you what I saw.

260. Again, as I was at another Time very ill and weak, all that time also the Tempter did beset me strongly, (for I find he is much for assaulting the Soul when it begins to approach towards the Grave, then is his Opportunity) labouring to hide from me my former Experience of God's Goodness; also setting before me the Terrors of Death, and the Judgment of God, infomuch that at this Time, through my Fear of mis-carrying for ever (should I now die) I was as one dead before Death came, and was as if I had felt myself already descending into the Pit; methoughts I said, there was no Way but to Hell I must; but behold, just as I was in the midst of those Fears, these Words of the Angels carrying *Lazarus* into *Abraham's Bosom* darted in upon me, as who should say, *So it shall be with thee, when thou dost leave this World*. This did sweetly revive my Spirits, and help me to hope in God; which when I had with Comfort mused on a while, that Word fell with great Weight upon my Mind, *O Death, where is thy Sting? O Grave, where is thy Victory?* 1 Cor. 15. 55. At this I became both well in Body and Mind at once, for my Sickness did presently vanish, and I walked comfortably in my Work for God again.

261. At another Time, though just before I was pretty well and savoury in my Spirit, yet suddenly there fell upon me a great Cloud of Darkness, which did so hide from me the Things of God and Christ, that I was as if I had never seen or known them in my Life: I was also so over-run in my Soul with a senseless heartless Frame of Spirit, that I could not feel my Soul to move or stir after *Grace* and *Life by Christ*; I was as if my Loins were broken, or as if my Hands and Feet had been tied or bound with Chains. At this Time also I felt some Weakness to seize upon my outward Man, which made still the other Affliction the more heavy and uncomfortable to me.

262. After

262. After I had been in this Condition some three or four Days, as I was sitting by the Fire, I suddenly felt this Word to sound in my Heart, *I must go to Jesus*; at this my former Darkness and Atheism fled away, and the blessed things of Heaven were set within my View. While I was on this sudden thus overtaken with Surprise, Wife, said I, is there ever such a Scripture, *I must go to Jesus*? she said, she could not tell; therefore I stood musing still, to see if I could remember such a Place; I had not sat above two or three Minutes, but that came bolting in upon me, *And to an innumerable Company of Angels*; and withal, *Hebrews* the Twelfth, about the Mount Sion was set before mine Eyes, *Heb. 12. 22, 23, 24.*

263. Then with Joy I told my Wife, *O now I know, I know!* But that Night was a good Night to me, I never had but few better; I longed for the Company of some of God's People, that I might have imparted unto them what God had shewed me. Christ was a precious Christ to my Soul that Night, I could scarce lie in my Bed for Joy, and Peace, and Triumph, through Christ; this great Glory did not continue upon me until Morning, yet the Twelfth of the Author to the Hebrews, *Heb. 12. 22, 23.* was a blessed Scripture to me for many Days together after this.

264. The Words are these, *Ye are come to Mount Sion, to the City of the Living God, to the Heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly and Church of the First-born, which are written in Heaven, to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Testament, and to the Blood of Sprinkling, that speaketh better things than that of Abel,* thorow this blessed Sentence, the Lord led me over and over, first to this Word, and then to that, and shewed me wonderful Glory in every one of them. These Words also have oft since this time, been great refreshment to my Spirit. Blessed be God for having Mercy on me.

A brief Account of the Author's Call to the Work of the Ministry.

265. **A**ND now I am speaking my Experience, I will in this Place thrust in a Word or two concerning my Preaching the Word, and of God's dealing with me in that Particular also: For after I had been about five or six Years awakened, and helped my self to see both the Want and Worth of Jesus Christ, our Lord, and also inabled to venture my Soul upon him: Some of the most able among the Saints with us, I say, the most able for Judgment, and Holiness of Life, as they conceived, did perceive that God had counted

me worthy to understand something of his Will in his holy and blessed Word, and had given me utterance in some Measure, to express what I saw, to others for Edification; therefore they desired me, and that with much Earnestness, that I would be willing, at sometimes, to take in Hand, in one of the Meetings, to speak a Word of Exhortation unto them.

266. The which, though at the first it did much dash and abash my Spirit, yet being still by them desired and intreated, I consented to their Request, and did twice at two several Assemblies, (but in private) though with much Weakness and Infirmary, discover my Gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the Sight of the great God, they were both affected and comforted, and gave Thanks to the Father of Mercies, for the Grace bestowed on me.

267. After this, sometimes, when some of them did go into the Country to teach, they would also that I should go with them; where though, as yet I did not, nor durst not, make use of my Gift in an open Way, yet more privately still, as I came amongst the good People in those Places, I did sometimes speak a Word of Admonition unto them also; the which they, as the other, received, with rejoicing at the Mercy of God to me, and professing their Souls were edified thereby.

268. Wherefore, to be brief, at last, being still desired by the Church, after some solemn Prayer to the Lord, with Fasting, I was more particularly called forth, and appointed to a more ordinary and publick Preaching the Word, not only to, and amongst them that believed, but also to offer the Gospel to those who had not yet received the Faith thereof: About which time I did evidently find in my Mind, a secret pricking forward thereto; though, I bless God, not for desire of vain Glory, for at that time I was most sorely afflicted with the fiery Darts of the Devil, concerning my Eternal State.

269. But yet could not be content, unless I was found in the Exercise of my Gift, unto which also I was greatly animated, not only by the continual Desires of the Godly, but also by that Saying of *Paul* to the *Corinthians*, *I beseech you, Brethren, (ye know the Household of Stephanus, that it is the first Fruits of Achaia, and that they have addicted themselves to the Ministry of the Saints) that ye submit your selves unto such, and to every one that helpeth with us, and laboureth,* 1 Cor. 16. 15, 16.

270. By this Text I was made to see that the Holy Ghost never intended that Men who have Gifts and Abilities, should bury them in the Earth, but rather did command and stir up such to the Exercise of their Gift, and also did commend those that were apt and ready so to do, *They have*
addicted

addicted themselves to the Ministry of the Saints: This Scripture, in these Days, did continually run in my Mind, to encourage me, and strengthen me in this my Work for God; I have also been encouraged from several other Scriptures and Examples of the Godly, both specified in the Word, and other ancient Histories, *Acts* 8. 4. and 18. 24, 25. *1 Pet.* 4. 10. *Rom.* 12. 6. *Fox's Acts and Mon.*

271. Wherefore, though of my self, of all the Saints the most unworthy, yet I, but with great Fear and Trembling at the Sight of my own Weakness, did set upon the Work, and did according to my Gift, and the Proportion of my Faith, Preach that blessed Gospel that God has shewed me in the holy Word of Truth: Which when the Country understood, they came in to hear the Word by Hundreds, and that from all Parts, though upon divers and sundry Accounts.

272. And I thank God, he gave unto me some measure of Bowels and Pity for their Souls, which also did put me forward to labour, with great Diligence and Earnestness, to find out such a Word as might, if God would bless it, lay hold of, and awaken the Conscience, in which also the good Lord had respect to the Desire of his Servant; for I had not preached long, before some began to be touched, and be greatly afflicted in their Minds, at the Apprehension of the Greatness of their Sin, and of their Need of Jesus Christ.

273. But I first could not believe that God should speak by me to the Heart of any Man, still counting my self unworthy, yet those who thus were touched, would love me and have a particular Respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the Saints of God; they would also bless God for me (unworthy Wretch that I am!) and count me God's Instrument, that shewed to them the way of Salvation.

274. Wherefore seeing them in both their Words and Deeds to be so constant, and also in their Hearts so earnestly pressing after the Knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his Work such a foolish one as I, and then came that Word of God to my Heart, with much sweet Refreshment, *The blessing of them that were ready to perish is come upon me; yea, I caused the Widows heart to sing for Joy, Job* 29. 13.

275. At this therefore I rejoiced, yea, the Tears of those who God did awaken by my Preaching, would be both Solace and Encouragement to me; for I thought on those Sayings, *Who is he that maketh me glad, but the same that is made sorry by me?* *2 Cor.* 22. and again, *Though I be not*

an Apostle to others, yet doubtless, I am unto you, for the Seal of my Apostleship are ye in the Lord, *1 Cor.* 6. 2. These things therefore, were as another Argument unto me, that God had called me to, and stood by me in this Work.

276. In my Preaching of the Word, I took special Notice of this one thing, namely, That the Lord did lead me to begin where his Word begins with Sinners; that is to condemn all Flesh, and to open and alledge, that the Curse of God by the Law, doth belong to, and lay hold on all Men as they come into the World, because of Sin. Now this part of my Work I fulfilled with great sense; for the Terrors of the Law, and Guilt for my Transgressions, lay heavy on my Conscience, I preached what I felt, what I smartingly did feel, even that under which my poor Soul did groan and tremble to Astonishment.

277. Indeed I have been as one sent to them from the Dead; I went my self in Chains, to Preach to them in Chains; and carried that Fire in my own Conscience, that I perswaded them to beware of. I can truly say, and that without dissembling, that when I have been to Preach, I have gone full of Guilt and Terror, even to the Pulpit Door, and there it hath been taken off, and I have been at Liberty in my Mind until I have done my Work; and then immediately, even before I could get down the Pulpit Stairs, I have been as bad as I was before, yet God carried me on, but surely with a strong Hand, for neither Guilt or Hell could take me off my Work.

278. Thus I went for the Space of two Years, crying out against Mens Sins, and their fearful State because of them. After which the Lord came in upon my own Soul, with some sure Peace and Comfort through Christ; for he did give me many sweet Discoveries of his blessed Grace thro' him: Wherefore now I altered in my preaching, (for still I preached what I saw and felt) now therefore I did much labour to hold forth Jesus Christ in all his Offices, Relations and Benefits unto the World, and did strive also to discover, to condemn, and remove those false Supports and Props on which the World doth both lean, and by them fall and perish. On these things also I staid as long as on the other.

279. After this, God led me into something of the Mystery of the Union of Christ; wherefore that I discovered and shewed to them also. And, when I had travelled through these three chief Points of the Word of God, about the space of five Years or more, I was caught in my present Practice, and cast into Prison, where I have lain above as long again to confirm the Truth by way of Suffering, as I was before in Testifying of it according to the Scriptures, in a way of Preaching.

280. When

280. When I have been preaching, I thank God, my Heart hath often all the Time of this and the other Exercise, with great Earnestness cried to God that he would make the Word effectual to the Salvation of the Soul; still being grieved lest the Enemy should take the Word away from the Conscience, and so it should become unfruitful: Wherefore I did labour so to speak the Word, as that thereby, if it were possible, the Sin and Person guilty might be particularized by it.

281. Also when I have done the Exercise, it hath gone to my Heart, to think the Word should now fall as Rain on stony Places, still wishing from my Heart, O that they who have heard me speak this Day, did but see as I do, what Sin, Death, Hell, and the Curse of God is; and also what the Grace, and Love, and Mercy of God is through Christ, to Men in such a Case as they are, who are yet estranged from him. And indeed I did often say in my Heart before the Lord, *That if to be hanged up presently before their Eyes, would be a Means to awaken them, and confirm them in the Truth, I gladly should be contented.*

282. For I have been in my Preaching, especially when I have been engaged in the Doctrine of Life by Christ without Works, as if an Angel of God had stood by at my Back to encourage me: Oh, it hath been with such Power and heavenly Evidence upon my own Soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the Consciences of others; that I could not be contented with saying, *I believe and am sure*; methought I was more than sure (if it be lawful to express myself) that those Things which then I asserted were true.

283. When I went first to preach the Word Abroad, the Doctors and Priests of the Country did open wide against me: But I was persuaded of this, not to render Railing for Railing, but to see how many of their Carnal Professors I could convince of their miserable State by the Law, and of the Want and Worth of Christ; for thought I, *This shall answer for me in Time to come, when they shall be for my Hire before their Face*, Gen. 30. 33.

284. I never cared to meddle with things that were controverted, and in Dispute among the Saints, and especially things of the lowest Nature; yet it pleased me much to contend with great Earnestness for the Word of Faith, and the Remission of Sins by the Death and Sufferings of Jesus; but I say as to other Things I should let them alone, because I saw they engendred Strife, and because that they neither in doing nor in leaving undone, did commend us to God to be his: Besides, I saw my Work before me did run into another Channel, even to carry an awakening Word; to that therefore I did stick and adhere.

Vol. II.

285. I never endeavoured to, nor durst make Use of other Mens Lines, Rom. 15. 18. (though I condemn not all that do) for I verily thought, and found by Experience, that what was taught me by the Word and Spirit of Christ, could be spoken, maintained and stood to, by the soundest and best established Conscience; and though I will not now speak all that I know in this matter, yet my Experience hath more Interest in that Text of Scripture, Gal. 1. 11, 12, than many amongst Men are aware.

286. If any of those who were awakened by my Ministry, did after that fall back, (as sometimes too many did) I can truly say, their Loss hath been more to me, than if my own Children, begotten of my own Body, had been going to its Grave; I think verily I may speak it without any Offence to the Lord, nothing hath gone so near me as that, unless it was the Fear of the Loss of the Salvation of my own Soul: I have counted as if I had goodly Buildings and Lordships in those Places where my Children were born: My Heart hath been so wrapped up in the Glory of this excellent Work, that I counted myself more blessed and honoured of God by this, than if he had made me the Emperor of the Christian World, or the Lord of all the Glory of the Earth without it! Oh these Words! *He that converteth a Sinner from the Error of his Way, doth save a Soul from Death*, James 5. 20. *The Fruits of the Righteous is a Tree of Life; and he that winneth Souls is wise*, Prov. 11. 30. *They that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever*, Dan. 12. 3. *For what is our Hope, our Joy, or Crown of Rejoycing? Are not ye even in the Presence of our Lord Jesus Christ at his Coming? for ye are our Glory and Joy*, 1 Thes. 2. 19, 20. These, I say, with many others of a like Nature, have been great Refreshments to me.

287. I have observed, That where I have had a Work to do for God, I have had first as it were the going of God upon my Spirit, to desire I might preach there: I have also observed, that such and such Souls in particular, have been strongly set upon my Heart, and I stirred up to wish for their Salvation; and that these very Souls have, after this, been given in as the Fruits of my Ministry. I have observed, that a Word cast in by the by, hath done more Execution in a Sermon, than all that was spoken besides: Sometimes also, when I have thought I did no good, then I did the most of all; and at other times, when I thought I should catch them, I have fished for nothing.

288. I have also observed, that where there has been a Work to do upon Sinners, there the Devil hath begun to roar in the Hearts and by the Mouths of his Servants, yea, oftentimes when the wicked World hath

L

hath raged most, there hath been Souls awakened by the Word: I could instance Particulars, but I forbear.

289. My great Desire in my fulfilling my Ministry, was, to get into the darkest Places of the Country, even amongst those People that were farthest off of Profession: Yet not because I could not endure the Light (for I feared not to shew my Gospel to any) but because I found my Spirit leaned most after awakening and converting Work, and the Word that I carried did lean itself most that Way also; *Yea, so have I strived to Preach the Gospel, not where Christ was named, lest I should build upon another Man's Foundation, Rom. 15. 20.*

290. In my Preaching, I have really been in Pain, and have, as it were, travelled to bring forth Children to God; neither could I be satisfied, unless some Fruits did appear in my Work: If I were fruitless, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, *Lo, Children are an Heritage of the Lord; and the Fruit of the Womb is his Reward. As Arrows in the Hand of a Mighty Man, so are Children of the Youth. Happy is the Man that hath filled his Quiver full of them; they shall not be ashamed, but they shall speak with the Enemies in the Gate, Psalm 127. 3, 4, 5.*

291. It pleased me nothing to see People drink in Opinions, if they seemed ignorant of Jesus Christ, and the worth of their own Salvation, sound Conviction for Sin, especially for Unbelief, and an Heart set on Fire to be saved by Christ, with strong Breathings after a truly sanctified Soul: That it was that delighted me; those were the Souls I counted blessed.

292. But in this Work, as in all other, I had my Temptations attending me, and that of divers kinds, as sometimes I should be assaulted with great Discouragement therein; fearing that I should not be able to speak a Word at all to Edification; nay, that I should not be able to speak Sense unto the People; at which Times I should have such a strange Faintness and Strengthlessness seize upon my Body, that my Legs have scarce been able to carry me to the Place of Exercise.

293. Sometimes again when I have been Preaching, I have been violently assaulted with Thoughts of Blasphemy, and strongly tempted to speak the Words with my Mouth before the Congregation. I have also at some time, even when I have begun to speak the Word with much Clearness, Evidence and Liberty of Speech, yet been before the ending of that Opportunity, so blinded, and so estranged from the things I have been speaking, and have been also so straitned in my Speech, as to Utterance before the People, that I have been as if I had not known, or remembered what I have

been about; or as if my Head had been in a Bag all the Time of my Exercise.

294. Again, when as sometimes I have been about to Preach upon some smart and searching Portion of the Word, I have found the Tempter suggest, *What, will you preach this! This condemns yourself; of this your own Soul is guilty; wherefore preach not of it at all; or if you do, yet so mince it, as to make way for your own Escape; lest instead of awakening others, you lay that Guilt upon your own Soul, as you will never get from under.*

295. But, I thank the Lord, I have been kept from consenting to these so horrid Suggestions, and have rather, as *Sampson*, bowed myself with all my Might, to condemn Sin and Transgression wherever I found it, yea, though therein also I did bring Guilt upon my own Conscience! *Let me dye, thought I, with the Philistines, Judges 16. 29, 30.* rather than deal corruptly with the blessed Word of God, *Thou that teachest another, teachest not thou thyself?* It is far better that thou do judge thyself, even by Preaching plainly to others, than that thou, to save thyself, imprison the Truth in Unrighteousness: Blessed be God for his Help also in this.

296. I have also, while found in this blessed Work of Christ, been often tempted to Pride and Liftings up of Heart; and tho' I dare not say I have not been affected with this, yet truly the Lord, of his precious Mercy, hath so carried it towards me, that for the most part I have had but small Joy to give Way to such a thing: For it hath been my every Days Portion to be let into the Evil of my own Heart, and still made to see such a Multitude of Corruptions and Infirmities therein, that it hath caused hanging down of the Head under all my Gifts and Attainments: I have felt this Thorn in the Flesh, (*2 Cor. 12. 8, 9.*) the very Mercy of God to me.

297. I have had also together with this, some notable Place or other of the Word presented before me, which Word hath contained in it some sharp and piercing Sentence concerning the perishing of the Soul, notwithstanding Gifts and Parts; as for instance, that hath been of great Use to me, *Though I speak with the Tongue of Men and Angels, and have not Charity, I am become as sounding Brass, and a tinkling Cymbal, 1 Cor. 13. 1, 2.*

298. A tinkling Cymbal is an Instrument of Musick, with which a skilful Player can make such melodious and heart-inflaming Musick, that all who hear him play can scarcely hold from Dancing; and yet behold the Cymbal hath not Life, neither comes the Musick from it, but because of the Art of him that plays therewith; so then the Instrument at last may come to nought and perish, tho' in Times past such Musick hath been made upon it.

299. Just

299. Just thus, I saw it was and will be with them that have Gifts, but want saving Grace, they are in the Hand of Christ, as the Cymbal in the Hand of *David*; and as *David* could with the Cymbal make that Mirth in the Service of God, as to elevate the Hearts of the Worshipers, so Christ can use these gifted Men, as with them to affect the Souls of his People in his Church; yet when he hath done all, hang them by, as lifeless, though sounding Cymbals.

300. This Consideration therefore, together with some others, were for the most part, as a Maul on the Head of Pride, and desire of Vain-glory: What, thought I, shall I be proud because I am a sounding Brass? is it so much to be a Fiddle? Hath not the least Creature that hath Life more of God in it than these? Besides, I knew 'twas Love should never die, but these must cease and vanish: So I concluded, a little Grace, a little Love, a little of the true Fear of God, is better than all Gifts: Yea, and I am fully convinced of it, that it is possible for Souls that can scarce give a Man an Answer, but with great Confusion as to Method, I say it is possible for them to have a thousand times more Grace, and so to be more in the Love and Favour of the Lord, than some who by the Vertue of the Gift of Knowledge, can deliver themselves like Angels.

301. Thus therefore I came to perceive, that though Gifts in themselves were good to the thing for which they are designed, to wit, the Edification of others; yet empty and without Power to save the Soul of him that hath them, if they be *alone*: Neither are they, as so, any sign of a Man's State to be happy, being only a Dispensation of God to some, of whose improvement, or non-improvement, they must when a little Love more is over, give an Account to him that is ready to Judge the Quick and the Dead.

302. This shewed me too, that Gifts being alone, were dangerous, not in themselves, but because of those Evils that attend them that have them, to wit, Pride, desire of Vain-glory, Self-conceit, &c. all which were easily blown up at the Applause and Commendation of every unadvised Christian, to the endangering of a poor Creature to fall into the Condemnation of the Devil.

303. I saw therefore that he that hath Gifts had need be let into a Sight of the Nature of them, to wit, that they come short of making of him to be in a truly saved Condition, lest he rest in them, and so fall short of the Grace of God.

304. He hath also cause to walk humbly with God, and be little in his own Eyes, and to remember withal, that his Gifts are not his own, but the Churches; and that

by them he is made a Servant to the Church; and he must give at last an Account of his Stewardship unto the Lord Jesus; and to give a good Account, will be a blessed thing.

305. Let all Men therefore prize a little with the Fear of the Lord, (Gifts indeed are desirable) but yet great Grace and small Gifts are better than great Gifts and no Grace. It doth not say, the Lord gives Gifts and Glory, but the Lord gives Grace and Glory; and blessed is such an one, to whom the Lord gives Grace, true Grace, for that is a certain Fore-runner of Glory.

306. But when Satan perceived that his thus tempting and assaulting of me, would not answer his Design; to wit, to overthrow the Ministry, and make it ineffectual, as to the Ends thereof: Then he tried another Way, which was to stir up the Minds of the Ignorant and Malicious, to load me with Slanders and Reproaches: Now therefore I may say, That what the Devil could devise, and his Instruments invent, was whirled up and down the Country against me, thinking, as I said, that by that Means they should make my Ministry to be abandoned.

307. It began therefore to be rumoured up and down among the People, that I was a Witch, a Jesuit, a Highway-man, and the like.

308. To all which, I shall only say, God knows that I am innocent. But as for mine Accusers, let them provide themselves to meet me before the Tribunal of the Son of God, there to answer for all these things (with all the rest of their Iniquities) unless God shall give them Repentance for them, for the which I pray with all my Heart.

309. But that which was reported with the boldest Confidence, was, that I had my *Misses*, my *Whores*, my *Bastards*, yea, *two Wives at once*, and the like. Now these Slanders (with the other) I glory in, because but Slanders, Foolish, or Knaveish Lies, and Falshoods cast upon me by the Devil and his Seed; and should I not be dealt with thus wickedly by the World, I should want one Sign of a Saint, and a Child of God. *Blessed are you* (said the Lord Jesus) *when Men shall revile you and persecute you, and shall say all manner of Evil of you falsely for my sake, rejoyce and be exceeding glad, for great is your Reward in Heaven; for so persecuted they the Prophets which were before you, Mat. 4. 11.*

310. These things therefore, upon mine own Account, trouble me not; no tho' they were twenty times more than they are. I have a good Conscience, and whereas they speak evil of me, as an Evil-doer, they shall be ashamed that falsely accuse my good Conversation in Christ.

311. So then, what shall I say to those that have thus bespattered me! shall I threaten them? Shall I chide them? Shall I flatter

flatter them? Shall I intreat them to hold their Tongues? No, not I, were it not for that these things make them ripe for Damnation, that are the Authors and Abettors, I would say unto them, *Report it*, because it will increase my Glory.

312. Therefore I bind these Lies and Slanders to me as an Ornament, it belongs to my Christian Profession to be vilified, slandered, reproached and reviled; and since all this is nothing else, as my God and my Conscience do bear me Witness; I rejoyce in Reproaches for Christ's sake.

313. I also calling all those Fools, or Knaves, that have thus made it any thing of their Business, to affirm any of these things afore-named of me, namely, that I have been naught with other Women, or the like. When they have used to the utmost of their Endeavours, and made the fullest Enquiry that they can, to prove against me truly, that there is any Woman in Heaven, or Earth, or Hell, that can say, I have at any Time, in any Place, by Day or Night, so much as attempted to be naught with them, and speak I thus, to beg mine Enemies into a good Esteem of me: No, not I: I will in this beg Belief of no Man: Believe or disbelieve me in this, all is a-case to me.

314. My Foes have missed their Mark in this their shooting at me. I am not the Man, I wish that they themselves be guiltless, if all the Fornicators and Adulterers in *England* were hanged up by the Neck till they be dead, *John Bunyan* the Object of their Envy, would be still alive and well. I know not whether there be such a thing as a Woman breathing under the Copes of Heaven, but by their Apparel, their Children, or by common Fame, except my Wife.

315. And in this I admire the Wisdom of God, that he made me shy of Women from my first Conversion until now. These know, and can also bear me Witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a Woman; the common Salutation of Women I abhor, 'tis odious to me in whomsoever I see it. Their Company alone, I cannot away with, I seldom so much as touch a Woman's Hand, for I think these things are not so becoming me. When I have seen good Men salute those Women that they have visited, or that have visited them, I have at times made my Objection against it, and when they have answered, that it was but a piece of Civility, I have told them, it is not a comely Sight: Some indeed have urged the Holy Kifs; but then I have asked why they made Baulks, why they did salute the most Handsome, and let the Ill-favoured go; thus how laudable soever such things have been in the Eyes of others, they have been unseemly in my Sight.

316. And now for a wind-up in this Matter, I calling not only Men, but Angels, to prove me guilty of having carnally to do with any Woman save my Wife, not am I afraid to do it a second Time, knowing that I cannot offend the Lord in such a Case, to call God for a Record upon my Soul, that in these Things I am innocent. Not that I have been thus kept because of any Goodness in me more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me still, not only from this, but from every evil Way and Work, and preserve me to his heavenly Kingdom. *Amen.*

317. Now as Satan endeavoured by Reproaches and Slanders, to make me vile among my Countrymen, that if possible, my Preaching might be made of none effect, so there was added hereto, a long and tedious Imprisonment, that thereby I might be frightened from my Service for Christ, and the World terrified and made afraid to hear me Preach, in which I shall in the next Place give you a brief Account.

A brief Account of the Author's Imprisonment.

318. **H**AVING made Profession of the glorious Gospel of Christ a long Time, and preached the same about Five Years, I was apprehended at a Meeting of good People in the Country, (among whom, had they let me alone, I should have preached that Day, but they took me away from amongst them) and had me before a Justice; who, after I had offered Security for my appearing the next Sessions, yet committed me, because my Sureties would not consent to be bound that I should preach no more to the People.

319. At the Sessions after I was indicted for an Upholder and Maintainer of unlawful Assemblies and Conventicles, and for not Conforming to the National Worship of the Church of *England*; and after some Conference *there* with the Justices, they taking my plain Dealing with them for a Confession, as they termed it, *of the Indictment, did sentence me to a perpetual Banishment, because I refused to Conform.* So being again delivered up to the Goaler's Hands, I was had Home to Prison, and there have lain now compleat twelve Years, waiting to see what God would suffer these Men to do with me.

320. In which Condition I have continued with much Content, through Grace, but have met with many Turnings and Goings upon my Heart, both from the Lord, Satan, and my own Corruptions; by all which (Glory be to Jesus Christ) I have also received among many things, much Conviction, Instruction and Understanding, of which at large I shall not here discourse; only give you a Hint or two, a
Word

Word that may stir up the Godly to bless God, and to pray for me; and also to take Encouragement, should the Case be their own, *Not to fear what Man can do unto them.*

321. I never had in all my Life so great an inlet into the Word of God as now; those Scriptures that I saw nothing in before, are made in this Place and State to shine upon me; Jesus Christ also was never more real and apparent than now; here I have seen and felt him indeed: O that Word, *We have not preached unto you cunningly devised Fables*, 2 Pet. 1. 16. and that, *God raised Christ from the Dead, and gave him Glory, that your Faith and Hope might be in God*, 1 Pet. 1. 2. were blessed Words unto me in this my imprisoned Condition.

322. These three or four Scriptures also have been great Refreshments in this Condition to me, *John* 14. 1, 2, 3, 4. *John* 16. 33. *Col.* 3. 3, 4. *Heb.* 12. 22, 23, 24. So that sometimes when I have been in the Favour of them, I have been able to laugh at Destruction, *and to fear neither the Horse nor his Rider.* I have had sweet Sights of the Forgiveness of my Sins in this Place, and of my being with Jesus in another World: O the Mount Sion, the Heavenly Jerusalem, the innumerable Company of Angels, and God the Judge of all, and the Spirits of Just Men made perfect, and Jesus, have been sweet unto me in this Place: I have seen that here, that I am persuaded I shall never, while in this World, be able to express: I have seen a Truth in this Scripture, *Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with Joy unspeakable, and full of Glory*, 1 Pet. 1. 8.

323. I never knew what it was for God to stand by me at all Turns, and at every Offer of Satan to afflict me, &c. as I have found him since I came in hither; for look how Fears have presented themselves, so have Supports and Encouragements; yea, when I have started, even as it were at nothing else but my Shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one Scripture or another strengthen me against all; insomuch that I have often said, *Were it lawful, I could pray for greater Trouble, for the greater Comforts sake*, Eccles. 7. 14. 2 Cor. 1. 5.

324. Before I came to Prison, I saw what was a coming, and had especially two Considerations warm upon my Heart; the first was, how to be able to encounter Death, should that be here my Portion; for the first of these, that Scripture, *Col.* 1. 11. was great Information to me, namely, to pray to God *to be strengthened with all Might, according to his glorious Power, unto all Patience and Long-suffering with Joyfulness*: I could seldom go to Prayer before I was imprisoned, but not for so little as a

Year together, this Sentence, or sweet Petition, would, as it were, thrust itself into my Mind, and persuade me, that if ever I would go through Long-suffering, I must have Patience, especially if I would endure it joyfully.

325. As to the second Consideration, that Saying (2 Cor. 1. 9.) was of great Use to me, *But we had the Sentence of Death in ourselves, that we might not trust in ourselves but in God that raised the Dead*: By this Scripture I was made to see, that if ever I would suffer rightly, I must first pass a Sentence of Death upon every Thing that can properly be called a thing of this Life, even to reckon myself, my Wife, my Children, my Health, my Enjoyments, and all, as dead to me, and myself as dead to them.

326. The second was, to live upon God that is invisible; as *Paul* said in another Place, the Way not to faint, is *to look not at the Things that are seen, but at the Things that are not seen: For the Things that are seen are Temporal; but the Things that are not seen are Eternal.* And thus I reasoned with myself; if I provide only for a Prison, then the Whip comes at unawares; and so doth also the Pillory: Again, if I only provide for these, then I am not fit for Banishment: Further, if I conclude that Banishment is the worst, then if Death come I am surprized: So that I see the best Way to go thorough Sufferings, is to trust in God through Christ, as touching the World to come; and as touching this World, to *count the Grave my House, to make my Bed in Darknefs, to say to Corruption, thou art my Father, and to the Worm, thou art my Mother and Sister*: That is, to familiarize these Things to me.

327. But notwithstanding these Helps, I found myself a Man, encompassed with Infirmities; the parting with my Wife and poor Children, hath often been to me in this Place as the pulling the Flesh from my Bones, and that not only because I am somewhat too too fond of those great Mercies, but also because I should have often brought to my Mind the many Hardships, Miseries and Wants that my poor Family was like to meet with, especially my poor blind Child, who lay nearer my Heart than all I had beside: O the Thoughts of the Hardship I thought my blind one might go under, would break my Heart to pieces.

328. Poor Child, thought I, what Sorrow art thou like to have for thy Portion in this World? Thou must be beaten, must beg, suffer Hunger, Cold, Nakedness, and a thousand Calamities, though I cannot now endure the Wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you: O I saw in this Condition I was as a Man who was pulling down his House upon the Head of his Wife and Children; yet thought I, I must

must do it, I must do it: And now I thought on those *two Milch Kine that were to carry the Ark of God into another Country, and to leave their Calves behind them*, 1 Sam. 6. 10, 11, 12.

329. But that which helped me in this Temptation, was divers Considerations, of which three in special here I will name, the first was the Consideration of those two Scriptures, *Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me*: And again, *The Lord said, Verily it shall go well with thy Remnant, verily, I will cause the Enemy to intreat thee well in the Time of Evil, &c.* Jer. 49. 11. Chap. 15. 11.

330. I had also this Consideration, that if I should now venture all for God, I engaged God to take Care of my Concernments; but if I forsook him and his Ways, for Fear of any Trouble that should come to me or mine, then I should not only falsify my Profession, but should count also that my Concernments were not so sure, if left at God's Feet, whilst I stood to and for his Name, as they would be if they were under my own Care, though with the Denial of the Way of God. This was a smarting Consideration, and as Spurs unto my Flesh. That Scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in his selfish Thoughts, which moved him to sell his Master: Pray read it soberly, Psalm 109. 6, 7, 8, &c.

331. I had also another Consideration, and that was, The dread of the Torments of Hell, which I was sure they must partake of, that for Fear of the Cross, do shrink from their Profession of Christ, his Words and Laws before the Sons of Men: I thought also of the Glory that he had prepared for those, that in Faith, and Love, and Patience, stood to his Ways before them. These Things, I say, have helped me, when the Thoughts of the Misery that both myself and mine, might for the Sake of my Profession be exposed to, hath lain pinching on my Mind.

332. When I have indeed conceited that I might be banished for my Profession, then I have thought of that Scripture, *They were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wandered about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, of whom the World was not worthy, for all they thought they were too bad to dwell and abide amongst them.* I have also thought of that Saying, *The Holy Ghost witnesseth in every City, that Bonds and Afflictions abide me*; I have verily thought that my Soul and it have sometimes reasoned about the sore and sad Estate of a banished and exiled Condition, how they are exposed to Hunger, to Cold, to Perils, to Nakedness, to Enemies, and a thousand Calamities; and

at last, it may be to dye in a Ditch, like a poor forlorn and desolate Sheep. But I thank God, hitherto I have not been moved by these most delicate Reasonings, but have rather, by them, more approved my Heart to God.

333. I will tell you a pretty Business; I was once above all the rest in a very sad and low Condition for many Weeks; at which Time also I being but a young Prisoner, and not acquainted with the Laws, had this laid much upon my Spirit, *That my Imprisonment might end at the Gallows for ought that I could tell.* Now therefore Satan laid hard at me to beat me out of Heart, by suggesting thus unto me, *But how if when you come indeed to die, you should be in this Condition; that is, as not to savour the Things of God, nor to have any Evidence upon your Soul for a better State hereafter?* (for indeed at that Time all the Things of God were hid from my Soul.)

334. Wherefore when I at first began to think of this, it was a great Trouble to me; for I thought with myself, that in the Condition I now was in I was not fit to die, neither indeed did think I could, if I should be called to it: Besides, I thought with myself, if I should make a scrambling Shift to clamber up the Ladder, yet I should either with Quaking, or other Symptoms of fainting, give Occasion to the Enemy to reproach the Way of God and his People, for their Timorousness. This therefore lay with great Trouble upon me, for methoughts I was ashamed to die with a pale Face, and tottering Knees, in such a Cause as this.

335. Wherefore I pray'd to God that he would comfort me, and give me Strength to do and suffer what he should call me to; yet no Comfort appeared, but all continued hid: I was also at this Time so really possessed with the Thought of Death, that oft I was as if I was on a Ladder with a Rope about my Neck; only this was some Encouragement to me, I thought I might now have an Opportunity to speak my last Words unto a Multitude, which I thought would come to see me die; and thought I, if it must be so, if God will but convert one Soul by my last Words, I shall not count my Life thrown away, nor lost.

336. But yet all the Things of God were kept out of my Sight, and still the Tempter followed me with, *But whether must you go when you die? What will become of you? Where will you be found in another World? What Evidence have you for Heaven and Glory, and an Inheritance among them that are sanctified?* Thus was I tossed for many Weeks, and knew not what to do; at last this Consideration fell with Weight upon me, *That it was for the Word and Way of God that I was in this Condition, wherefore I was engaged not to flinch an Hair's Breadth from it.*

336. I thought also, that God might choose whether he would give me Comfort now or at the Hour of Death, but I might not therefore choose whether I would hold my Profession or no: I was bound, but he was free: yea, 'twas my Duty to stand to his Word, whether he would ever look upon me or save me at the last: Wherefore, thought I, save the Point being thus, I am for going on, and venturing my Eternal State with Christ, whether I have Comfort here or no; if God doth not come in, thought I, *I will leap off the Ladder even blindfold into Eternity, sink or swim, come Heaven, come Hell, Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy Name.*

338. I was no sooner fixed upon this Resolution, but the Word dropped upon me, *Doth Job serve God for nought?* As if the Accuser had said, *Lord, Job is no upright Man, he serves thee for by-respects: Hast thou not made an Hedge about him, &c. But put forth now thine Hand, and touch all that he hath, and he will curse thee to thy Face.* How now thought I, is this the sign of an upright Soul, to desire to serve God, when all is taken from him? Is he a godly Man, that will serve God for nothing rather than give out? Blessed be God; then I hope I have an upright Heart, for I am resolved (God giving me strength) never to deny my Profession, though I had nothing at all for my Pains; and as I was thus considering, that Scripture was set before me, *Psalm 44. 12, &c.*

339. Now was my Heart full of Comfort, for I hoped it was sincere? I would not have been without this Trial for much; I am comforted every time I think of it, and I hope I shall bless God for ever for the Teaching, I have had by it. Many more of the Dealings of God, towards me I might relate, *But these out of the Spoils won in Battle have I dedicated to maintain the House of God, 1 Chron. 26. 27.*

The CONCLUSION.

1. **O**F all the Temptations that ever I met with in my Life, to question the Being of God, and Truth of his Gospel, is the worst, and the worst to be born; when this Temptation comes, it takes away my Girdle from me, and removeth the Foundation from under me: O, I have often thought of that Word, *Have your Loins girt about with Truth,* and of that, *When the Foundations are destroyed, what can the Righteous do.*

2. Sometimes when after Sin committed, I have looked for sore Chastisement from the Hand of God, the very next that I have had from him, hath been the Discovery of his Grace. Sometimes, when I have been comforted, I have called my self a Fool

for my so sinking under Trouble. And then again, when I have been cast down, I thought I was not wise, to give such Way to Comfort. With such Strength and Weight hath both these been upon me.

3. I have wondred much at this one thing, that tho' God doth visit my Soul with never so blessed a Discovery of himself, yet I have found again, that such Hours have attended me afterwards, that I have been in my Spirit so filled with Darkness, that I could not so much as once conceive, what that God and that Comfort was, with which I have been refreshed.

4. I have sometimes seen more in a Line of the Bible, than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a Stick; or rather, my Heart hath been so dead and dry unto it, that I could not conceive the least Dram of Refreshment, though I have looked it all over.

5. Of all Fears, they are best that are made by the Blood of Christ; and of all Joy, that is the sweetest that is mixed with Mourning over Christ: Oh! 'tis a goodly thing to be on our Knees, with Christ in our Arms, before God. I hope I know something of these things.

6. I find to this Day seven Abominations in my Heart: 1. Inclining to Unbelief. 2. Suddenly to forget the Love and Mercy that Christ manifesteth. 3. A leaning to the Works of the Law. 4. Wandrings and Coldness in Prayer. 5. To forget to Watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my Corruptions will thrust in themselves, *When I would do Good, Evil is present with me.*

7. These things I continually see and feel, and am afflicted and oppressed with, yet the Wisdom of God doth order them for my good. 1. They make me abhor my self. 2. They keep me from trusting my Heart. 3. They convince me of the Insufficiency of all inherent Righteousness. 4. They shew me the Necessity of flying to Jesus. 5. They press me to pray unto God. 6. They shew me the Need I have to watch and be sober. 7. And provoke me to pray unto God, thro' Christ, to help me, and carry me through this World.

A Continuation of Mr. Bunyan's Life; beginning where he left off, and concluding with the Time and Manner of his Death and Burial; together with his true Character, &c.

READER, The painful and industrious Author of this Book, has already given you a faithful and very moving Relation

tion of the beginning and middle of the Days of his Pilgrimage on Earth, and since there yet remains somewhat worthy of Notice and Regard, which occur'd in the last Scene of his Life; the which, for want of Time, or Fear some over-sensorious People should impute it to him, as an earnest coveting of Praise from Men, he has not left behind him in Writing. Wherefore as a true Friend, and long Acquaintance of Mr. *Bunyan's*, that his good End may be known, as well as his evil Beginning, I have taken upon me, from my Knowledge, and the best Account given by other of his Friends, to piece this to the Thread, too soon broke off, and so lengthen it out to his entring upon Eternity.

He has told you at large, of his Birth and Education; the evil Habits and Corruptions of his Youth; the Temptations he struggled and conflicted so frequently with, the Mercies, Comforts, and Deliverances he found, how he came to take upon him the Preaching of the Gospel; the Slanders, Reproaches and Imprisonments that attended him, and the Progress he notwithstanding made (by the assistance of God's Grace) no doubt to the saving of many Souls: Therefore take these things, as he himself has methodically laid them down in the Words of Verity; and so I pass on, as to what remains.

After his being freed from his Twelve Years Imprisonment and upwards, for Nonconformity, wherein he had time to furnish the World with sundry good Books, &c. and by his Patience, to move Dr. *Barlow*, the then Bishop of *Lincoln*, and other Church-men, to pity his hard and unreasonable Sufferings, so far as to stand very much his Friends, in procuring his Enlargement, or there perhaps he had died, by the Noyfomness and Ill-usage of the Place. Being now I say, again at Liberty, and having through Mercy shaken off his Bodily Fetters, for those upon his Soul were broken before, by the abounding Grace that filled his Heart, he went to visit those that had been a Comfort to him in his Tribulation, with a Christian-like Acknowledgement of their Kindness and Enlargement of Charity; giving Encouragement by his Example, if it happened to be their hard Haps, to fall into Affliction or Trouble, then to suffer patiently for the sake of a good Conscience, and for the Love of God in Jesus Christ, towards their Souls, and by many cordial Perswasions, supported some, whose Spirits began to sink low, through the Fear of Danger that threatened their Worldly Concernment, so that the People found a wonderful Consolation in his Discourse and Admonitions.

As often as Opportunity would admit, he gathered them together (though the Law was then in force against Meetings) in convenient Places, and fed them with the

sincere Milk of the Word, that they might grow up in Grace thereby. To such as were any where taken and imprisoned up-these Accounts, he made it another part of his Business to extend his Charity, and gather Relief for such of them as wanted.

He took great care to visit the Sick, and strengthen them against the Suggestions of the Tempter, which at such times are very prevalent; so that they had cause for ever to bless God, who had put into his Heart, at such a time, to rescue them from the Power of the roaring Lion, who sought to devour them; nor did he spare any Pains or Labour in Travel, tho' to the remote Counties, where he knew, or imagined any People might stand in need of his Assistance, insomuch that some of these Visitations that he made, which was two or three every Year, some (though in jeering Manner no doubt) gave him the Epithet of Bishop *Bunyan*, whilst others envied him for his so earnestly labouring in Christ's Vineyard, yet the Seed of the Word he (all this while) sowed in the Hearts of his Congregation, watered with the Grace of God, brought forth in Abundance, in bringing in Disciples to the Church of Christ.

Another Part of his Time he spent in reconciling Differences, by which he hindred many Mischiefs, and saved some Families from Ruin, and in some Fallings-out, he was uneasy, till he found a Means to labour a Reconciliation, and become a Peace-maker, on whom a Blessing is promised in Holy Writ; and indeed in doing this good Office, he may be said to sum up his Days, it being the last Undertaking of his Life, as will appear in the close of this Paper.

When in the late Reign, Liberty of Conscience was unexpectedly given and indulged to Dissenters of all Perswasions, his piercing Wit penetrated the Vail, and found that it was not for the Dissenters sake they were so suddenly freed from the Prosecutions that had long lain heavy upon them, and set in a Manner, on an equal Foot with the Church of *England*, which the Papists were undermining, and about to subvert: He foresaw all the advantages that could redound to the Dissenters, would have been no more than what *Polephemus*, the Monstrous Giant of *Sicily* would have allowed *Ulysses*, viz. That he would eat his Men first, and do him the Favour of being eaten last: For although Mr. *Bunyan*, following the Examples of others, did lay hold of this liberty, as an acceptable thing in it self, knowing God is the only Lord of Conscience, and that it is good all times to do according to the Dictates of a good Conscience, and that the Preaching the glad Tydings of the Gospel is beautiful in the Preacher; yet in all this he moved with Caution and a holy Fear,

Fear, earnestly praying for the averting impendent Judgments, which he saw, like a black Tempest, hanging over our Heads, for our Sins, and ready to break upon us, and that the *Ninivites* Remedy was now highly necessary: Hereupon he gathered his Congregation at *Bedford*, where he mostly lived, and had lived and spent the greatest part of his Life; and there being no convenient Place to be had, for the Entertainment of so great a Confluence of People as followed him, upon the Account of his Teaching, he consulted with them, for the building of a Meeting-House; to which they made their voluntary Contributions, with all Chearfulness and Alacrity; and the first time he appeared there to Edify, the Place was so thronged, that many was constrained to stay without, though the House was very spacious, every one striving to partake of his Instructions, that were of his Perswasion, and shew their good Will towards him, by being present at the opening of the Place; and here he lived in much Peace and Quiet of Mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular Employments, to follow that of his Call to the Ministry; for as God said to *Moses*, he that made the Lips and Heart, can give Eloquence and Wisdom, without extraordinary Acquirements in an University.

During these things, there were Regulators sent into all Cities and Towns corporate, to new model the Government in the Magistracy, &c. by turning out some, and putting in others; against this Mr. *Bunyan* expressed his Zeal with some Weariness, as foreseeing the bad Consequence that would attend it, and laboured with his Congregation, to prevent their being imposed on in this kind; and when a Great Man in those Days coming to *Bedford*, upon some such Errand, sent for him, as 'tis supposed, to give him a Place of publick Trust; he would by no Means come at him, but sent his Excuse.

When he was at leisure from Writing and Teaching, he often came up to *London*, and there went among the Congregations of the Non-Conformists, and used his Talent to the great good-liking of the Hearers, and even some, to whom he had been misrepresented, upon the Account of his Education, were convinced of his Worth and Knowledge in sacred Things, as perceiving him to be a Man of sound Judgment, delivering himself plainly and powerfully; inso-much, that many who came Spectators for Novelty, rather than to be edified and improved, went away well satisfied with what they heard, and wondred, as the Jews did at the Apostles, viz. whence this Man should have these Things; perhaps not considering that God more immediately assists those that make it their Business indus-

triously and chearfully to labour in his Vineyard.

Thus he spent his latter Years in imitation of his great Lord and Master, the ever-blessed Jesus; he went about doing good, so that the most prying Critick, or even Malice her self, is defied to find, even upon the narrowest Search or Observation, any Sully or Stain upon his Reputation, with which he may be justly charged; and this we note, as a Challenge to those that have had the least Regard for him, or them of his Perswasion, and have one way or other appeared in the Front of those that oppressed him; and for the turning whose Hearts, in obedience to the Commission and Commandment given him of God; he frequently prayed, and sometimes sought a Blessing for them, even with Tears, the Effects of which they may, peradventure, tho' undeservedly, have found in their Persons, Friends, Relations, Estates: for God will hear the Prayer of the Faithful, and answer them, even for those that vex them; as it happened in the case of *Job's* praying for the three Persons that had been grievous in their Reproach against him, even in the Day of his Sorrow.

But yet let me come a little nearer to Particulars, and Periods of Time, for the better refreshing the Memories of those that knew his Labour and Sufferings; and for the Satisfaction of all that shall read this Book.

After he was sensibly convicted of the wicked State of his Life, and converted; he was Baptized into the Congregation; and admitted a Member thereof, viz. in the Year 1655. and became speedily a very zealous Professor; but upon the Return of King *Charles* to the Crown in 1600, he was on the 12th of *November* taken, as he was edifying some good People that were got together to hear the Word, and confined in *Bedford* Goal, for the space of Six Years, till the Act of Indulgence to Dissenters being allowed, he obtained his Freedom by the Intercession of some in Trust and Power, that took pity of his Sufferings; but within Six Years afterwards he was again taken up, viz. in the Year 1666, and was then confined for Six Years more, when the Goaler took such Pity of his rigorous Sufferings, that he did as the Egyptian Goaler did to *Joseph*, put all the Care and Trust in his Hand: When he was taken this last time he was Preaching on these Words, viz. *Dost thou believe on the Son of God?* and this Imprisonment continued Six Years, and when this was over, another short Affliction, which was an Imprisonment of half a Year fell to his Share. During these Confinements, he wrote these following Books, viz. *Of Prayer by the Spirit: The Holy City's Resurrection: Grace abounding: Pilgrims Progress*, the first Part.

In the last Year of his Twelve Years Imprisonment, the Pastor of the Congregation at *Bedford* died, and he was chosen to that Care of Souls, on the 12th of December 1671. And in this his Charge, he often had Disputes with Scholars, that came to oppose him, as supposing him an Ignorant Person, and tho' he argued plainly, and by Scripture, without Phrases and Logical Expressions; yet he nonplussed one who came to oppose him in his Congregation, by demanding whether or no we had the true Copies of the Original Scriptures; and another, when he was Preaching, accused him of Uncharitableness, for saying, *It was very hard for most to be saved*, saying, by that he went about to exclude most of his Congregation; but he confuted him, and put him to Silence, with the Parable of the Stony Ground, and other Texts out of the 13th of *Matthew*, in our Saviour's Sermon out of a Ship; all his Methods being to keep close to the Scriptures, and what he found not warranted there, himself would not warrant nor determine unless in such Cases as were plain; wherein no Doubts or Scruples did arise.

But not to make any further mention of this kind, it is well known, that this Person managed all his Affairs with such Exactness as if he had made it his Study, above all other things, not to give occasion of Offence, but rather suffer many Inconveniences to avoid, being never heard to Reproach or Revile any, what Injury foever he received, but rather to rebuke those that did; and as it was in his Conversation, so it is manifested in those Books he has caused to be published to the World, where like the Arch-Angel disputing with Satan about the Body of *Moses*, as we find it in the Epistle of St. *Jude*, he brings no Railing Accusation, but leaves the Rebukers (those that persecuted him) to the Lord.

In his Family he kept up a very strict Discipline, in Prayer and Exhortations; being in this like *Joshua*, as that good Man expresses it, viz. *Whatsoever others did; as for me and my House, we will serve the Lord*; and indeed a Blessing waited on his Labours and Endeavours, so that his Wife, as the Psalmist says, *was like a pleasant Vine upon the Walls of his House, and his Children like Olive Branches round his Table, for so shall it be with the Man that fears the Lord*; and tho' by reason of the many Losses he sustained by Imprisonment and Spoil, of his chargeable Sicknes, &c. his Earthly Treasure swelled not to Excess; he always had sufficient to live decently and credibly; and with that he had the greatest of all Treasures, which is Content; for as the Wise Man says, *That is a continual Feast*.

But where Content dwells, even a poor Cottage is a Kingly Palace; and this Happiness he had all his Life long, not so much

minding this World, as knowing he was here as a Pilgrim and Stranger, and had no tarrying City, but looked for one not made with Hands Eternal in the highest Heavens; but at length worn out with Sufferings, Age, and often Teaching, the Day of his Dissolution drew near; and Death, that unlocks the Prison of the Soul, to enlarge it for a more glorious Mansion, put a Stop to his acting his Part on the Stage of Mortality: Heaven, like earthly Princes when it threatens War, being always so kind as to call Home its Ambassadors before it be denounced; and even the last Act or Undertaking of his, was a Labour of Love and Charity; for it so falling out, that a young Gentleman, a Neighbour of Mr. *Bunyan*, happening into the Displeasure of his Father, and being much troubled in his Mind upon that Account, as also for that he had heard his Father purposed to disinherit him, or otherwise deprive him of what he had to leave; he pitched upon Mr. *Bunyan* as a fit Man to make Way for his Submission, and prepare his Father's Mind to receive him; and he, as willing to do any good Office, as it could be requested, as readily undertook it; and so riding to *Reading* in *Berkshire*, he there used such pressing Arguments and Reasons against Anger and Passion, as also for Love and Reconciliation, that the Father was mollified, and his Bowels yerned towards his returning Son.

But Mr. *Bunyan*, after he had disposed all things to the best for Accommodation, returning to *London*, and being overtaken with excessive Rains, coming to his Lodging extreme wet, fell sick of a violent Fever, which he bore with much Constancy and Patience; and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that case esteeming Death as Gain, and Life only a tedious delaying Felicity expected; and finding his vital Strength decay, having settled his Mind and Affairs, as well as the Shortness of Time, and the Violence of his Disease would admit, with a constant and christian Patience, he resigned his Soul into the Hands of his most merciful Redeemer, following his Pilgrimage from the City of Destruction to the *New Jerusalem*; his better Part having been all along there, in holy Contemplation, Pantings and Breathings after the hidden Manna, and Water of Life, as by many holy and humble Consolations expressed in his Letters, to several Persons in Prison, and out of Prison, too many to be here inserted at present. He died at the House of one Mr. *Straddock*, a Grocer, at the *Star* on *Snow-hill*, in the Parish of St. *Sepulchre*, *London*, on the 12th of August 1688, and in the 60th Year of his Age, after Ten Days Sicknes; and was buried in the New Burying Place near the Artillery Ground, where he sleeps to the Morning of the Resurrection, in

in Hopes of a glorious Rising to an incorruptible Immortality of Joy and Happiness, where no more Trouble and Sorrow shall afflict him, but all Tears be wiped away, when the Just shall be incorporated, as Members of Christ their Head, and reign with him as Kings and Priests for ever.

A brief Character of Mr. John Bunyan.

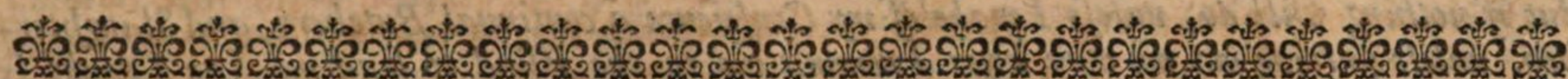
HE appeared in Countenance to be of a stern and rough Temper; but in his Conversation mild and affable, not given to Loquacity, or much Discourse in Company, unless some urgent Occasion required it; observing never to boast of himself, or his Parts, but rather seem low in his own Eyes, and submit himself to the Judgment of others, abhorring Lying and Swearing, being just in all that lay in his Power to his Word, not seeming to revenge Injuries, loving to reconcile Differences, and make Friendship with all; he had a sharp quick Eye, accomplished with an excellent discerning of Persons, being of good Judgment and quick Wit. As for his Person, he was tall of Stature, strong-boned, tho' not corpulent, somewhat of a ruddy Face, with sparkling Eyes, wearing his Hair on his upper Lip, after the old British Fashion; his Hair reddish, but in his latter

Days, Time had sprinkled it with grey, his Nose well set, but not declining or bending, and his Mouth moderate large; his Forehead something high, and his Habit always plain and modest: And thus have we impartially described the internal and external Parts of a Person, whose Death hath been much regretted; a Person who had tried the Smiles and Frowns of Time; not puffed up in Prosperity, nor shaken in Adversity, always holding the golden mean.

*In him at once did three great Worthies shine,
Historian, Poet, and a choice Divine:
Then let him rest in undisturbed Dust,
Until the Resurrection of the Just.*

POSTSCRIPT.

IN this his Pilgrimage, God blessed him with four Children, one of which named *Mary* was blind, and died some Years before; his other Children are *Thomas*, *Joseph*, and *Sarah*; and his Wife *Elizabeth* having lived to see him overcome his Labour and Sorrow, and pass from this Life to receive the Reward of his Works, long survived him not, but in 1692 she died, to follow her faithful Pilgrim from this World to the other, whether he was gone before her, whilst his Works remain for the edifying of the Reader, and Praise of the Author. *Vale.*



A Confession of my FAITH, and a Reason of my Practice:

O R,

With who, and who not, I can hold Church-Fellowship, or the Communion of Saints.

S H E W I N G,

By divers Arguments, that tho' I dare not Communicate with the Open Profane, yet I can with those visible Saints that differ about WATER-BAPTISM. Wherein is also discoursed, Whether that be the Entering Ordinance into Fellowship, or no.

I believed, and therefore have I spoken, Psal. 116. 10.

To the READER.

S I R,

I Marvel not that both yourself and others do think my long Imprisonment strange (or rather strangely of me for the sake of that) for verily I should also have done it myself, had not the Holy Ghost long since forbidden me, 1 Pet. 4. 12. 1 John 3. 13. Nay verily that notwithstanding, had the Adversary but fastened the Supposition of Guilt upon me,

my

my long Trials might by this Time have put it beyond Dispute; for I have not hitherto been so sordid, as to stand to a Doctrine right or wrong; much less when so weighty an Argument as above eleven Tears Imprisonment, is continually dogging of me to weigh and pause, and pause again, the Grounds and Foundation of those Principles, for which I thus have suffered: but having not only at my Trial asserted them, but also since, even all this tedious Tract of Time, in cool Blood, a thousand Times by the Word of God examined them, and found them good; I cannot, I dare not now revolt or deny the same, on pain of eternal Damnation.

And that my Principles and Practice may be open to the View and Judgment of all Men (though they stand, and fall to none but the Word of God alone) I have in this small Treatise presented to this Generation, A Confession of my Faith, and a Reason of my Practice in the Worship of God; by which, although it be brief, candid Christians may, I hope, without a Violation to Faith or Love, judge, I may have the Root of the Matter found in me.

Neither have I in this Relation abusively presented my Reader, with other Doctrines or Practices, than what I held, professed, and preached when apprehended, and cast in Prison. Nor did I then or now retain a Doctrine besides, or which is not thereon grounded. The Subject I should have preached upon, even then when the Constable came, was, Dost thou believe on the Son of God? From whence I intended to shew, the absolute Need of Faith in Jesus Christ; and that it was also a Thing of the highest Concern for Men to inquire into, and to ask their own Hearts whether they had it or no.

Faith and Holiness are my professed Principles, with an Endeavour, so far as in me lieth, to be at Peace with all Men. What shall I say, let mine Enemies themselves be Judges, if any Thing in these following Doctrines, or if ought that any Man hath heard me preach, doth, or hath according to the true intent of my Words, savoured either of Heresy or Rebellion. I say again, let they themselves be Judges, if ought they find in my Writing or Preaching, doth render me worthy of almost twelve Tears Imprisonment, or one that deserveth to be hanged, or banished for ever, according to their tremendous Sentence. Indeed my Principles are such, as lead me to a Denial to communicate in the things of the Kingdom of Christ, with ungodly and open profane; neither can I in or by the superstitious Inventions of this World, consent that my Soul should be governed in any of my Approaches to God, because commanded to the contrary, and commended for so refusing. Wherefore excepting this one thing, for which I ought not to be rebuked; I shall, I trust, in despite of Slander and Falshood, discover myself at all times a peaceable and an obedient Subject. But if nothing will do, unless I make of my Conscience a continual Butchery, and Slaughter-shop, unless putting out my own Eyes I commit me to the Blind to lead me, (as I doubt is desired by some) I have determined, the Almighty God being my Help and Shield, yet to suffer, if frail Life might continue so long, even till the moss shall grow on mine Eye-brows, rather than thus to violate my Faith and Principles. Will a Man leave the Snow of Lebanon, that cometh from the Rock of the Field; or shall the cold flowing Waters that come from another Place be forsaken? Jer. 18. 14. Hath a Nation changed their Gods which yet are no Gods? For all People will walk every one in the Name of his God, and we will walk in the Name of the Lord our God for ever and ever, Micah 4. 5.

Touching my Practice as to Communion with visible Saints, although not Baptized with Water; I say it is my present Judgment so to do, and am willing to render a farther Reason thereof, shall I see the leading Hand of God thereto.

Thine in Bonds for the Gospel,

John Bunyan.

A Confession of my Faith, and a Reason of my Practice, &c.

1. **I** Believe that there is but One only true God, and there is none other but he. To us there is but One God, the Father, of whom are all Things. And this is Life eternal, that they might know thee the only true God, &c. Mark 12. 32. 1 Cor. 8. 8. John 17. 3. Acts 17. 24.
2. I believe, that this God is Almighty, Eternal,

Eternal, Invisible, Incomprehensible, &c. *I am the Almighty God, walk before me and be thou perfect. The eternal God is thy refuge. Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory for ever and ever, Gen. 17. 1. Deut. 33. 26, 27. 1 Tim. 1. 17. Job 11. 7. Rom. 11. 33.*

3. I believe, that this God is unspeakably perfect in all his Attributes of Power, Wisdom, Justice, Truth, Holiness, Mercy, Love, &c. his Power is said to be eternal, his Understanding and Wisdom infinite; he is called the *Just Lord* in Opposition to all things; he is said to be Truth it self and the God thereof: There is none holy as the Lord. *God is love. Canst thou by searching find out God? canst thou find out the Almighty unto Perfection? Rom. 1. 20. Psal. 147. 5. Zeph. 3. 5. 2 Thes. 2. 10. Deut. 32. 4. Job 11. 7.*

4. I believe, that in the Godhead, there are three persons or substances. *There are Three that bare record in Heaven. The Father, the Word, and the Holy Ghost. 1 Joh. 5. 7. see also, Gen. 1. 26. chap. 3: 22. chap. 11. 7. and Esa. 6. 8.*

5. I believe, that these Three are in Nature, Essence, and Eternity, equally one. *These three are one, 1 Joh. 5. 7.*

6. I believe, there is a World to come, *Heb. 2. 5. chap. 6. 5.*

7. I believe, that there shall be a Resurrection of the Dead, both of the just and unjust. *Many that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to everlasting shame and contempt. Marvel not at this. For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good, to the Resurrection of Life, and they that have done evil, to the Resurrection of Damnation, Act. 24. 15. Dan. 12. 2. Joh. 5. 28.*

8. I believe, that they that shall be counted worthy of that World, and of the Resurrection from the Dead, neither marry nor are given in marriage, neither can they dye any more, *for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection. Luke 10. 34. 35, 36. John 10. 27, 28, 29. Rev. 7. 16. chap. 20. 6.*

9. I believe, that those that dye impenitent, shall be tormented with the Devil and his Angels, and shall be cast with them into the Lake that burns with Fire and Brimstone, *where their Worm dyeth not, and the Fire is not quenched. Rev. 21. 8. Mar. 9. 43, 48. Mat. 25. 41, 46. John 5. 29.*

10. I believe, that because God is naturally Holy and Just, even as he is Good and Merciful; therefore (all having sinned) none can be saved, *without the means of a Redeemer. Then he is gracious unto him, and saith, deliver him from going down to*

the Pit, I have found a Ransome. We have Redemption through his Blood, even the Forgiveness of our Sins. For which without shedding of Blood, is no remission, Job 33. 24. Col. 1. 14. Heb. 9. 22.

11. I believe, that Jesus Christ our Lord himself is the Redeemer. *They remembered that God was their Rock, and the high God their Redeemer. Forasmuch as ye know, that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers; But with the precious Blood of Christ, as of a Lamb without Blemish; and without Spot, Psalm 78. 35. 1 Pet. 1. 18, 19.*

12. I believe, that the great Reason why the Lord, the Second Person in the God-head, did cloath himself with our Flesh and Blood, was that he might be capable of obtaining the Redemption, that before the World, was intended for us. *Forasmuch then as the Children were made partakers of Flesh and Blood, he also himself likewise took part of the same; (mark) that through death he might destroy him that had the Power of Death, that is the Devil, and deliver them who through fear of Death, were all their life time subject to bondage. When the fullness of time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law. Wherefore it behoved him in all things to be made like unto his Brethren; that he might be a merciful, and faithful high priest in things pertaining to God; To make Reconciliation for the Sins of the People. For in that himself hath suffered being tempted, he is able also to succour them that are tempted. Christ hath redeemed us from the Curse of the Law, being made a Curse for us. As it is written, cursed is every one that is hanged on a Tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ. Heb. 2. 14, 15. Gal. 4. 4. Heb. 2. 17, 18. Gal. 3. 13, 14.*

13. I believe, that the time when he clothed himself with our Flesh, was in the Days of the reign of *Cæsar Augustus*; then, I say, and not till then, was the Word made Flesh, or clothed with our Nature. *And it came to pass in those Days, that there went out out a decree from Cæsar Augustus, that all the World should be taxed; And Joseph went up from Galilee, out of the City of Nazareth unto Judah, unto the City of David, which is called Bethlehem; because he was of the House and Lineage of David, to be taxed, with Mary his espoused Wife being great with Child; And so it was, that while they were there, the Days were accomplished, that she should be delivered. This child was he of whom godly Simeon was told by the Holy Ghost, When he said, That he should not see death until he had seen the Lord Christ. John 1. 14. 1 Tim. 3. 16. Luk. 2. 1, 2, 3. 6. 25, 26, 27.*

14. I believe, therefore that this very Child, as afore is testified, is both God and Man; the Christ of the living God. *And she brought forth her first born Son, and wrapt him in swadling cloaths, and laid him in a manger; Because there was no room for them in the Inn. And there were in the same Country shepherds keeping watch over their flock by Night, And Lo, the Angel of the Lord came upon them, and the Glory of the Lord shined round about them: and they were sore afraid. And the Angel said unto them fear not; for behold I bring you good tidings of great Joy, which shall be to all People. For unto you is born this Day in the City of David, a Saviour, which is Christ the Lord.*

And this shall be a Sign unto you; ye shall find the Babe wrapped in swadling cloaths lying in a Manger. Again, But while he thought on these things, behold the Angel of the Lord appeared unto him; saying, Joseph, thou Son of David, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his People from their Sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet saying; Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Immanuel, which being interpreted is God with us. Luk. 2. 7, 12. Mat. 1. 21, 22.

15. I believe, therefore that the Righteousness, and Redemption, by which we, that believe, stand just before God, as saved from the Curse of the Law, is the Righteousness, and Redemption, that consists in the Personal Acts and Performances of this Child Jesus; this God Man the Lord's Christ: it consisteth, I say, in his personal fulfilling the Law for us, to the utmost requirement of the justice of God. *Do not think, (said he) that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfill. By which means he became the end of the Law for Righteousness to every one that believeth. For what the Law could not do in that it was weak through the Flesh; God sending his own Son in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh. So finishing Transgressions, and making an End of Sins, and making Reconciliation for Iniquity, He brought in everlasting Righteousness. Mat. 5. 17. Rom. 10. 3. chap. 8. 3. 1 Joh. 3. 8. 2 Tim. 1. 9. Heb. 10. 5, 6, 7, 8, 9, 10. Dan. 9. 24.*

16. I believe, that for the compleating of this work, he was always Sinless; did always the things that pleased God's Justice, that every one of his Acts, both of doing and suffering, and rising again from the Dead, was really and infinitely perfect, being done by him as God-man: Wherefore his Acts before he dyed, are called, *the Righteous-*

ness of God; his Blood, the Blood of God; and herein perceive we the Love of God, in that he laid down his Life for us. The Godhead which gave vertue to all the Acts of the humane Nature, was then in perfect Union with it, when he hanged upon the Cross for our Sins. Heb. 4. 15. chap. 7. 26, 27, 28. Joh. 8. 29. Acts 10. 30. Rom. 3. 21, 22. Acts 20. 28. 1 Joh. 3. 16. Joh. 20. 28. Rom. 1. 4.

17. I believe then, that the Righteousness that saveth the Sinner from the Wrath to come, is properly and personally Christ's, and ours but as we have Union with him; God by grace imputing it to us. *Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. For of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. For he hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him. Phil. 3. 8, 9. 1 Cor. 1. 30. 2 Cor 5. 20, 21.*

18. I believe, that God, as the Reward of Christ's undertakings for us, hath exalted him to his own right Hand, as our Mediator, and given him a Name above every Name; and hath made him Lord of all, and Judge of Quick and Dead: And all this that we who believe might take Courage to believe, and hope in God. *And being found in fashion as a Man, he humbled himself unto Death, even the Death of the Cross, (where he dyed for our Sins) wherefore God hath highly exalted him; and given him a Name above every Name; That at the Name of Jesus every knee should bow, both of Things in Heaven, and Things in Earth, and Things that are under the Earth. And that every Tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father. And he commanded us to preach unto the People, and to testify, that it was he that was ordained of God to be the Judge of Quick and Dead. Who verily was fore-ordained, before the Foundation of the World, but was manifest in the last times for you, who by him do believe in God, who raised him from the Dead, and gave him Glory that your Faith and Hope might be in God, Phil. 2. 5----10. Eph. 1. 18----22. Acts 10. 42. chap. 17. 31. 1 Pet. 1. 19, 20, 21.*

19. I believe, that being at the right Hand of God in Heaven, he doth there effectually exercise the Offices of his excellent Priesthood, and Mediatorship, presenting himself continually before God, in the Righteousness which is accomplished for

us, when he was in the World. For by the Efficacy of his Blood, he not only went into the Holy Place, but being there, and having by it obtained eternal Redemption for us; now, as receiving the Worth and Merit thereof from the Father; doth bestow upon us Grace, Repentance, Faith, and the Remission of Sins: Yea he also received for us, the Holy Ghost to be sent unto us, to ascertain us of our Adoption and Glory: For if he were on earth he should not be a Priest; seeing then we have a great high Priest, that is entered into the Heavens, Jesus the Son of God, Let us hold fast our Profession. For there is one God, and one Mediator between God and Men, the Man Christ Jesus. For by his own Blood he entered into the Holy Place, having obtained eternal Redemption for us. For Christ is not entered into the Holy Places made with hands, which are the figure of the True; but into Heaven it self, now to appear in the presence of God for us. Therefore being by the right Hand of God exalted; and having received of the Father, the Promise of the Holy Ghost; he hath shed forth this which ye now see and hear. Heb. 8. 4. 1 Tim. 2. 5. Heb. 9. 12. 24. Acts 5. 31. chap. 2. 33.

20. I believe, that being there, he shall so continue till the Restitution of all things, and then he shall come again in Glory, and shall sit in Judgment upon all Flesh. And I believe, that according to his Sentence so shall their Judgment be. Repent ye therefore and be converted, that your Sins may be blotted out when the times of refreshing shall come, from the Presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the Heaven must receive until the Restitution of all things, spoken of by the Mouth of all the holy Prophets since the World began. For this same Jesus which ye have seen go up into Heaven, shall so come in like manner as ye have seen him go into Heaven. For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and the Trumpet of God, &c. When the Son of Man shall come in his Glory, and all the holy Angels with him, then he shall sit upon the Throne of his Glory. And before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats. And he shall set his Sheep on his right Hand, but the Goats on the left. Then shall the King say to them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. Then shall he say to them on the left Hand, Depart from me ye cursed into everlasting Fire prepared for the Devil and his Angels. And these shall go away into everlasting Punishment, but the righteous into Life eternal. For the Day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great Noise, and the Elements shall

melt with fervent Heat; the Earth also and the Works that are therein shall be burnt up. Seeing then that all these Things must be dissolved, what manner of persons ought we to be in all holy Conversation and Godliness; looking for and hastening unto the coming of the Day of God. Wherein the Heavens being on Fire shall be dissolved; and the Elements shall melt with fervent Heat, Acts 3. 19, 20, 21. 1 Thes. 4. 16. Acts 1. 11. Mat. 25. 31, 32, 33, 41, 46. 2 Pet. 3. 10, 11, 12.

21. I believe that when he comes, his Saints shall have a Reward of Grace, for all their Work and Labour of Love which they shewed to his Name in the World. And every Man shall receive his own Reward, according to his own Labour. And then shall every Man have Praise of God. And behold I come quickly, and my Reward is with me, to give to every Man according as his Work shall be. Wherefore my beloved Brethren, be steadfast, immovable, always abounding in the Work of the Lord; forasmuch as ye know your Labour is not in vain in the Lord; knowing that of the Lord ye shall receive the Reward of Inheritance, for you serve the Lord Christ, 1 Cor. 3. 8. chap. 4. 5. Rev. 22. 12. 1 Cor. 15. 58. Col. 3. 24.

How Christ is made ours; or by what Means this or that Man, hath that Benefit by him, as to stand just before God now, and in the Day of Judgment.

1. **I** Believe, we being sinful Creatures in ^{of Justification.} ourselves, that no good Thing done by us, can procure of God the Imputation of the Righteousness of Jesus Christ. But that the Imputation thereof is an Act of Grace, a free Gift without our deserving. Being justified freely by his Grace through the Redemption that is in Jesus Christ. He called us, and saved us with an holy Calling; Not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, Rom. 3. 24. chap. 5. 17. 2 Tim. 1. 9.

2. I believe also, That the Power of imputing Righteousness resideth only in God by Christ: 1. Sin being the Transgression of the Law. 2. The Soul that hath sinned being his Creature, and the Righteousness also his, and his only. Even as David also describeth the Blessedness of the Man, to whom God imputeth Righteousness without Works; saying, Blessed are they whose Iniquities are forgiven, and whose Sin is covered: Blessed is the Man to whom the Lord will not impute Sin. Hence therefore it is said again, That Men shall abundantly utter the Memory of his great Goodness, and sing of his Righteousness. For he saith in Moses, I will have Mercy on whom I will have Mercy; and I will have Compassion on whom I will have Compassion. So then, it is not in him

him that willeth, nor in him that runneth, but in God that sheweth Mercy, Rom. 4. 6, 7. Psal. 145. 7. Rom. 9. 15, 16.

3. I believe, that the Offer of this Righteousness, as tendered in the Gospel, is to be received by Faith; we still in the very Act of receiving it, judging ourselves Sinners in ourselves. *Oh wretched Man that I am! who shall deliver me from the Body of this Death.* I thank God through Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. The Gospel is preached in all Nations for the Obedience of Faith. Being justified freely by his Grace, through the Redemption that is in Jesus Christ; whom God hath set forth to be a Propitiation (a Sacrifice to appease the Displeasure of God) through Faith in his Blood. To declare his Righteousness for the Remission of Sins that are past through the Forbearance of God; to declare I say at this Time his Righteousness; that he might be just, and the Justifier of him that believeth on Jesus. Be it known unto you therefore, Men and Brethren, that thro' this Man is preached unto you the Forgiveness of Sins: And by him all that believe are justified from all things, from which they could not be justified by the Law of Moses, Rom. 7. 24. Acts 16. 31. Rom. 3. 24, 25. Acts 13. 38, 39.

4. I believe, that this Faith, as it respecteth the Imputation of this Righteousness, for Justification before God, doth put forth itself in such Acts, as purely respect the Offer of a Gift. It receiveth, accepteth of, embraceth, or trusteth to it. As many as receiveth him to them he gave Power to become the Sons of God, even to them that believe on his Name. This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief. In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation: In whom also after that ye believed ye were sealed with the Holy Spirit of Promise. I believe therefore, that as to my Justification from the Curse of the Law, I am, as I stand in myself, ungodly, to receive, accept of, imbrace, and trust to the Righteousness, that is already provided by, and wrapt up in the personal Doings and Sufferings of Christ; it being Faith in that, and that only, that can justify a Sinner in the Sight of God, John 1. 12. 1 Tim. 1. 15. Heb. 11. 13. Eph. 1. 13.

5. I believe, that the Faith that so doth, is not to be found with any but those, in whom the Spirit of God by mighty Power doth work it; all others being fearful and incredulous, dare not venture their Souls and Eternity upon it. And hence it is called the Faith that is wrought by the exceeding great and mighty Power of God: The Faith of the Operation of God. And hence it is that others are said to be fearful, and so unbelieving. These with other ungodly Sinners must have their Part in the Lake of

Fire, Eph. 1. 18, 19. Col. 2. 12. Eph. 2. 8. Phil. 1. 19. Rev. 21. 8.

6. I believe, that this Faith is effectually wrought in none, but those which before the World were appointed unto Glory. And as many as were ordained unto eternal Life believed: That he might make known the Riches of his Glory upon the Vessels of Mercy, which he had before prepared unto Glory. We give Thanks unto God always for you all, making mention always of you in our Prayers; remembering without ceasing your Work of Faith, and Labour of Love, and Patience of Hope in our Lord Jesus Christ in the Sight of God; knowing, brethren, beloved, your election of God. But of the rest he saith, ye believed not because ye are not of my Sheep, as I said, which latter Words relate to the 16th Verse, which respecteth the Election of God, John 10. 26.

Therefore they could not believe, because Esaias said again: he hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and I should heal them, Acts 13. 48. Rom. 9. 23. 1 Thes. 1. 2. 3, 4. John 10. 26. chap. 12, 30, 39, 40.

Of Election.

1. **I** Believe that Election is free and permanent, being founded in Grace, and the unchangeable will of God. Even so then at this present time also there is a remnant according to the Election of Grace: And if by Grace, then it is no more of Works; otherwise Grace is no more Grace. But if it be of Works, then it is no more of Grace, otherwise Work is no more Work. Nevertheless the Foundation of God standeth sure, having this Seal, the Lord knoweth who are his. In whom also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the counsel of his own will. Rom. 11. 5. 2 Tim. 2. 19. Eph. 1. 11.

2. I believe, that this Decree, Choice or Election, was before the Foundation of the World; and so before the Elect themselves, had Being in themselves; For God who quickeneth the Dead, and calleth those things which be not as though they were, stays not for the being of things, to determine his eternal purpose by; but having all things present to him, in his Wisdom, he made his choice before the World was. Rom. 4. 17. Eph. 1. 4. 1 Tim. 1. 9.

3. I believe, that the Decree of Election is so far off from making Works in us foreseen, the Ground or Cause of the Choice; that it containeth in the Bowels of it, not only the Persons, but the Graces that accompany their Salvation. And hence it is, that it is said; *We are predestinated to be conformed to the image of his Son*; not because we are, but that we should be Holy and without Blame before him in Love. For we

we are his workmanship, created in Christ Jesus, unto good Works, which God hath before ordained that we should walk in them. He blessed us according as he chose us in Christ. And hence it is again that the Salvation and Calling of which we are now made Partakers, is no other than what was given us in Christ Jesus before the World began; according to his eternal Purpose which he purposed in Christ Jesus our Lord. Eph. 1. 3, 4. chap. 2. 10. chap. 3. 8, 9, 10, 11. 2 Tim. 1. 9. Rom. 8. 26.

4. I believe that Christ Jesus is he in whom the elect are always considered, and that without him there is neither Election, Grace, nor Salvation. Having predestinated us to the Adoption of Children, by Jesus Christ to himself; according to the good pleasure of his Will: to the Praise of the Glory of his Grace: Wherein he hath made us accepted in the Beloved, In whom we have Redemption through his Blood, the Forgiveness of Sins according to the Riches of his Grace. That in the Dispensation of the Fullness of times, he might gather together in one, all things in Christ, both which are in Heaven, and which are in Earth even in him. Neither is there Salvation in any other: for there is none other Name under Heaven given among Men, whereby we must be saved. Eph. 1. 5, 6, 7, 10. Acts 4. 12.

5. I believe, that there is not any impediment attending the Election of God, that can hinder their Conversion, and eternal Salvation. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified: What shall we say to these things; if God be for us, who can be against us? Who shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? &c. What then? Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with Sin, against the Holy one of Israel. When Ananias made Intercession against Saul, saying, Lord I have heard by many of this Man, how much evil he hath done to thy Saints at Jerusalem, and here he hath Authority from the High-priest to bind all that call upon thy Name. What said God unto him? Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the children of Israel. Rom. 8. 30 to 35. chap. 11. 7. Jer. 51. 5. Acts 9. 12 to 16.

6. I believe that no Man can know his Election, but by his calling. The vessels of Mercy, which God afore prepared unto Glory, do thus claim a share therein: Even us, say they, whom he hath called, not only of the Jews, but also of the Gentiles; As he also saith in Hosea; I will call them my People, which were not my People, and her be-

loved, which was not beloved. Rom. 9. 23, 24, 25.

7. I believe therefore, that Election doth not forestall or prevent the Means which are of God appointed to bring us to Christ, to Grace and Glory; but rather putteth a Necessity upon the Use and Effect thereof; because they are chosen to be brought to Heaven that way: that is by the Faith of Jesus Christ, which is the end of effectual calling. Wherefore the rather Brethren give Diligence to make your Calling and Election sure. 2 Thes. 2. 13. 1 Pet. 1. 12. 2 Pet. 1. 10.

Of Calling.

1. I Believe, that to effectual Calling, the Holy Ghost must accompany the Word of the Gospel, and that with mighty Power: I mean that Calling, which of God is made to be the Fruit of electing Love. Knowing, saith Paul to the Thessalonians, Brethren, beloved, your Election of God; for our Gospel came not unto you in Word only; but also in Power, and in the Holy Ghost, and in much Assurance, &c, 1 Thes. 1. 4, 8. Otherwise Men will not, cannot, hear and turn. Samuel was called four times, before he knew the Voice of him that spake from Heaven. It is said of them in Hosea, That as the Prophets called them so they went from them; And instead of turning to them, sacrificed to Baalam, and burnt incense to Graven Images. 1 Sam. 4. 6, 10. Hos. 11. 2. The reason is, because Men by Nature, are not only Dead in Sins, but enemies in their minds by reason of wicked Works: The call then is; Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light, Eph. 5. 14. Understand, therefore, that effectual Calling is like that Word of Christ that raised Lazarus from the Dead; A Word attended with an Arm that was omnipotent. Lazarus come forth: it was a Word to the Dead; but not only so: It was a Word for the Dead; a Word that raised him from the Dead; a Word that outwent all Opposition; and that brought him forth of the Grave, though bound Hand and Foot therein. John 11. 43. Eph. 2. 1, 2. Heb. 10. 32. Gal. 1. 15. Acts 9. And hence it is, that Calling is sometimes expressed by quickening, awakening, illuminating, or bringing them forth of Darkness to Light, that amazeth and astonisheth them. For as it is a strange thing for a Man that lay long Dead, or never saw the Light with his Eyes, to be raised out of the Grave, or to be made to see that which he could not so much as once think of before, so it is with effectual Calling, 1 Pet. 2. 9. Hence it is that Paul, when called, stood trembling and was astonished: and that Peter saith, he hath called us out of Darkness into his marvellous light, Eph. 4. 21.

Acts 7. 2. In effectual Calling the Voice of God is heard, and the Gates of Heaven are opened: when God called *Abraham*, he appeared to him in Glory. That of *Ananias* to *Saul* is experienced but by few. *The God of our Fathers hath chosen thee*, saith he, *that thou shouldest know his Will, and see that Just one, and shouldest hear the Voice of his Mouth*, Acts 22. 14. True; *Saul's* call was out of the ordinary way, but yet as to the Matter, and Truth of the Work, 'twas no other than all the chosen have, viz.

1. An effectual awakening about the evil of Sin; and especially of Unbelief. *John* 16. 9. And therefore when the Lord God called *Adam*, he also made unto him, an effectual Discovery of Sin; insomuch that he stript him of all his Righteousness, *Gen.* 3. Thus he also served the Goaler. Yea it is such an awakening, as by it, he sees he was without Christ, without Hope, and a Stranger to the common-wealth of *Israel*, and without God in the Word. *Acts* 16. 29, 30. *Eph.* 2. 12. Oh the dread and amazement that the guilt of Sin brings with it, when 'tis revealed by the God of Heaven: and like to it is the Sight of Mercy, when it pleaseth God, *who calleth us by his Grace, to reveal his Son in us.*

2. In effectual Calling, there is great awakenings about the World to come, and the Glory of unseen Things: The Resurrection of the Dead; and eternal Judgment; The Salvation that God hath prepared for them that love him; with the Blessedness that will attend us, and be upon us, at the coming of our Lord Jesus Christ, are great things in the Soul that is under the awakening Calls of God. And hence we are said to be *called to Glory, to the obtaining of the Glory of our Lord Jesus Christ.* 1 *Thes.* 2. 12. 2 *Thes.* 2. 13, 14.

3. In effectual Calling, there is also a sanctifying Vertue; And hence we are said to be called with an holy Calling, with an heavenly Calling: Called to Glory and Vertue. *But ye are a chosen Generation, a Royal Priest-hood, an holy Nation, a peculiar People, that you should shew forth the Praises of him who hath called you out of Darknes into his marvellous Light*, *Heb.* 3. 1. 1 *Thes.* 4. 7. 1 *Pet.* 1. 8, 9. Yea effectual Calling hath annexed to it, as its inseparable Companion, the Promise of thorough Sanctification. *Faithful is he that hath called you, who also will do it.* 1 *Thes.* 5. 22, 23, 24.

2. I believe, that effectual Calling doth therefore produce, 1. *Faith*; and therefore it is said, that Faith cometh by hearing; by hearing the Word that calleth us unto the Grace of Christ. For by the Word that calleth us, is Jesus Christ held forth to us; and offered to be our Righteousness; and therefore the Apostle saith again, *that God hath called us unto the*

fellowship of his Son Jesus Christ; that is, to be made partakers of the Riches of Grace, and the Righteousness that is in him. *Rom.* 10. 17. *Gal.* 1. 6. 1 *Cor.* 1. 9.

2. It produceth Hope; It giveth a ground to Hope; and therefore Hope is said to be the *Hope of our Calling*. And again, *Even as you are called in one Hope of your Calling.* *Eph.* 1. 18, 19. chap. 4. 4. Now the godly Wise know, who so misleth of effectual Calling, misleth of eternal Life; because God justifieth none but them whom he calleth; and glorifies none but those whom he justifies: And therefore it is that *Peter* said before, *Make your Calling, and (so) your Election sure*: make it sure, that is, prove your Calling right, by the Word of God. For who so staggereth at the certainty of his Calling, cannot comfortably hope for a share in eternal Life. *Remember the word unto thy Servant, whereon thou hast caused me to Hope. My Soul fainted for thy Salvation, but I hope in thy Word.* *Plalm* 119. 49, 81.

3. It produceth Repentance; For when a Man hath Heaven and Hell before his Eyes, (as he will have if he be under the Power of effectual Calling) or when a Man hath a Revelation of the Mercy and Justice of God, with an heart-drawing Invitation, to lay hold on the tender Forgiveness of Sins; and being made also to behold the goodly Beauty of Holiness; it must needs be, that Repentance appears, and puts forth it self, unto self-revenging Acts, for all its Wickedness which in the Days of Ignorance, it delighted in. And hence is that saying, *I came not to call the Righteous but Sinners to Repentance.* For the effecting of which, the preaching of the Word of the Kingdom, is most proper: *Repent for the Kingdom of God is at hand.* *Mar.* 2. 17. chap. 1. 10.

1. Repentance is a turning the Heart to ^{Of Repen-} God in Christ: a turning of it from Sin, and the Devil, and Darknes; to the Goodness and Grace, and Holiness that is in him. Wherefore they that of old are said to repent, are said to loath, and abhor themselves, for all their Abominations. *I abhor my self, said Job, and repent in dust, and ashes.* *Ezek.* 6. 9. chap. 2. 43. chap. 36. 31. *Job* 42. 5, 6. *Ezek.* 16. ver. last.

2. Godly Repentance doth not only affect the Soul with the loathsome Nature of Sin that is past; but filleth the Heart with godly Hatred of Sins that yet may come: When *Moses* feared that through his being overburthened with the Care of the Children of *Israel*, some unruly or sinful Passions might shew themselves in him, what saith he? *I beseech thee kill me out of hand, if I have found Grace in thy Sight, and let me not see my Wretchedness*, *Num.* 14. 13, 14, 15.

See also how that which *Paul* calleth godly Repentance, wrought in the upright *Corinthians*, *Behold*, saith he, *this self same thing that*

that ye sorrowed after a godly sort; what Carefulness it wrought in you? what clearing of your selves? yea, what Fear? yea, what vehement Desire, yea what Zeal, yea what Revenge? In all things you have approved yourselves to be clear in this matter, 2 Cor. 7. 9, 10, 11.

4. It produceth also Love: wherefore of Love. Paul, when he had put the Church in Remembrance that they were called of God, adds, That concerning brotherly Love, they had no need that he should write unto them, 1 Thess. 4. 17, 19. As who should say, If God be so kind to us, to forgive us our Sins, to save our Souls, and to give us the Kingdom of Heaven; let these be Motives beyond all other to provoke us to love again. Farther; if we that are thus beloved of God, are made Members of one Man's Body, all Partakers of his Grace, cloathed all with his glorious Righteousness, and are together appointed to be the Children of the next World; why should we not love one another? Beloved, if God so loved us, we ought also to love one another, 1 John 4. 11. And truly so we shall, if the true Grace of God be upon us; because we also see them to be the Called of Jesus. Travellers, that are of the same Country, love and take Pleasure one in another, when they meet in a strange Land. Why, we sojourn here in a strange Country, with them that are Heirs together with us of the promised Kingdom and Glory, Heb. 11. 9. Now as I said, this holy Love worketh by Love: Mark, Love in God and Christ when discovered, constraineth us to love, 2 Cor. 5. 14.

The Name therefore, and Word, and Truth of God in Christ, together with the Sincerity of Grace, of Faith, and Holiness in us, are the delightful Objects of this Love, Psal. 119. 47, 127, 159. Psal. 5. 11. and 69. 36. and 119. 132. and 101. 6. For it imbraceth with Delight and Complacency, but as it discerneth the Image of God, and of Christ in the Soul, his Presence in the Ministry, and a Suitableness in our Worship to the Word and Mind of Christ, Psal. 26. 8. and 27. 4. and 84. 1---4. 1 Thess. 5. 13. Phil. 1. 3---7. Eph. 4. 32.

Love also hath a blessed Faculty, and heavenly, in bearing and suffering Afflictions, putting up Wrongs, overlooking the Infirmities of the Brethren, and in serving in all Christian Offices the Necessities of the Saints. Charity suffereth long and is kind, Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things, Charity never faileth, 1 Cor. 13. 1 Pet. 4. 8. Gal. 5. 13. In a Word, it designeth a holy Conversation in this World; that God, and Christ, and the Word of Christ may be glorified thereby,

2 Cor. 11. 10, 11, 12. 1 Pet. 1. 12 chap. 3. 16.

Of the Scriptures.

Touching which Word of God I thus believe and confess, 1. That all the holy Scriptures are the Words of God. *All Scripture is given by Inspiration of God. For the Prophecy of the Scripture came not in old Time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost,* 2 Tim. 3. 16. 2 Pet. 1. 21.

2. I believe that the holy Scriptures, of themselves, without the Addition of humane Inventions, are able to make the Man of God perfect in all things; and *thoroughly to furnish him unto all good Works.* They are able to make thee wise unto Salvation through Faith in Jesus Christ; and to instruct thee in all other Things, that either respect the Worship of God, or thy walking before all Men, 2 Tim. 3. 14, 17. 2 Pet. 1. 19, 20, 21.

3. I believe the great End why God committed the Scriptures to Writing was; that we might be instructed to Christ, taught how to believe, encouraged to Patience and Hope, for the Grace that is to be brought unto us at the Revelation of Jesus Christ; also that we might understand what is Sin, and how to avoid the Commission thereof, John 20. 31. 1 John 5. 13. Rom. 15. 4. *Concerning the Works of Men (said David) by the Word of thy Lips, I have kept me from the Paths of the Destroyer. Through thy Precepts I get Understanding, therefore I hate every false Way. I have hid thy Word in my Heart, that I might not sin against thee.* Psal. 17. 4. and 119. 104. v. 11.

4. I believe that they cannot be broken, but will certainly be fulfilled in all the Prophecies, Threatnings and Promises, either to the Salvation or Damnation of Men. They are like that flying Roll, that will go over all the Earth to cut off and curse: In them is contained also the Blessing, they preach to us also the Way of Salvation. *Take heed therefore lest that come upon you which is written in the Prophets: Behold ye Despisers, and wonder, and perish. For I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.* Gal. 3. 8. Acts 13. 40, 41. John 10. 35. chap. 12. 37, 41. chap. 3. 17, 18, 19. Zach. 5. 2, 3, 4.

5. I believe Jesus Christ, by the Word of the Scriptures, will judge all Men at the Day of Doom; For that is the Book of the Law of the Lord, according to Paul's Gospel. Job. 12. 41, 49. Rom. 2. 16.

6. I believe, that this God made the World, and all things that are therein, for in Six days the Lord made Heaven and Earth, the Sea, and all that in them is; also that after the time of the making thereof, he disposed of it to the Children of Men, with

a reserve thereof for the Children of God, that should in all ages be born thereunto. When the most high divided to the Nations their inheritance, when he separated the Sons of Adam; he set the Bounds of the People according to the Number of the Children of Israel, for as he made of one Blood all Nations of Men for to dwell upon the Face of the Earth, so he hath determined the times before appointed, and the bounds of their Habitation. Acts 17, 24. Exod. 24. 19. Deut. 32. 8. Acts 17. 26.

Of Magistracy.

I Believe, that Magistracy is God's Ordinance, which he hath appointed for the Government of the whole World; And that it is a judgment of God, to be without those Ministers of God, which he hath ordained to put Wickedness to shame, Judg. 18. 7.

Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation; For rulers are not a terror to good Works but to the Evil; Wilt thou not then be afraid of the Power, do that which is Good and thou shalt have praise of the same: For he is the Minister of God to thee for good. But if thou do that which is Evil, be afraid, for he beareth not the sword in vain, For he is the Minister of God, a Revenger to execute wrath upon him that doth Evil: Wherefore, ye must needs be subject; not only for wrath, but also for conscience sake: For this cause pay ye tribute also; for they are God's Ministers attending continually unto this very thing, Rom. 13. Many are the Mercies we receive, by a well qualified Magistrate, and if any shall at any time be otherwise inclined, let us shew our christianity in a patient suffering for well doing, what it shall please God to inflict by them.

A Reason of my Practice in Worship.

HAVING thus made Confession of my Faith, I now come to shew you my Practice in Worship, with the Reasons thereof. The which I shall have Occasion to touch, under two distinct heads.

1. With whom I dare not hold Communion.

2. With whom I dare.

Only, first, Note, that by the Word Communion, I mean fellowship in the things of the Kingdom of Christ, or that which is commonly called Church Communion, the Communion of Saints. For in civil affairs and in things of this World that are honest, I am not altogether tied up from the Fornicators thereof; (1 Cor. 5. 9, 10.) Wherefore in my following discourse understand me in the first sense.

Now, Then, I dare not have Communion with them that profess not Faith and Holi-

ness; or that are not visible Saints by calling: but note that by this Assertion, I meddle not with the elect; but as he is a visible Saint by calling; neither do I exclude the secret Hypocrite, if he be hid from me by visible Saintship. Wherefore I dare not have Communion with Men from a single Supposition, that they may be Elect, neither dare I exclude the other from a single supposing that he may be a secret Hypocrite. I meddle not here with these things; I only exclude him that is not a visible Saint: Now he that is visibly or openly prophane, cannot be then a visible Saint; for he that is a visible Saint must profess Faith, and Repentance, and consequently Holiness of Life: And with none else dare I communicate.

First, because God himself hath so strictly put the difference, both by Word and Deed; For from the beginning, he did not only put a difference between the Seed of the Woman and the Children of the Wicked, only the instinct of Grace and change of the Mind as his own, but did cast out from his Presence the Father of all the ungodly, even cursed Cain when he shewed himself openly prophane, and banished him to go into the Land of the Runagate or Vagabond, where from God's Face, and so the Privileges of the Communion of Saints he was ever after hid. Gen. 3. 15. chap. 4. 9, 10, 14, 15, 16.

Besides, when after this, through the Policy of Satan, the Children of Cain, and the Seed of Seth, did commix themselves in Worship, and by that means had corrupted the Way of God: what followed, but first, God judged it Wickedness, raised up Noah to preach against it, and after that, because they would not be reclaimed, he brought the Flood upon the whole World of these ungodly; and saved only Noah alive and his, because he had kept himself Righteous, Gen. 6. 1, 2. ver. 3. 11, 12, 13.

Here I could enlarge abundantly, and add many more instances of alike Nature, but I am here only for a touch upon things.

Secondly, Because it is so often commanded in the Scriptures, That all the Congregation should be Holy. I am the Lord your God, ye shall therefore sanctifie your selves; and ye shall be Holy for I am Holy. Ye shall be Holy, for I the Lord your God am Holy. Sanctifie your selves therefore and be ye Holy, for I am the Lord your God. Besides, 1. The Gates of the Temple were to be shut against all other. Open ye the Gates, that the Righteous Nation, that keepeth the Truth, may enter in: This Gate of the Lord into which the Righteous shall enter. Thus saith the Lord, no stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into my Sanctuary, of any stranger which is amongst the Children of Israel.

2. Because,

2. Because the Things of Worship are Holy; *Be ye Holy that bear the Vessels of the Lord.* 3. Because all the Limits and Bounds of Communion are Holy. *This is the Law of the House, upon the top of the Mountain, the whole limit thereof shall be most Holy: Behold this is the Law of the House.* Lev. 11. 44. chap. 19. 2. chap. 20. 7. 1 Pet. 1. 15, 16. Esa. 26. 2. Psa. 128. 20. Ezek. 43. 12. chap. 44. 9. Esa. 52. 11.

Thirdly, I dare not have Communion with them; because the Example of New Testament Churches before us, have been a community of visible Saints. Paul to the Romans, writes thus: *To all that are at Rome, beloved of God, called to be Saints,* And to the rest of the Churches thus: *Unto the Church of God which is at Corinth; to them that are sanctified in Christ Jesus, called to be Saints.* To the Saints that are at Ephesus, and to the Faithful in Christ Jesus; To all the Saints that are at Philippi with the Bishops and Deacons. To the Saints and faithful Brethren which are at Colosse. To the Church of the Thessalonians, which is in God the Father, and in our Lord Jesus Christ, &c. Thus you see under what Denomination, those Persons went of old, who were counted worthy to be members of a visible Church of Christ, Rom. 1. 7. 1 Cor. 1. 2. Eph. 1. 1. Col. 1. 2. Phil. 1. 1. 1 Thes. 1. 1. Besides, the members of such Churches, go under such characters as these.

1. *The called of Christ Jesus.* Rom. 1. 6.

2. Men that have drank into the Spirit of Jesus Christ. 1 Cor. 12. 13.

3. Persons in whom was God the Father. Eph. 4. 6.

4. They were all made Partakers of the Joy of the Gospel, Phil. 1. 7.

5. Persons that were circumcised inwardly. Col. 2. 11.

6. Persons that turned from Idols, to serve the living and true God. 1 Thes. 1. 4.

7. Those that were the Body of Christ, and Members in particular, that is, those that were visibly such; because they made Profession of Faith, of Holiness, of Repentance, of Love to Christ, and of Self-denial, at their receiving into fellowship.

Fourthly, I dare not hold Communion with the open prophane:

1. Because it is promised to the Church, that she shall dwell by her self; that is, as she is a Church, and spiritual; *Lo the People shall dwell alone, and shall not be reckoned among the Nations.* Numb. 23. 9.

2. Because this is their Privilege. *But ye are a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People; that ye should shew forth the Praises of him, who hath called you out of Darkness into his marvellous Light,* 1 Pet. 1. 9, 10.

Vol. II.

3. Because this is the Fruit of the Death of Christ, who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar People zealous of good Works. Tit. 3. 14.

4. Because this is the Commandment: *Save your selves from the untoward Generation,* Acts 2. 40.

5. Because with such it is not possible we should have true and spiritual Communion. *Be not unequally yoked together with unbelievers: For what fellowship hath Righteousness with Unrighteousness? And what Communion hath Light with Darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? Or what agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my People. Wherefore, Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you saith the Lord Almighty,* 2 Cor. 6. 14---18.

Fifthly, I dare not hold Communion with the open prophane.

1. Because this would be Plowing with an Ox, and an Ass together: heavenly Persons suit best for Communion in heavenly Matters. Deut. 22. 10.

2. It subjecteth not the Nature of our Discipline, which is not forced, but free, in a professed Subjection to the Will and Commandment of Christ: others being excluded by God's own Prohibition, Lev. 1. 3. Rom. 6. 17. 2 Cor. 8. 12. chap. 9. 7, 13. chap. 8. 5.

Paul also when he exhorteth Timothy to follow after Righteousness, Faith, Charity, Peace, &c. (which are the Bowels of Church Communion) he saith, *do it with those that call on the Name of the Lord, out of a pure Heart,* 2 Tim. 2. 22.

Sixthly, In a word, to hold Communion with the open prophane, is most pernicious and destructive.

1. 'Twas the wicked Multitude, that fell a lusting, and that tempted Christ in the Desert, Num. 11. 4.

2. It was the prophane Heathen, of whom Israel learned to worship Idols. *They were mingled among the Heathen, and learned their Works, and served their Idols, which were a Snare to them,* Psa. 106. 25, 26, 27.

3. It is the mingled People that God hath threatned to plague with those deadly Punishments of his, with which he hath threatened to punish Babylon it self; saying; When a Sword is upon her Lyars, her Mighty, her Chariots and Treasures; a Sword also shall be upon the mingled People that are in the midst of her.

And no marvel: for,

Q

1. Mixed

1. Mixed Communion polluteth the Ordinances of God. Say to the Rebels, saith the Lord God, *Let it suffice you, of all your Abominations, that you have brought into my Sanctuary Strangers, uncircumcised in Heart, and uncircumcised in Flesh; to be in my Sanctuary to pollute it; even my House, when ye offered my Bread, and the Fat, and the Blood: And they have broken my Covenant, because of all their Abominations,* Ezek. 44. 6. 7, 8.

2. It violateth the Law; her Priests have violated my Law, and prophaned my holy Things: (how) They have put no Difference between the holy and prophane; neither have they shewed Difference between the unclean, and the clean, Ezek. 22. 6.

3. It prophaneth the Holiness of God: *Judah hath dealt treacherously, and an Abomination is committed in Israel and Jerusalem: For Judah hath prophaned the Holiness of the Lord which he loved, and hath married the Daughter of a strange God,* Mal. 2. 11.

4. It defileth the truly Gracious; *Know ye not that a little Leaven leaveneth the whole lump: Look diligently therefore, lest any Root of Bitterness springing up trouble you, and thereby many be defiled,* 1 Cor. 5. 6. Heb. 12. 15, 16.

Lastly, To conclude, as I said before, it provoketh God to punish with severe Judgments: And therefore heed well.

1. As I said before, The drowning of the whole World was occasioned by the Sons of God commixing themselves with the Daughters of Men; and the Corruption of Worship that followed thereupon, Gen. 6. and 7 chapters.

2. He sent a Plague upon the Children of Israel, for joyning themselves unto the People of Moab; and for following their Abominations in Worship: And let no Man think, that now I have altered the State of the Question: for it is all one with the Church to Communicate with the prophane; and to sacrifice, and offer their Gifts to the Devil: the Reason is, because such have by their Sin forsaken the Protection of Heaven, and are given up to their own Heart-Lusts; and left to be overcome of the Wicked to whom they have joined themselves, Num. 25. 1, to 6. Jos. 22. 17. Deut. 32. 16---19. Psalm 106. 36---40. Deut. 12. Deut. 7. 1, 2---6. Neh. 13. 26.

Joyn not your selves, saith God, to the Wicked, neither in Religion nor Marriages; for they will turn away thy Sons from following me, that they may serve other Gods; so will the Anger of the Lord be kindled against you, and destroy thee suddenly. Did not Solomon King of Israel sin by these things? yet among many Nations was there no King like him who was beloved of his God.

Hear how Paul handleth the Point; *This I say, saith he, that the things which the Gentiles, or openly prophane, sacrifice;*

they sacrifice to Devils, and not to God: And I would not that you should have Fellowship with Devils. Ye cannot drink of the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Table of the Lord, and of the Table of Devils. Do we provoke the Lord to jealousy? Are we stronger than he? 1 Cor. 10. 21, 22, 23. I conclude, that therefore it is an Evil, and a dangerous Thing to hold Church-Communion with the open prophane and ungodly. It polluteth his Ordinances: It violateth his Law: It prophaneth his Holiness: It defileth his People; and provoketh the Lord to severe and terrible Judgments.

Object. But we can prove in all Ages, there have been the open prophane in the Church of God.

Answe. In many Ages indeed it hath been so; but mark, they appeared not such, when first they were received unto Communion, neither was they with God's liking, as such to be retained among them, but in order to their Admonition, Repentance and Amendment of Life: of which if they failed, God presently threatned the Church; and either cut them off from the Church, as he did the Idolaters, Fornicators, Murmurers, Tempters, Sabbath-breakers; with *Korah, Dathan, Achan* and others: or else cut off them with the Church and all, as he served the ten Tribes at one time, and the two Tribes at another. *My God shall cast them away, because they did not hearken to him, and they shall be Wanderers among the Nations,* Exod. 12. 48. 2 Cor. 6. 1 Cor. 5. 4, 5. 10, 12, 13. Exod. 32. 25. Numb. 25. 1---9. chap. 21. 5, 6. chap. 14. 37. chap. 16. chap. 15. 32, 36. Jos. 7. 2 Kings 17. Ezek 22. chap. 23. Hos. 9. 17. Neh. 13. 1, 2, 3. I might here greatly enlarge, but I intend brevity; yet let me tell you, that when *Nehemiah* understood by the Book of the Law of the Lord, that the *Ammonite*, and the *Moabite* should not come into the Congregation of God; *they separated from Israel all the mixed multitude.* Many have pleaded for the prophane, that they should abide in the Church of God; but such have not considered, that God's Wrath at all times hath with great Indignation been shewed against such Offenders and their Conceits. Indeed they like not for to plead for them under that Notion, but rather as *Korah*, and his company. *All the Congregation is holy every one of them,* Numb. 16. 3. But it maketh no matter by what Name they are called; if by their deeds they shew themselves openly wicked: For Names, and Notions, sanctify not the Heart, and Nature: they make not Vertues of Vice, neither can it save such Advocates, *from the heavy curse both of God and Men. The Righteous Men they shall judge them after the manner of adulteresses; and after*

after the manner of women that shed blood, because they are adulteresses, and Blood is in their Hands, Pro. 17. 15. chap. 24. 24. Ezek. 23. 45.

Thus have I shewed you with whom I dare not have Communion: And now to shew you with whom I dare. But in order thereto, I desire you first to take notice; That touching shadowish, or figurative Ordinances; I believe that Christ hath ordained but two in his Church, viz. Water Baptism and the Supper of the Lord: both which are of excellent Use to the Church in this World; they being to us Representations of the Death and Resurrection of Christ, and are as God shall make them Helps to our Faith therein; But I count them not the Fundamentals of our Christianity, nor Grounds or Rule to Communion with Saints: Servants they are, and our Mystical Ministers, to teach and instruct us, in the most weighty Matters of the Kingdom of God: I therefore here declare my reverent Esteem of them; yet dare not remove them, as some do, from the place, and end, where by God they are set and appointed; nor ascribe unto them more than they were ordered to have in their first and primitive Institution: 'Tis possible to commit Idolatry, even with God's own Appointments: But I pass this, and come to the thing propounded.

Secondly, then, *I dare have Communion, Church Communion with those that are visible saints by calling*; with those that by the Word of the Gospel have been brought over to Faith and Holiness: And it maketh no matter to me, what their Life was heretofore, *if they now be washed, if they be sanctified, if they be justified in the Name of our Lord Jesus Christ, and by the Spirit of our God, 1 Cor. 6. 9, 10, 11.* Now in order to the Discovery of this Faith and Holiness, and so to Fellowship in Church Communion: I hold it requisite that a faithful Relation be made thereof by the Party thus to be received; yea if need be by Witnesses also, *for the Satisfaction of the Church, that she may receive in Faith and Judgment, such as best shall suit her holy Profession, Acts 9. 26, 27, 28. 1 Cor. 16. 10. 2 Cor. 8. 23.* Observe it; these Texts do respect extraordinary Officers; and yet see, that in order to their Reception by the Church, there was made to them a faithful Relation of the Faith and Holiness of these very Persons; For no Man may intrude himself upon, or thrust himself upon, or thrust himself into a Church of Christ; without the Church have first the Knowledge, and Liking of the Person to be received: if otherwise there is a door opened for all the Hereticks in the World; yea for Devils also if they appear in humane Shapes. But Paul shews you the Manner of receiving, by pleading (after some Disgrace thrown upon him by the false Apostles) for his own admission of his

Companions: *Receive us, saith he, we have wronged no Man; we have defrauded no Man; we have corrupted no man: and so concerning Timothy: If Timothy come, saith he, see that he may be with you without Fear; for he worketh the work of the Lord, as I also do, 2 Cor. 7. 2. 1 Cor. 16. 10.* Also when Paul supposed that Titus might be suspected by some; see how he pleads for him; *If any do enquire of Titus he is my partner, and Fellow-helper, concerning you; or our brethren be enquired of, they are the Messengers of the Churches, and the Glory of Christ, 2 Cor. 8. 23.* Phebe also when she was to be received by the Church at Rome; see how he speaketh in her behalf: *I commend unto you Phebe our sister, which is a Servant of the Church, which is at Cenchrea; that ye receive her in the Lord, as becometh Saints, and that you assist her in whatsoever Business she hath need of you; for she hath been a Succourer of many, and of my self also, Rom. 16. 1, 2.* Yea when the Apostles and Brethren sent their Epistles, from Jerusalem to Antioch: under what Characters do those go, that were the Messengers to them? *It seemed good unto the Holy Ghost, and to us, to send chosen Men unto you, with our beloved Barnabas, and Saul, Men that have hazarded their Lives for the Name of our Lord Jesus Christ, &c. Acts 15. 25, 26, 27.* Saul was in Antioch before, but being brought in to suspicion by false Apostles, he had need of a new Commendation.

Now though the Occasion upon which these Commendations were written, were not simply, or only, in order to Church relation, but also for other Causes; yet because the Persons concerned were of the Churches to be received as faithful, and such who would partake of Church Priviledges with them, they have therefore, their Faith and Faithfulness related to the Churches, as those that were particularly imbodyed there. Besides Timothy and Titus being extraordinary Officers, stood as Members and Officers in every Church where they were received. Likewise Barnabas, and Saul, Judas and Silas, abode as Members, and Officers where they were sent. 'Twas requisite therefore that the Letters of Recommendation, should be in substance the same with that Relation, that ought to be made to the Church, by or for the Person, that is to be embodied there. But to return, *I dare have Communion, Church Communion with those that are visible Saints by Calling.*

Quest. But by what Rule would you receive them into Fellowship with your selves.

Ans. Even by a Discovery of their Faith and Holiness, and their Declaration of Willingness to subject themselves to the Laws and Government of Christ in his Church.

Quest. But do you not count that by Water Baptism, and not otherwise, that being the initiating, and entering Ordinance, they ought to be received into Fellowship?

Ans. No; But tarry, and take my Sense,

Sense with my Word. For herein lies the Mistake, To think that because in time past, Baptism was administred upon Conversion, *that therefore it is the initiating, and entring Ordinance* into Church Communion: when by the Word no such thing is testified of it. Besides, that it is not so will be manifest, if we consider the Nature and Power of such an Ordinance.

That Ordinance then, that is the initiating or entering Ordinance as before, doth give to them that partake thereof, a right to, and a being of Membership with that particular Church by which it is administred. I say, a right to, and a being of, membership, without the Addition of another Church Act. This is evident by the Law of Circumcision, which was the initiating Law of old; for by the Administration of that very Ordinance, the Partaker thereof was forthwith a Member of that Congregation, *without the Addition of another Church Act*, Gen. 17. This is declared in its first Institution, and therefore it is called the Token of the Covenant: The Token or Sign of Righteousness, of *Abraham's Faith*; and of the visible Membership of those that joyned themselves to the Church with him; the very inlet into Church Communion that gave a being of Membership among them. And thus *Moses* himself expounds it; *Every man-servant, saith he, that is bought with Money, when thou hast circumcised him, he shall eat of the Passover*, without the Addition of another Church Act, to impower him thereunto; his Circumcision hath already giving him a Being there, and so a Right to, and Privilege in Church Relation: *A Foreigner and an hired Servant, shall not eat thereof*, (because not circumcised) *But when a Stranger that sojourneth with thee, will keep the Passover to the Lord, let all his Males be circumcised, and then let him come near and keep it.* (For then he is one of the Church) *and he shall be as one born in the Land; for no uncircumcised Person shall eat thereof*, Exod. 12. 43, to 50. Neither could any other thing, according to the Law of Circumcision, give the devoutest Person that breathed, a Being of Membership with them. *He that is born in thine House, and he that is bought with thy Money, must needs be circumcised, and the uncircumcised Man-child, whose Flesh of his foreskin is not circumcised, that Soul shall be cut off from his People*, Gen. 17. 13, 14.

Note then, that that which is the initiating Ordinance, admitteth none into Church communion, but those that first partake thereof: The Angel sought to kill *Moses* himself, for attempting to make his Child a Member without it. Note again, that as it admitteth of none to Membership without it; so as I said, the very Act of circumcising them, without the addition of another Church Act, gave them a Being of Membership with that very Church, by

whom they were circumcised, Exod. 4. 24, 25, 26. But none of this can be said of Baptism. First, there is none debarred or threatned to be cut off from the Church, if they be not first baptized: Secondly, Neither doth it give to the Person baptized, a Being of Membership with this or that Church, by whose Members he hath been baptized. *John* gathered no particular Church, yet was he the first and great Baptizer with Water; he preached *Christ* to come, and baptized with the Baptism of Repentance, and left his Disciples to be gathered by him, Acts 19. 3, 4, 5. *And to him shall the gathering of the People be*, Gen. 49. 10. Besides, after *Christ's* Ascension, *Philip* baptized the Eunuch, but made him by that no Member of any particular Church: We only read, that *Philip* was caught away from him, and that the Eunuch saw him no more, but went on his Way rejoicing to his Master and Country of *Ethiopia*, Acts 8. 35--40. Neither was *Cornelius* made a Member of the Church at *Jerusalem*, by his being baptized at *Peter's* Command at *Cæsarea*, Acts 10. chap. 11. Neither were they that were converted at *Antioch*, by them that were scattered from the Church at *Jerusalem*, by their Baptism (if they were baptized at all) joined to the Church at *Jerusalem*, Acts 11. 19. No, they were after gathered and imbodied among themselves by other Church Acts, Acts 16. What shall I say? Into what particular Church was *Lydia* baptized by *Paul*, or those first Converts at *Philippi*? Yea even in the second of the Acts, baptizing and adding to the Church, appear to be Acts distinct: but if Baptism were the initiating Ordinance, then was he that we baptized made a Member; made a Member of a particular Church, by the very Act of Water-Baptism: Neither ought any by God's Ordinance to have baptized any, but with respect to the admitting them by that Act to a Being of Membership in this particular Church. For if it be the initiating Ordinance, it entereth them into the Church: What Church? Into a visible Church; Now there is no Church visible but that which is particular; the universal being utterly invisible, and known to none but God. The Person then that is baptized stands by that, a Member of no Church at all, neither of the visible, nor yet of the invisible. A visible Saint he is, but not made so by Baptism; for he must be a visible Saint before, else he ought not to be baptized, Acts 8. 37. Acts 9. 17. Acts 16. 33.

Take it again; *Baptism makes thee no Member of the Church, neither particular nor universal: neither doth it make thee a visible Saint: It therefore gives thee neither right to, nor being of Membership at all.*

Quest. But why then were they baptized?

Ans.

Ans. That their own Faith by that Figure might be strengthened in the Death and Resurrection of Christ. And that themselves might see, that they have professed themselves, dead, and buried, and risen with him to Newness of Life. It did not seal to the Church that they were so, (their Satisfaction as to that rose from better Arguments) but taught the Party himself that he ought so to be. Farther, it confirmed to his own Conscience the Forgiveness of Sins, if by unfeigned Faith he laid hold upon Jesus Christ, *Col.* 2. 12. *Rom.* 6. 3, 4. *Gal.* 3. 26. *1 Cor.* 15. 29. *Acts* 2. 38. *Acts* 22. 16. *1 Pet.* 3. 21.

Now then, if Baptism be not the initiating Ordinance, we must seek for entering some other way, by some other Appointment of Christ, unless we will say, that without Rule, without Order, and without an Appointment of Christ, we may enter into his visible Kingdom. The Church under the Law had their initiating and entering Ordinance; it must not therefore be, unless we should think that *Moses* was more punctual and exact than Christ, but that also our Lord hath his entering Appointment. Now that which by Christ is made the Door of Entrance into the Church, by that we may doubtless enter; and seeing Baptism is not that Ordinance, we ought not to seek to enter thereby, but may with good Conscience enter without it.

Quest. But by what Rule then would you gather Persons into Church-communion?

Ans. *Even by that Rule by which they are discovered to the Church to be visible Saints; and willing to be gathered into their Body and Fellowship.* By that Word of God therefore, by which their Faith, Experience, and Conversation (being examined) is found good; by that the Church should receive them into Fellowship with them. Mark; Not as they practise things that are circumstantial, but as their Faith is commended by a Word of Faith, and their Conversation by a moral Precept. Wherefore that is observable, that after *Paul* had declared himself sound of Faith, he falls down to the Body of the Law: *Receive us*, saith he, *we have wronged no Man, we have corrupted no Man, we have defrauded no Man*; he saith not, *I am baptized*, but *I have wronged no Man*, *Ec.* 2 *Cor.* 5. 18, 19, 20, 21. *chap.* 7. 2. And if Churches after the Confession of Faith made more Use of the Ten Commandments, to judge of the Fitness of Persons by; they might not exceed by this seeming Strictness, christian Tenderneſs towards them they receive to Communion.

I will say therefore, that by the Word of Faith, and of good Works, moral Duties Gospelized, we ought to judge of the Fitness of Members by, by which we ought also to receive them to Fellowship: *For he*

that in these Things proveth sound, he hath the Antitype of Circumcision, which was before the entering Ordinance. *For he is not a Jew which is one outwardly; neither is that Circumcision, which is outward in the Flesh. But he is a Jew which is one inwardly; and Circumcision is that of the Heart in the Spirit, whose Praise is not of Men but of God*, *Rom.* 2. 28, 29. *Phil.* 3. 1, 2, 3, 4.

Now a Confession of this by Word and Life, makes this inward Circumcision visible: When you know him therefore to be thus circumcised, you ought to admit him to the Lord's Passover: he, if any, hath a Share not only in Church-communion, but a visible Right to the Kingdom of Heaven.

Again, *For the Kingdom of God, or our Service to Christ, consisteth not in Meats or Drinks, but in Righteousness, Peace, and Joy in the Holy Ghost: And he that in these things serveth Christ, is accepted of God, and approved of Men*, *Rom.* 14. 18. *Deut.* 23. 47. By which Word *Righteousness*, he meaneth as *James* doth, the royal Law, the perfect Law, which is the Moral Precept Evangelized, or delivered to us by the Hand of *Christ*, *James* 2. 8, 9. The Law was given twice on *Sinai*: The last Time it was given with a Proclamation of Grace and Mercy of God, and of the Pardon of Sins going before, *Exod.* 19. and *chap.* 34. 1---10. The second giving is here intended; for so it cometh after Faith, which first receiveth the Proclamation of Forgiveness; hence we are said to do this Righteousness in the Joy and Peace of the Holy Ghost. Now he that in these Things serveth Christ, is accepted of God, and approved of Men. For who is he that can justly find Fault with him, that fulfilleth the royal Law from a Principle of Faith and Love. *If ye fulfil the royal Law according to the Scriptures, Thou shalt love thy Neighbour as thyself, ye do well*; ye are approved of Men. Again, he that hath loved another hath fulfilled the Law, for Love is the fulfilling of the Law. He then that serveth Christ according to the royal Law, from Faith and Love going before, he is a fit Person for Church-communion; God accepteth him, Men approve him. Now that the royal Law is the moral Precept, read the Place, *James* 2. 8, 9, 10, 11, 12. It is also called the Law of Liberty, because the Bondage is taken away by Forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for Church-communion, &c.

Therefore I say, the Rule by which we receive Church-members, it is the Word of the Faith of Christ, and of the moral Precept Evangelized, as I said before, *I am under the Law to Christ*, saith *Paul*. So when he forbiddeth us Communion with Men, they be such as are destitute of the

Faith of Christ, and live in the Transgression of a moral Precept: *I have written unto you, saith he, not to keep Company, if any Man that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one no not to eat.* He saith not, if any Man be not baptized, have not Hands laid on him, or join with the unbaptized; these are fictitious, scriptureless Notions. For this, *Thou shalt not commit Adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false Witness; thou shalt not covet.* And if there be any other Commandment, it is briefly comprehended in this Saying, *Thou shalt love thy Neighbour as thyself. Love thinketh no Ill to his Neighbour; therefore Love is the fulfilling of the Law,* Rom. 13. 9, 10.

The Word of Faith, and the moral Precept, is that which Paul injoyns the *Galatians* and *Philippians*, still avoiding outward Circumstances: hence therefore when he had to the *Galatians* treated of Faith, he falls point blank upon moral Duties. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature: And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of God, Gal. 6. 15, 16. As many as walk according to this Rule; What Rule? The Rule by which Men are proved new Creatures: The Word of Faith and the moral Precept. Wherefore Paul exhorteth the *Ephesians* not to walk as other Gentiles, in the Vanity of their Mind; seeing they had received Christ, and had heard him, and had been taught by him as the Truth is in Jesus; That they would put off the old Man; what is that? Why, the former Conversation, which is corrupt according to the deceitful Lusts; Lying, Anger, Sin, giving Place to the Devil, corrupt Communication, all Bitterness, Wrath, Clamour, Evil-speaking, with all Malice: And that they would put on the new Man; what is that? That which is created in Righteousness and true Holiness; a being renewed in the Spirit of their Mind, and a putting away all these things, Eph. 4. For in Christ Jesus; these Words are put in, on purpose to shew us the Nature of New-Testament Administrations, and how they differ from the old: In Moses an outward Conformity to an outward and carnal Ordinance, was sufficient to give (they subjecting themselves thereto) a Being of Membership with the Jews: But in Christ Jesus it is not so; of Abraham's Flesh was the national Jewish Congregation; but it is Abraham's Faith that makes New Testament Churches; *They that are of Faith, are the Children of faithful Abraham. They that are of Faith, the same are the Children of Abraham.* So then the Seed being now spiritual, the Rule must needs be spiritual also, viz. The Word of Faith and Holiness.

This is the Gospel Concision Knife, sharper than any two-edged Sword; and that by which New-Testament Saints are circumcised in Heart, Ears, and Lips. For in Christ Jesus, no outward and circumstantial thing, but the new Creature; none subjects of the visible Kingdom of Christ but visible Saints by Calling: Now that which manifesteth a Person to be a visible Saint, must be Conformity to the Word of Faith and Holiness. And they that are Christ's, have crucified the Flesh with the Affections and Lusts. Harken how delightfully Paul handleth the Point: The new Creatures are the Israel of God. The new Creature hath a Rule by himself to walk by: And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of God. Paul to the *Philippians* commandeth as much; where treating of his own Practice in the Doctrine of Faith and Holiness, requireth them to walk by the same Rule, to mind the same Thing. I desire to be found in Christ, saith he, I reach forward toward the things that are before; my Conversation is in Heaven, and flatly opposite to them, whose God is their Belly, who glory in their Shame, and who mind earthly things. Brethren, saith he, be ye Followers together with me; and mark them that walk so. Mark them; for what? For Persons that are to be received into Fellowship, and the choicest Communion of Saints. And indeed this is the safest Way to judge of the Meetness of Persons by: For take away the Confession of Faith and Holiness; and what can distinguish a Christian from a Turk? He that indeed receiveth Faith, and that squareth his Life by the royal, perfect, moral Precept; and that walketh there in the Joy and Peace of the Holy Ghost, no Man can reject him; he cannot be a Man if he object against him; not a Man in Christ; not a Man in Understanding. The Law is not made for a righteous Man; neither to debar him the Communion of Saints if he desire it, nor to cast him out if he were in. But for the lawless and disobedient, for the ungodly and for Sinners, for unholy and profane: For Murderers of Fathers, and for Murderers of Mothers, for Manslayers, for Whoremongers; for them that defile themselves with Man-kind, for Man-stealers, for perjured Persons; and if there be any other thing contrary to sound Doctrine, according to the glorious Gospel which is committed to my Trust, 1 Tim. 1. 9, 10, 11. Paul also, when he would leave an everlasting Conviction upon the *Ephesians* concerning his Faith and Holiness, treating first of the Sufficiency of Christ's Blood, and the Grace of God to save us; he adds, *I have coveted no Man's Silver, or Gold, or Apparel,* he bringeth them to the moral Precept, to prove the Sincerity of his good Conversation by, Acts 20. 28, 32, 33. And when Men have juggled

juggled what they can, and made never such a Prattle about Religion; yet if their greatest Excellency, as to the Visibility of their Saintship, lieth in an outward Conformity to an outward Circumstance in Religion, their Profession is not worth two Mites. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness; not in strife and envy; but put ye on the Lord Jesus Christ, and make no Provision for the flesh, to fulfil the Lusts thereof,* Rom. 13. 13, 14. And it is observable, that after the Apostle had in the 9th and 10th verses of this chapter told us, that the moral Precept is the Rule of a good Conversation, and exhorted us to make no Provision for the Flesh; he adds, (these things provided) we may receive any that believe in Christ Jesus unto Communion with us; how weak soever and dark in circumstances; and chiefly designs the proof thereof in the remaining part of his Epistle. For he that is of sound Faith, and of Conversation honest in the World; no Man, however he may fail in circumstances, may lightly reproach or vilify him. And indeed such Persons are the Honour of christian Congregations. Indeed he is prejudiced, for Want of Light in those things about which he is dark, as of Baptism, or the like; but seeing that is not the initiating Ordinance, or the visible Character of a Saint; yea, seeing it maketh no Breach in a good and holy Life: nor intrencheth upon any Man's Right but his own; and seeing his Faith may be effectual without it, and his Life approved by the worst of his Enemies; why should his Friends, while he keeps the Law, dishonour God by breaking of the same? *Speak not evil one of another Brethren; he that speaketh evil of his Brother, and judgeth his Brother, speaks evil of the Law, and judgeth the Law: But if thou judge the Law, thou art not a Doer of the Law, but a Judge,* Jam. 4. 11. He that is judged, must needs fail somewhere in the Apprehension of him that judgeth him, else why is he judged. But he must fail in Substance, for then he is worthy to be judged, 1 Cor. 5. 12. His Failure is then in a Circumstance, for which he ought not to be judged.

Object. But notwithstanding all that you have said, Water baptism ought to go before Church-membership; shew me one in all the New Testament, that was received into fellowship without it.

Ans. 1. That Water-baptism hath formerly gone first is granted: But that it ought of necessity so to do, I never saw proof.

2. None ever received it without Light going before, unless they did play the Hypocrite: And besides no marvel though in the primitive Times it was so generally practiced first, for the unconverted themselves know, it belonged to the Disciples

of Jesus Christ, *John* 1. 24, 25, 26, 27. Yet that all that were received into Fellowship were even then baptized first, would strain a weak Man's Wit to prove it, if Arguments were closely made upon these three Texts of holy Scriptures (1 Cor. 1. 14, 15, 16. *Gal.* 3. 27. *Rom.* 6. 3.) But I pass them, and say, If you can shew me the Christian, that in the primitive Times remained dark about it, I will shew you the Christian that was received without it.

But should I grant more than can be proved; *viz.* That Baptism were the initiating Ordinance; and that it once did, as Circumcision of old, give a Being of Membership to the Partakers; yea set the case that Men were forbidden then to enter into Fellowship without it: yet the case may so be, that these things notwithstanding Men might be received into Fellowship without it. All these things intailed to Circumcision; That was the initiating Ordinance; that gave Being of Membership; that was it without which it was positively commanded, none should be received into Fellowship, *Jos.* 5. Yet for all this more then six hundred thousand were received into the Church without it; yea received, and also retained there, and that by *Moses* and *Joshua*, even those to whom the Land was promised, when the uncircumcised were cut off. But why then were they not circumcised? Doubtless there was a Reason; either they wanted Time, or Opportunity, or Instruments, or something. But they could not render a bigger Reason than this, *I have no Light therein*: which is the cause at this Day that many a faithful Man denieth to take up the Ordinance of Baptism: But I say what ever the hindrance was, it mattereth not; our Brethren have a manifest one, an invincible one, one that all the Men on Earth, nor Angels in Heaven cannot remove; *For it is God that createth Light*; and for them to do it without Light would but prove them unfaithful to themselves, and make them Sinners against God; *For whatsoever is not of Faith is Sin*, *Rom.* 14. If therefore *Moses* and *Joshua* thought fit to communicate with six hundred thousand uncircumcised Persons; when by the Law not one such ought to have been received among them; why may not I have Communion, the closest Communion with visible Saints as afore described, although they want Light in, and so cannot submit to that, which of God was never made the Wall of Division betwixt us. I shall therefore hold Communion with such.

First, Because the true visible Saint hath already subjected to that which is better; even to the Righteousness of God, which is by Faith of Jesus Christ; by which he stands just before God; he also hath made the most exact and strict Rule under Heaven,

ven, that whereby he squares his Life before Men. He hath like precious Faith with the best of Saints, and a Conversation according to Light received, becoming the Gospel of Christ: He is therefore to be received, received I say, not by thy Light, not for that in Circumstances he jumpeth with thy Opinion; but according to his own Faith which he ought to keep to himself before God. *Conscience I say, not thine own, but of the other; For why is my Liberty judged by another Man's Conscience,* 1 Cor. 10. 29. Some indeed do object, that what the Apostles wrote, they wrote to gathered Churches, and so to such as were baptized. And therefore the Arguments that are in the Epistles about things circumstantial, respect not the case in hand. But I will tell such, that as to the first part of their Objection, they are utterly under a Mistake. The first to the *Corinthians*, the Epistle of *James*, both them of *Peter*, and the first Epistle of *John*, were expressly written to all the Godly, as well as particular Churches. Again; if Water-baptism, as the Circumstances with which the Churches were pestered of old, trouble their Peace, wound the Consciences of the Godly, dismember and break their Fellowships; it is although an Ordinance for the present to be prudently shunned; for the Edification of the Church as I shall shew anon, is to be preferred before it.

Secondly, and observe it; *One Spirit, one Hope, one Lord, one Faith, one Baptism,* (not of Water, for by one Spirit are we all Baptized into one Body) one God and Father of all, who is above all, and through all, and in you all; is a sufficient rule for us to hold Communion by, and also to endeavour the maintaining that Communion, and to keep it in Unity, within the Bond of Peace against all Attempts whatsoever, *Eph. 4. 1. 6. 1 Cor. 12. 16.*

Thirdly, I am bold therefore to have Communion with such, *Heb. 6. 2.* Because they also have the Doctrine of Baptisms: I say the Doctrine of them; For here you must note, I distinguish between the Doctrine and Practice of Water-baptism; The Doctrine being that which by the outward Sign is presented to us, or which by the outward Circumstance of the Act is preached to the Believer: *viz. The Death of Christ; My Death with Christ; also his Resurrection from the Dead, and mine with him to Newness of Life.* This is the Doctrine which Baptism preacheth, or that which by the outward Action is signified to the believing Receiver. Now I say, he that believeth in Jesus Christ; that richer and better than that, *viz.* is dead to Sin, and that lives to God by him, he hath the Heart, Power and Doctrine of Baptism; all then that he wanteth, is but the Sign, the Shadow, or the outward Circumstance thereof; Nor yet is that despised

but forborn for want of Light: The best of Baptisms he hath; he is baptized by that one Spirit; he hath the heart of Water-baptism, he wanteth only the outward Shew, which if he had would not prove him a truly visible Saint; it would not tell me he had Grace in his Heart: It is no Characteristical Note to another, of my Sonship with God; Indeed 'tis a Sign to the Person Baptized, and an Help to his own Faith; he should know by that Circumstance, that he hath received Remission of Sins; if his Faith be as true, as his being baptized is felt by him. But if for want of Light, he partake not of that Sign, his Faith can see it in other things, exceeding great and precious Promises. Yea, as I also have hinted already, if he appear not a Brother before, he appeareth not a Brother by that: And those that shall content themselves to make that the Note of visible Church-membership; I doubt make things not much better, the Note of their Sonship with God.

Fourthly, I am bold to hold Communion with visible Saints as afore; because God hath Communion with them; whose Example in the case, we are streightly commanded to follow. *Receive you one another as Christ Jesus hath received you,* saith Paul, *to the Glory of God,* Rom. 15. 1-6. Yea, though they be Saints of Opinions contrary to you; though it goeth against the Mind of them that are strong. *We that are strong* ^{The} *ought to bear the Infirmities of the Weak; Strongest* *and not to please our selves.* What Infirmities? Those that are natural are incident ^{may some-} *to all, they are Infirmities then that are* ^{times be} *sinful, that cause a Man for want of Light,* ^{out of the} *to err in circumstantials; And the Reason upon which he grounds this Admonition is,* *that Christ pleased not himself; but as it is written, the Reproaches of them that reproached thee, have fallen upon me.* You say, to have Communion with such weak Brethren, reproacheth your Opinions, and Practice; Grant it, your Dulness and Deadness, and Imperfections also reproach the Holiness of God; If you say no, for Christ hath born our Sins; The Answer is still the same, Their Sins also are fallen upon Christ; He then that hath taken away thy Sins from before the Throne of God; hath taken away their Shortness in conformity to an outward circumstance in Religion. *Both your infirmities are fallen upon Christ;* yea, if notwithstanding thy great Sins, thou standest by Christ compleat before the Throne of God; why may not thy Brother, notwithstanding his little ones, stand compleat before thee in the Church.

Vain Man! Think not by the Streightness of thine Order, in outward and bodily conformity, to outward and shadowish circumstances, that thy Peace is maintained with God, for Peace with God is by Faith in the Blood of his Cross; who hath
born

born the Reproaches of you both. Wherefore he that hath Communion with God for Christ's sake, is as good and as worthy of the Communion of Saints as thy self. He erreth in a circumstance, thou erreth in a substance; who must bear these Errors? Upon whom must these Reproaches fall? *Phil. 1. 10.* Some of the things of God that are excellent, have not been approved by some of the Saints: What then? Must these for this be cast out of the Church? No, these Reproaches by which the Wisdom of Heaven is reproached have fallen upon me, saith Christ. But to return; *God hath received him, Christ hath received him*, therefore do you receive him. There is more Solidity in this Argument, *than if all the Churches of God had received him*. This receiving then, because it is set an Example to the Church, is such as must needs be visible to them; and is best described by that Word which discovereth the visible Saint: Whoso therefore you can by the Word, judge a visible Saint, one that walketh with God; you may judge by the self same Word that God hath received him. Now him that God receiveth and holdeth Communion with, him you should receive and hold Communion with. Will any say we cannot believe that God hath received any but such as are Baptized? I will not suppose a Brother so stupified; and therefore to that I will not answer.

Receive him to the Glory of God; [To the Glory of God] is put in on purpose, to shew what Dishonour they bring to God, who despise to have Communion with them; who yet they know have Communion with God. For how doth this Man, or that Church, glorify God, or count the Wisdom and Holiness of Heaven beyond them, when they refuse Communion with them, *concerning whom, they are by the Word convinced, that they have Communion with God*.

Now the God of Patience and Consolation grant you to be like minded one towards another, according to Christ Jesus, Rom. 15. 5. By this Word Patience, *Paul* insinuateth how many imperfections, the choicest Christians do mingle their best Performances with. And by this of Consolation, how readily God overlooks, passeth by them, and comforteth you notwithstanding. Now that this Mind should be in Christians one to another, is manifest; because *Paul* prays that it might be so. But this is an heavenly Gift, and therefore must be fetched from thence. But let the Patience of God, and the Willingness of Christ, to bear the Reproaches of the weak, and the Consolations that they have in God, notwithstanding, moderate your Passions and put you upon Prayer, to be minded like Jesus Christ.

Fifthly, Because a Failure in such a Circumstance as Water, doth not unchristian us; This must needs be granted, not onely from what was said before; but for that

Vol. II.

thousands of thousands that could not consent thereto as we have, more gloriously than we are like to do acquitted themselves and their christianity before Men, and are now with the innumerable Company of Angels and the Spirits of just Men made perfect: What is said of Eating, or the contrary, may as to this be said of Water Baptism. Neither if I be Baptized, am I the better, neither if I be not, am I the worse: Not the better before God; not the worse before Men: still meaning as *Paul* doth, provided I walk according to my Light with God: otherwise 'tis false; For if a man that seeth it to be his Duty shall despisingly neglect it; or if he that hath no Faith therein shall foolishly take it up; both these are for this the worse, being convicted in themselves for Transgressors. He therefore that doth it according to his Light, doth well, and he that doth it not, or dare not do it for Want of Light, doth not ill; for he approveth his heart to be sincere with God; he dare not do any thing but by Light in the Word. If therefore he be not by Grace a Partaker of Light, in that Circumstance which thou professest; yet he is a Partaker of that Liberty and Mercy by which thou standest. He hath Liberty to call God Father, as thou: And to believe he shall be saved by Jesus: His Faith, as thine, hath purified his Heart: He is tender of the Glory of God as thou art: and can claim by Grace an Interest in Heaven; which thou must not do because of Water: Ye are both then Christians before God and Men without it: He that can, let him preach to himself by that: He that cannot, let him preach to himself by the Promises; But yet let us rejoyce in God together; let us exalt his Name together. Indeed the Baptized can thank God for that, for which another cannot; But may not he that is unbaptized thank God for that which the baptized cannot? Wouldest thou be content that I should judge thee, because thou canst not for my Light give Thanks with me? Why then should he judge me for that I cannot give thanks with him for his? *Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or Occasion of Offence in his Brother's Way, Rom. 14. 13.* And seeing the things wherein we exceed each other, are such as neither make nor marr Christianity; let us love one another and walk together by that glorious Rule above specified, leaving each other in all such Circumstances to our own Master; to our own Faith. *Who art thou that judgest another Man's Servant: To his own Master he standeth or falleth; yea he shall be holden up, for God is able to make him stand, Rom. 14. 4.*

Sixthly, I am therefore for holding Communion thus, because the Edification of Souls in the Faith and Holiness of the Gospel,

pel, is of greater concernment, then an Agreement in outward things; I say, 'tis of greater Concernment with us, and of far more Profit to our Brother; than our agreeing in, or contesting for the Business of Water-baptism, *John* 16. 13. *1 Cor.* 14. 26. *2 Cor.* 10. 8. *chap.* 12. 19. *Eph.* 4. 12. *2 Tim.* 10. 17. *1 Cor.* 8. 1. *chap.* 13. 1, 2. That the Edification of the Soul, is of the greatest Concern, is out of measure evident because Heaven and eternal Happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea for which the Scriptures and the Gifts of all the Godly are given to the Church; yea and if Gifts are not bent to this very Work, the Persons are said to be proud or uncharitable that have them; and stand but for Cyphers or worse among the Churches of God. Farther, Edification is that that cherisheth all Grace, and maketh the Christians quick and lively, and maketh Sin lean and dwindling, and filleth the Mouth with Thanksgiving to God. But to contest with gracious Men, with Men that walk with God; to shut such out of the Churches; because they will not sin against their Souls, rendereth thee uncharitable, *Rom.* 14. 15, 20. *Thou seekest to destroy the Word of God; thou begetteth Contentions, Janglings, Murmurings, and evil Surmisings, thou minisrest occasion for Whisperings, Backbitings, Slanders and the like, rather than godly edifying; contrary to the whole current of the Scriptures and Peace of all Communities. Let us therefore leave off these Contentions, and follow after things that make for Peace, and things wherewith one may edify another, Rom.* 14. 19. And know that the Edification of the Church of God dependeth not upon, neither is tied to this or that Circumstance. Especially when there are in the Hearts of the Godly, different Perswasions about it; then it becometh them in the Wisdom of God, to take more care for their Peace and Unity; than to widen or make large their uncomfortable Differences.

Although *Aaron* transgressed the Law, because he eat not the Sin offering of the People; yet seeing he could not do it with Satisfaction to his own Conscience, *Moses* was content that he left it undone, *Lev.* 10. 16---20.

Joshua was so zealous against *Eldad* and *Medad*, for prophesying in the Camp, without first going to the Lord to the Door of the Tabernacle, as they were commanded, that he desired *Moses* to forbid them, *Num.* 11. 16---26. But *Moses* calls his Zeal Envy, and prays to God for more such Prophets; knowing that although they failed in a circumstance, they were right in that which was better. The Edification of the People in the camp was that which pleased *Moses*.

In *Hezekiah's* Time, though the People

came to the Passover in an undue manner, and did eat it otherwise than it was written; yet the wise King would not forbid them, but rather admitted it, knowing that their Edification was of greater concern, than to hold them to a Circumstance or two, *2 Chron.* 30. 13---27. Yea God himself did like the Wisdom of the King, and healed, that is, forgave the People at the Prayer of *Hezekiah*. And observe it, notwithstanding this Disorder, as to circumstances, the Feast was kept with great Gladness; and the Levites and the Priests praised the Lord day by day, singing with loud Instruments unto the Lord; yea, there was not the like Joy in *Jerusalem* from the time of *Solomon* unto that same time. What shall we say, all things must give place to the Profit of the People of God. Yea sometimes Laws themselves, for their outward Preservation, much more for godly edifying: When *Christ's* Disciples plucked the Ears of Corn on the Sabbath (no doubt for very Hunger) and were rebuked by the Pharisees for it, as for that which was unlawful; how did their Lord succour them? By excusing them, and rebuking their Adversaries. *Have ye not read, said he, what David did when he was an hungred, and they that were with him, how he entered into the House of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but for the Priests only; or have ye not read in the Law, how that on the Sabbath-Day, the Priests in the Temple profaned the Sabbath, and were blameless. Why blameless? Because they did it in order to the Edification of the People, Mat.* 12. 1---6. If Laws and Ordinances of old have been broken, and the Breach of them born with (when yet the Observance of outward things was more strictly commanded than now) when the Profit and Edification of the People came in competition, how much more may not we have Communion, Church-communion, where no Law is transgressed thereby.

Seventhly, therefore I am for holding Communion thus, because Love, which above all things we are commanded to put on, is of much more worth than to break about Baptism; *Love is also more discovered when it receiveth for the sake of Christ and Grace, than when it refuseth for Want of Water*: And observe it, as I have also said before, this Exhortation to Love is grounded upon the putting on of the new Creature; which new Creature hath swallowed up all Distinctions, that have before been common among the Churches. As I am a Jew, you are a Greek; I am circumcised, you are not: I am free, you are bound. Because Christ was all in all these, *Put on therefore, saith he, (as the elect of God, holy and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Long-suffering, that is, with reference to the Infirmities of the Weak,*

Weak, forbearing one another, and forgiving one another. If any Man have a Quarrel against any, even as Christ forgave you, so also do ye: And above all things put on Charity, which is the Bond of Perfectness, Col. 3. 8 to 15. Which forbearing and forgiving respecteth not only private and personal Injuries, but also Errors in Judgment about Inclinations and Distinctions tending to Divisions, and separating upon the Grounds laid down in v. 11th, which how little soever they now seem to us who are beyond them, were strong, and of Weight to them who in that Day were intangled with them. Some Saints then were not free to preach to any but the Jews: denying the Word of Life to the Gentiles, and contending with them who preferred it to them: which was a greater Error than this of Baptism, Acts 11. 1, 2, 3---19. But what should we do with such kind of Saints? Why love them still, forgive them, bear with them, and maintain Church-communion with them. Why, because they are new Creatures, because they are Christ's: For these swallow up all Distinctions. Farther, because they are elect and beloved of God. Divisions and Distinctions are of shorter Date than Election; let not them therefore that are but momentary, and hatch'd in Darkness, break that Bond that is from everlasting. It is Love, not Baptism, that discovereth us to the World to be Christ's Disciples. It is Love, that is the undoubted Character of our Interest in, and Son-ship with God: I mean when we love as Saints, and desire Communion with others, because they have Fellowship one with another, in their Fellowship with God the Father, and his Son Jesus Christ, 1 John 1. 2. And now though the Truth and Sincerity of our Love to God, be then discovered when we keep his Commandments, in Love to his Name; yet we should remember again, that the two head and chief Commandments, are Faith in Jesus, and Love to the Brethren, 1 John 3. 23. So then he that pretendeth to Love, and yet seeks not the Profit of his Brother in chief; he loveth, but they are his own Opinions and froward Notions, Jam. 4. 11. Rom. 14. 21. Love is the fulfilling of the Law; but he fulfils it not who judgeth and setteth at nought his Brother; that stumbleth, offendeth, and maketh weak his Brother, and all for the sake of a circumstance, that to which he cannot consent, except he sin against his own Soul, or Papist like, live by an implicit Faith. Love therefore is sometimes more seen and shewed, in forbearing to urge and press what we know, than in publishing and imposing. I could not, saith Paul (Love would not let me) speak unto you as unto spiritual, but as unto carnal, even as unto Babes in Christ: I have fed you with Milk and not with strong Meat, for hitherto you have not been able to bear it, nei-

ther yet now are you able, 1 Cor. 3. 1, 2.

The Apostle considered not only the Knowledge that he had in the Mysteries of Christ; but the Temper, the Growth, and Strength of the Churches, and accordingly kept back, or communicated to them, what might be for their profit, Acts 20: 18, 19, 20. So Christ, I have many things to say unto you, but ye cannot bear them now. It may be some will count these old and threadbare Texts; but such must know, that the Word of the Lord must stand for ever, Isa. 40. 8. And I should dare to say to such, if the best of thy new Shifts, be to slight, and abuse old Scriptures; it shews thou art more fond of thy unwarrantable Opinion, than swift to hear, and ready to yield to the Authority that is unfallible. But to conclude this, when we attempt to force our Brother beyond his Light, or to break his Heart with Grief, to thrust him beyond his Faith, or to bar him from his Privilege: how can we say, I love? What shall I say? To have Fellowship one with another for the sake of an outward circumstance, or to make that the Door to Fellowship which God hath not; yea to make that the including, excluding Charter: The Bounds, Bar, and Rule of Communion, when by the Word of everlasting Testament there is no warrant for it (to speak charitably) if it be not for Want of Love, it is for want of Knowledge in the Mysteries of the Kingdom of Christ. Strange! Take two Christians equal in all Points but this, nay, let one go beyond the other far, for Grace and Holiness; yet this circumstance of Water shall drown and sweep away all his Excellencies, not counting him worthy of that Reception, that with Hand and Heart shall be given a Novice in Religion, because he consents to Water.

Eighthly, But for God's People to divide into Parties, or to shut each other from Church-communion; though from greater Points, and upon higher Pretences, than this of Water-baptism; *bath heretofore been counted carnal, and the actors herein babish Christians: Paul and Apollos, Cephas, and Christ, were doubtless higher things than those about which we contend: yet when they made Divisions for them; how sharply are they rebuked?* Are ye not carnal, carnal, carnal? For whereas there are among you, Envyings, Strife, Divisions, or Factions: *are you not carnal*, 1 Cor. 1. 11, 12. chap. 3. 1, 2, 3, 4. While one saith, I am of Paul, and another I am of Apollos, *are you not carnal?* See therefore from whence arise all thy Endeavours, Zeal and Labour to accomplish Divisions among the Godly; Let Paul or Cephas, or Christ himself be the Burthen of thy Song, yet the Heart from whence they flow is carnal; and thy Actions, Discoveries of Childishness. But doubtless when these Contentions were among

among the *Corinthians*, and one Man vilified, that another might be promoted; *a lift with a carnal Brother, was thought great Wisdom to widen the Breach.* But why should he be rebuked, that said he was for Christ? Because he was for him in Opposition to his Holy Apostles. Hence he saith, *Is Christ divided,* or separate from his Servants? Note therefore that these Divisions are deserted by the Persons the Divisions were made about; Neither *Paul*, nor *Apollos*, nor *Cephas*, nor *Christ* is here. Let the Cry be never so loud, Christ, Order, the Rule, the Command, or the like; Carnality is but the Bottom, and they are but Babes that do it; their Zeal is but a Puff, *1 Cor. 4. 6.* And observe it, the great Division at *Corinth*, was helped forward by Water-baptism: This the *Apostle* intimates by, *Were ye Baptized in the Name of Paul?* Ah, Brethren! Carnal Christians with outward circumstances, will, if they be let alone, make sad work in the Churches of Christ, against the spiritual Growth of the same. But I thank God, saith Paul, that I Baptized none of you, &c. Not but that it was then an Ordinance of God, but they abused it, in making Parties thereby. I Baptized none of you, but *Crispus* and *Gaius*, and the Household of *Stephanus*; Men of Note among the Brethren, Men of good Judgment, and revered by the rest; they can tell you I intended not to make a Party to my self thereby. Besides I know not whether I Baptized any other. By this negligent relating, who were Baptized by him; he sheweth that he made no such matter of Baptism, as some in these Days do; nay, that he made no matter at all thereof, with respect to Church-communion; for if he did not heed who himself had baptized; he much less heeded, who were baptized by others; but if Baptism had been the initiating, or entring Ordinance, and so appointed of God; no doubt he had made more Conscience thereof, than so lightly to pass it over. For Christ sent me not to baptize, but to preach the Gospel. The Gospel then may be effectually preached, and yet Baptism neither administered nor mentioned. The Gospel being good Tidings to Sinners, upon the Account of free Grace through Christ; but Baptism with things of like Nature, are Duties enjoined such a People who received the Gospel before: I speak not this, because I would teach Men to break the least of the Commandments of God; but to persuade my Brethren of the baptized way, not to hold too much thereupon, not to make it an Essential of the Gospel of Christ, nor yet of Communion of Saints. He sent me not to baptize: These Words are spoken with holy Indignation against them that abuse this Ordinance of Christ. So when he speaketh of the Ministers themselves, which also they had abused; in his speaking he as it were,

trampleth upon them, as if they were nothing at all. Who then is Paul? and who is Apollos? He that planteth is not anything, neither is he that watereth, but God that giveth the Increase, *1 Cor. 3. 5. 7.* Yet for all this, the Ministers and their Ministry are a glorious Appointment of God in the World. Baptism also is a holy Ordinance, but when Satan abuseth it, and wrencheth it out of its place; making that which was ordained of God for the Edification of Believers, the only Weapon to break in pieces the Love, the Unity, the Concord of Saints; then what is Baptism; then neither is Baptism any thing. And this is no new Doctrine; For God by the Mouth of his Prophets of old, cried out against his own Institutions, when abused by his People: *To what Purpose is the Multitude of your Sacrifices to me, saith the Lord? I am full of burnt offerings of Rams, and the Fat of fed Beasts: I delight not in the Blood of Bullocks, or of Lambs, or of He-Goats: When you come to appear before me, who hath required these things at your Hands, to tread my Courts? Bring no more vain Oblations, Incense is an Abomination to me: The new Moons and the Sabbaths, and the calling of Assemblies, I cannot away with; it is Iniquity, even the solemn Meeting. Your new Moons, and your appointed Feasts my Soul hateth, they are a Trouble unto me, I am even weary to bear them, Isa. 1. 11 to 15.* And yet all these were his own Appointments. But why then did he thus abhor them? Because they retained the Evil of their Doings, and used them as they did other of his Appointments, viz. *For Strife and Debate, and to strike with the Fist of Wickedness,* chap. 58. 4. Wherefore when that of God that is great, is overweighed by that which is small; it is the Wisdom of them that see it, to put Load to the other End of the Scale; until the things thus abused, poise in their own place. But to pass this and proceed.

Ninthly, If we shall reject visible Saints by calling, Saints that have Communion with God, that have received the Law, at the Hand of Christ, that are of holy conversation among Men; they desiring to have Communion with us, as much as in us lieth, we take from them their very Privilege, and the Blessings to which they are born of God: For Paul saith not only to the gathered Church at *Corinth*, but to all scattered Saints that in every Place call upon the Name of the Lord; *That Jesus Christ is theirs, That Paul and Apollos, and the World, and Life, and Death, and all things are theirs,* because they are Christ's, and Christ is God's. But saith he, let no Man glory in Men, such as Paul and Cephas, though these were excellent: because this Privilege comes to you upon another Bottom, even by Faith of Jesus Christ. Drink you all of this, is intailed to Faith, not Baptism: Nay Baptized Persons may yet

yet be excluded this: when he that discerneth the Lord's Body hath Right and Privilege to it, 1 Cor. 11. 28, 29. But to exclude Christians from Church-communion and to debar them their Heaven-born Privileges, for the want of that which yet God never made a Wall of Division between us.

1. This looks too like a *Spirit of Persecution*, Job 19. 25, to 29.

2. It respecteth more a *Form, than the Spirit* and Power of Godliness, 2 Tim.

3. 5.

3. This is to make Laws, where God hath made none, and to be wise above what is written; contrary to God's Word, and our own Principles.

4. It is a directing of the Spirit of God.

5. It bindeth all Mens Faith and Light to mine Opinion.

6. It taketh away the Childrens Bread.

7. It withholdeth from them the Increase of Faith.

8. It tendeth to harden the Hearts of the Wicked.

9. It tendeth to make wicked the Hearts of weak Christians.

10. It setteth open a Door to all Temptations.

11. It tempteth the Devil to fall upon those that are alone, and have none to help them.

12. It is the Nursery of all vain Janglings, Backbitings, and Strangeness among the Christians.

13. It occasioneth the World to reproach us.

14. It holdeth staggering Consciences, in doubt of the right way of the Lord.

15. It giveth Occasion to many to turn aside to most dangerous Heresies.

16. It abuseth the holy Scriptures; It wresteth God's Ordinances out of their place.

17. It is a Prop to Antichrist.

18. Shall I add, Is it not that which greatly prevailed to bring down these judgments, which at present we feel and groan under; I will dare to say, it was the Cause thereof.

Tenthly, and lastly, Bear with one Word farther: What greater Contempt can be thrown upon the Saints, than for their Brethren to cast them off, or to debar them Church-communion? Think you not that the World may groundly say, Some great Iniquity lyes hid in the Skirts of your Brethren; when in Truth the Transgression is yet your own? But I say what can the Church do more to the Sinners or open prophane? Civil commerce you will have with the worst, and what more have you with these? Perhaps you will say we can pray and preach with these; and hold them Christians, Saints, and Godly. Well but let me ask you one Word farther: Do you believe, that of very conscience, they cannot

Vol II.

consent, as you, to that of Water-Baptism? And that if they had Light therein, they would as willingly do it as you? Why then, as I have shewed you, our Refusal to hold Communion with them is without a Ground from the Word of God.

But can you commit your Soul to their Ministry, and joyn with them in Prayer; and yet not count them meet for other Gospel Privileges? I would know by what Scripture you do it? Perhaps you will say, I commit not my Soul to their Ministry, only hear them occasionally for Trial. If this be all the Respect thou hast for them and their Ministry, thou mayest have as much for the worst that pisseth against the Wall. But if thou canst hear them as God's Ministers, and sit under their Ministry as God's Ordinance; then shew me where God hath such a Gospel Ministry, as that the Persons ministring may not, though desiring it, be admitted with you to the closest Communion of Saints. But if thou sittest under their Ministry for fleshly politick ends; thou hearest the Word like an Atheist, and art thy self, while thou judgest thy Brother in the Practice of the worst of Men. But I say, where do you find this peicemeal Communion with Men that profess Faith and Holiness as you, and Separation from the World.

If you object, that my Principles lead me to have Communion with all; I answer with all as afore described; if they will have Communion with me.

Object. Then you may have Communion with the Members of Antichrist.

Ans. If there be a visible Saint yet remaining in that Church; let him come to us, and we will have Communion with him.

Quest. What, Though he yet stand a Member of that sinful Number, and profess himself one of them?

Ans. You suppose an Impossibility; For it cannot be that at the same time, a Man should visibly stand a Member of two Bodies diametrically opposite one to another. Wherefore it must be supposed, that he who professeth himself a Member of a Church of Christ; must forthwith, nay before, forsake the Antichristian one: The which if he refuseth to do, is evident he doth not sincerely desire to have Fellowship with the Saints.

But he saith he cannot see that that Company to which you stand opposite, and conclude Antichristian, is indeed the Antichristian Church.

If so, he cannot desire to join with another, if he know them to be professedly and directly opposite.

I hold therefore to what I said at first; That if there be any Saints in the Antichristian Church, my Heart, and the Door of our Congregation is open to receive them, into closest Fellowship with us.

T

Object.

Object. But how if they yet retain some Antichristian Principles?

Ans. If they be such as eat out the Bowels of a Church, so soon as they are detected, he must either be kept out, while out, or cast out, if in: For it must be the Prudence of every Community, to preserve its own Unity with Peace and Truth: The which the Churches of Christ may do; and yet as I have shewed already, receive such Persons as differ upon the Point of Water-baptism: For the doing or not doing of that, neither maketh nor marreth, the Bowels or Foundation of Church Communion.

Object. But this is receiving for Opinion sake; as before you said of us.

Ans. No, We receive him for the sake of Christ, and Grace, and for our mutual Edification in the Faith; and that we respect not Opinions, I mean in lesser matters, 'tis evident; for things wherein we differ are no breach of Communion among us; We let every Man have his own Faith in such things to himself before God.

I now come to a short Application.

1. Keep a strict Separation, I pray you, from Communion with the open Prophane; and let no Man use his liberty in Church Relation, as an Occasion to the Flesh; but in Love serve one another; Looking diligently least any Root of Bitterness (any poisonous Herb, *Deut.* 29. 18.) springing up trouble you, and thereby many be defiled. And let those that before were reasons for my Separation; be Motives to you to maintain the like: and remember that when Men have said what they can for a sinful Mixture in the Worship of God; the Arm of the Lord is made bare against it.

2. In the midst of your Zeal for the Lord, remember that the visible Saint is his; and is privileged in all those spiritual Things, that you have in the Word, and live in the Practice of, and that he is to partake thereof, according to his Light therein. Quarrel not with him about things that are circumstantial; but receive him in the Lord as becometh Saints; if he will not have Communion with you, the Neglect is his, not yours. But saith the open prophane; why cannot we be reckoned Saints also? We have been christened, we go to Church, we take the Communion. Poor People! This will not do; for so long as in Life and Conversation you appear to be open prophane; we cannot unless we sin, receive you into our Fellowship: For by your ungodly Lives you shew that you know not Christ; and while you are such by the Word, you are reputed but Beasts: Now then judge your selves, if it be not a strange Community that con-

sisteth of Men and Beasts: Let Beasts be with the Beasts, you know your selves do so; you receive not your Horse nor your Hog to your Table; you put them in a room by themselves. Besides I have shewed you before, that for many Reasons we cannot have Communion with you.

1. The Church of God must be Holy, *Lev.* 11. 44. *chap.* 19. 2. *chap.* 20. 7. *1 Pet.* 1. 15, 16. *Isa.* 26. 2. *Psal.* 128. 20. *Ezek.* 43. 12. *chap.* 44. 9. *Isa.* 52. 11.

2. The Example of the Churches of Christ before, hath been a Community of visible Saints, *Rom.* 1. 7. *1 Cor.* 1. 2. *Eph.* 1. 1, 2. *Col.* 1. 1. *1 Thes.* 1. 1, 2. *2 Thes.* 1. 1.

1. Poor carnal Man, there are many other reasons urged in this little Book, that shew why we cannot have Communion with thee: Not that we refuse of Pride or Stoutness, or because we scorn you as Men: No, we pity you, and pray to God for you; and could if you were converted, with Joy receive you to Fellowship with us: Did you never read in *Daniel*, That Iron is not mixed with miry Clay? *Dan.* 2. 43. No more can the Saints with you, in the Worship of God, and Fellowship of the Gospel. When those you read of in the fourth of *Ezra*, attempted to joyn in Temple Work with the Children of the Captivity; what said the Children of *Judah*? you have nothing to do with us, to build an House to the Lord our God; but we our selves together will build unto the Lord God of *Israel*, &c. *Ezra* 4. 1, 2, 3.

I return now to those that are visible Saints by Calling, that stand at a Distance one from another, upon the accounts before specified: Brethren: Close; close; Be one as the Father and Christ is one.

1. This is the Way to convince the World that you are Christ's, and the Subjects of one Lord; whereas the contrary makes them doubt it, *John* 13. 34, 35. *John* 17. 23.

2. This is the Way to increase Love; that Grace so much desired by some, and so little enjoyed by others, *2 Cor.* 7. 14, 15.

3. This is the Way to favour and taste the Spirit of God in each others experience; for which if you find it in truth you cannot but bless (if you be Saints) the Name of our Lord Jesus Christ, *1 Thes.* 1. 2, 3. 4.

4. This is the Way to increase Knowledge, or to see more in the Word of God: For that may be known by two; that is not seen by one, *Isa.* 52. 8.

5. This is the Way to remove secret jealousies, and murmurings one against the other; yea this is the Way to prevent much Sin, and greatly to frustrate that design of Hell, *Prov.* 6. 16, to 20.

6. This is the Way to bring them out of the World into Fellowship, that now stand off from our Gospel privileges, for the sake

fake of our vain janglings.

7. This is the Way to make Antichrist shake, totter and tremble, *Isa. 11. 13. 14.*

8. This is the Way to leave *Babylon*, as an Habitation for Devils only; and to make it an hold for foul Spirits, and a Cage only for every unclean and hateful Bird.

9. This is the Way to hasten the Work of Christ's Kingdom in the World; and to

forward his coming to the eternal Judgment.

10. And this is the Way to obtain much of that, Well done, Good and Faithful Servant, when you stand before his Face.

I beseech you Brethren suffer the Word of Exhortation; for I have written a Letter unto you in few Words, *Heb. 13. 22.*

Differences in Judgment about WATER-BAPTISM, no Bar to Communion:

O R,
To Communicate with Saints, as Saints, proved
lawful.

In Answer to a Book written by the Baptists, and published by Mr. T. P. and Mr. W. K. entituled, *Some serious Reflections on that Part of Mr. Bunyan's Confession of Faith, touching Church-communion with unbaptized Believers.*

Wherein their Objections and Arguments are answered, and the Doctrine of Communion still asserted and vindicated. Here is also Mr. Henry Jesse's Judgment in the Case, fully declaring the Doctrine I have asserted.

Should not the Multitude of Words be answered? And should a Man full of Talk be justified? Should thy Lies make Men hold their Peace? And when thou mockest, shall no Man make thee an Answer? Job 11. 2, 3.

I am for Peace, but when I speak they are for War, Psal. 120. 7.

COURTEOUS READER,

BE intreated to believe me, I had not set Pen to Paper about this Controversy, had we been let alone at quiet in our Christian Communion. But being assaulted for more than sixteen Years, wherein the Brethren of the baptized Way (as they had their Opportunity) have sought to break us in pieces, merely because we are not in their Way all baptized first: I could not, I durst not, forbear to do a little, if it might be, to settle the Brethren, and to arm them against the Attempts, which also of late they begin to revive upon us. That I deny the Ordinance of Baptism, or that I have placed one piece of an Argument against it (though they feign it) is quite without colour of Truth. All I say, is, That the Church of Christ hath not Warrant to keep out of their Communion the Christian that is discovered to be a visible Saint by the Word, the Christian that walketh according to his Light with God. I will not make Reflections upon those unhandsome Brands that my Brethren have laid upon me for this, as that I am a Machivilian, a Man devilish, proud, insolent, presumptuous, and the like; neither will I say as they, The Lord rebuke thee; Words fitter to be spoke to the Devil than a Brother. But Reader, read and compare, lay aside Prejudice and judge. What Mr. Kiffin hath done in the matter I forgive, and love him never the worse, but must stand by my Principles because they are peaceable, godly, profitable, and such as tend to the Edification of my Brother, and as I believe will be justified in the Day of Judgment.

I have also here presented thee with the Opinion of Mr. Henry Jesse, in the Case, which providentially I met with, as I was coming to London to put my Papers to the Press; and that it was his Judgment is asserted to me, known many Years since to some of the Baptists, to whom it was sent, but never yet answered; and will yet be attested if need shall require. Farewel.

Thine in all Christian Service, according to my Light and Power,

John Bunyan.

Differences in Judgment about Water-Baptism, &c.

S I R,

YOUR seemingly serious Reflections upon that part of my plain-hearted Confession of Faith, which rendreth a Reason of my Freedom to communicate with those of the Saints and Faithful, who differ from me about *Water-Baptism*, I have read, and considered, and have weighed them so well as my Rank and Abilities will admit me to do. But finding yours (if I mistake not) *far short* of a candid Replication, I thought convenient, not only to tell you of those *Impertinencies* every where scattered up and down in your Book; but also, that in my simple opinion, your *rigid* and Church-disquieting Principles are not fit for any Age and State of the Church.

But before I enter the body of your Book, give me leave a little to discourse you about your Preamble to the same, wherein are *two* Miscarriages unworthy your pretended Seriousness, because void of Love and Humility.

The first is, In that you closely disdain my Person, because of my *low* Descent among Men, stigmatizing me for a Person of THAT Rank, that *need* not to be heeded, or attended unto, *page 1.*

Ans. What it is that gives a Man Reverence with you, I know not; but for certain, *He that despiseth the Poor, reproacheth his Maker*; yet a poor Man is better than a Liar. To have gay cloathing, or Gold Rings, or the Persons that wear them in Admiration; or to be partial in your Judgment, or Respects, for the Sake, or upon the Account of Flesh and Blood, doubtless convicteth you to be of the Law a Transgressor, and not without Partiality, &c. in the midst of your seeming Sanctity.

Again you say: *I had not meddled with the Controversy at all, had I found any of parts that would divert themselves to take Notice of YOU, page 2.*

A. What need you, before you have shewed one Syllable of a reasonable Argument in Opposition to what I assert, thus trample my Person, my Gifts, and Grace (have I any) so disdainfully under your Feet? What a kind of YOU am I? And why is MY Rank so mean, that the most gracious and godly among you, may not duly and soberly consider of what I have said? Was it not the Art of the false Apostles of old to say thus? To belpatter a Man, that his Doctrine might be disregarded. *Is not this the Carpenter?* And, *His*

bodily Presence is weak and contemptible, did 1 Cor. 10.
not use to be in the Mouths of the Saints; 10.
for they knew the *Wind blew where it listed.* John 3.8.
Neither is it high Birth, worldly Breeding, or Wealth; but electing Love, Grace, and the Wisdom that comes from Heaven, that James 3.
those who strive for Strictness of Order in 17.
the Things and Kingdom of Christ, should have in Regard and Esteem. Need I read you a Lecture? *Hath not God chosen the* 1 Cor. 1.
foolish, the weak, the base, yea, and even 27, 28.
things that are not, to bring to nought things that are? Why then do you despise my Rank, my State, and Quality in the World?

As for my Confession of Faith, which you also secretly despise, *page 1.* If it be good, and godly, *why may it not be accepted?* If I have spoken evil, *bear Witness of the evil*; but if well why smitest thou me? If you and the Brethren of your way, did think it convenient to shew to the World what you held; if perhaps by that means you might escape the Prison: why might not I, after above 11 years indurance there, give the World a view of my Faith and Practice; if peradventure, wrong Thoughts, and false Judgments of me, might by that means be abated, and removed.

But you suggest; I did it, *because I was so willing to be known in the World by my SINGULAR Faith, and Practice.*

How singular my Faith and Practice is, may be better known to you hereafter: but that I did it for a popular Applause and Fame, as your Words seem to bear (for they proceed from a Taunting Spirit) that will be known to you better in the Day of God, when your evil Surmizes of your Brother, and my designs in writing my Book, will be published upon the House-tops. Luke 12.

And even now, before I go any further, I will give you a touch of the Reason of my publishing that part thereof which you so hotly oppose. 1, 2, 3, 4.

It was because of those continual Assaults that the rigid Brethren of your way, made, not only upon this Congregation, to rent it; but also upon many others about us: If peradventure they might break us in pieces, and draw from us Disciples after them.

Assaults (I say) upon this Congregation by times, for no less than these sixteen or eighteen years: Yea, my self they have sent for, and endeavoured to persuade me to break Communion with my Brethren; also

also with many others they have often tampered, if haply their seeds of Division might take. Neither did they altogether fail of their purpose, for some they did rent and dismember from us; but none but those, of whom now they begin to be ashamed. The Judgment of God so following their Design, that the Persons which then they prevailed upon, are now a Stink, and Reproach to Religion. Neither were these Spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these: The wild, and unsound Positions they have urged to maintain their Practice, would be too large here to insert.

Now, Sir, to settle the Brethren (the Brethren of our Community) and to prevent such Disorders among others, was the cause of my publishing my Papers: and considering my Concern in the House of God, I could do no less than to give them warning, *That every Man might deliver his Soul.*

You proceed, saying, *It is my liberty, as well as others into whose hands it falls, to weigh what you have said in Truths ballance, and if it be found too light, to reject it whether you will or no.*

Ans. Do but grant me, without mocking of me, the Liberty you desire to take, and God helping me, I desire no more to shift for my self among you.

As to your saying, that I proudly and imperiously insult, because I say they are *Babes and carnal, that attempt to break the Peace and Communion of Churches, though upon no better pretences than Water.* You must know I am still of that Mind, and shall be so long as I see the Effects that follow, *viz. The breach of Love, taking off Christians from the more weighty things of God; and to make them quarrel and have heart-burnings one against another.*

Where you are pleased to charge me with *Raging*, for laying those Eighteen particular Crimes to the charge of SUCH who exclude Christians from Church-communion, and debar them their Heaven-born Privileges, for the want of that, which yet God never made the Wall of Division between us, (pag. 116.)

I say, when you can prove, That God hath made Water-baptism that Wall, and that the Strefs of the after Eighteen Charges lye wholly and only in that; then you may time enough call my Language such as wanteth Charity: but I question though that was granted, whether your saying, I *RAGE*, will be justified in the Day of Judgment.

My great noise (as you call it) about an initiating Ordinance, you say, you shall take no notice of, pag. 3.

Ans. 1. Although you do not, I must: For if Baptism be not that, but another; and if visible Saints may enter into Fellow-

ship by that other, and are no where forbidden so to do, because they have not Light into Water-baptism: it is of weight to be considered by me; yea, and of others too who are unprejudiced.

2. How ignorant you are of such as hold it the initiating Ordinance I know not: nor how long you have been of that Perswasion I know not. This I know, that Men of your own Party, as serious, godly, and it may be more learned than your self, have within less than this twelve-month urged it. Mr. D. in my hearing, did from *Rom. 6. 1, 2.* in the Meeting in *Lothbury* affirm it: Also my much esteemed Mr. D. A. did twice in a Conference with me assert it.

3. But whatever you say, whether for, or against, 'tis no matter; for while you deny it to be the entering Ordinance, you account it the Wall, Bar, Bolt, and Door; even that which must separate between the Righteous and the Righteous; nay, you make want of Light therein, a ground to exclude the most Godly your Communion, when every Novice in Religion shall be received into your Bosom, and be of esteem with you because he hath (and from what ground God knows) submitted to Water-Baptism.

I am glad that in page 4. you conclude with me what is the initiating Ordinance: but withal, give me leave to correct, as I think, one extravagant Expression of yours.

You say, *'Tis CONSENT on all hands and NOTHING else, that makes them Members of particular Churches, and not Faith and Baptism,* pag. 4.

You might have stopped at [and nothing else] you need not in particular have rejected Faith: your first Error was bad enough: what, *NOTHING* else but *Consent*? What, not so much as a *Respect* to the *Matter* or *End*? Why then are not all the Communities of all the High-way-men in the Land, truly Constituted Churches of Christ; unless you can prove that they hold together, but not by *Consent*.

What? *Consent* and nothing else? But why do YOU throw out FAITH? why, I throw out Baptism; which because you cannot as to the case in hand fetch in again, therefore OUT must Faith go too. Your Action is much like that Harlot's, that stood to be judged by *Solomon*, who because her own Child was dead, would have her Neighbours killed also. Faith (Sir) both in the Profession and Confession of it, is of immediate and also absolute concern, even in th every Act of the Churches Reception, of this or another Member. Throw out Faith, and there is no such thing as a Christian, neither visible nor invisible: You ought to receive no Man, but upon a comfortable Satisfaction to the Church, that you are now receiving a Believer. Faith, whether it be savingly there

or no, is the great Argument with the Church in receiving any: we receive not Men as Men, but the Man immediately under that Supposition; *He hath Faith, he is a Christian*. Sir, Consent, simply without Faith, makes no Man a Member of the Church of God; because then would a Church not cease to be a Church, whoever they received among them. Yea, by this Assertion you have justified the Church of Rome it self, to be to this Day both good, and godly, unless you can prove that they did at first, and do now receive their unbelieving Members, without their own Consent.

The Church hath no such Liberty to receive Men without respect to Faith; yea Faith and Holiness, must be the Essentials, or Basis, upon, and for the sake of which you receive them: Holiness (I say) yet not such as is circumstantial, but that which is such in the very Heart of it: Pray you in your next therefore word it better, lest while you flight and trample upon me, you stand before all blame-worthy your self.

The Scriptures you speak of, I did not in my first (pag. 68.) produce to shew Persons unbaptized might hold Communion with the Church (though I am fully convinced they may) but to shew, that Knowledge of those Persons, of their Faith and Holiness in general, ought first to be shewed to the Church, before she can lawfully receive them, *Acts 9. 25, 26, 27. 1 Cor. 16. 10. 2 Cor. 8. 23.*

As to my Answer to a Question (pag. 70.) which you have at pag. 5. of yours corrupted, and then abused: I tell you again, That a Discovery of the Faith and Holiness, and a Declaration of the Willingness of a Person to subject himself to the Laws and Government of Christ in his Church, is a ground sufficient to receive such a Member.

But you descant; *Is Baptism none of the Laws of Christ?*

Ans. It is none of those Laws, neither any part of them, that the Church, as a Church should shew her Obedience by. For albeit that Baptism be given by Christ our Lord to the Church, yet not for them to worship him by as a Church. Shew me what Church-Ordinance it is; and when, or where the Church, as a Church, is to practise it, as one of those Laws and Appointments that he hath commanded his Church to shew to him her Obedience by.

Again, That submitting to Water-Baptism, is a sign or note, that was ever required by any of the Primitive Churches, of him that would hold Fellowship with them; or that it infuseth such Grace and Holiness into those that submit thereto, as to capacitate them for such a Privilege; or that they did acknowledge it a Sign thereof, I find not in all the Bible.

I find not (as I told you in my first) that Baptism is a Sign to any, but the Person that is baptized. The Church hath her Satisfaction of the Person, from better Proof, *Col. 2. 12. Rom. 6. 1, 2, 3, 4. 1 Cor. 15. 29. Acts 2. 38. and 22. 16. 1 Pet. 3. 21.*

I told you also, That Baptism makes thee no Member of the Church, neither doth it make thee a visible Saint: *It giveth thee therefore, neither Right to, nor Being of Membership at all.* Why, Sir, did you not answer these Things? but slip them with others, as if you were unconcerned; troubling your Reader with such kind of Insinuations, as must needs be unfavoury to godly Ears.

You make the moral Law none of Christ's but Moses's; not the Son's but the Servant's; and tell me, because I plead for Faith and Holiness, according to moral Duties Gospelized, (they are my Words, pag. 79.) whereby we ought to judge of the Fitness of Members; that therefore Moses is more beholding to me than Christ, pag. 6.

Sir, Know you not yet, that a Difference is to be put betwixt those Rules that discover the Essentials of Holiness, and those that in themselves are not such; and that that of Faith and the moral Law is the one, and Baptism, &c. the other.

Is not Love to God, Abhorrence of Idols, to forbear blaspheming, to honour our Parents, to do no Murder, to forbear Theft, not to bear False Witness, nor Covet, &c. are not (I say) these the Precepts of the Lord Jesus, because delivered by Moses? Or, are these such as may better be broken, than for want of Light to forbear Baptism with Water? Or, doth a Man while he liveth in the Neglect of these, and in the mean time baffle about those you call Gospel Commands, most honour Christ, or best fit himself for Fellowship with the Saints? Need I tell you, That the Faith of Christ, with the Ten Commandments, are as much now Gospel Commands as Baptism; and ought to be in as much, and far more Respect with the holy ones than that, or other the like.

Yea, shall I tell you, That Baptism will neither admit a Man into Fellowship, nor keep him there, if he be a Transgressor of a moral Precept; and that a Man who believeth in Jesus, and fulfilleth the Royal Law, doth more glorify God, and honour Religion in the World, than he that keepeth (if there were so many) ten thousand figurative Laws.

As to those Commands that respect God's instituted Worship in a Church, as a Church, I have told you that Baptism is none of them, and you have been driven to confess it: The Church then must first look to Faith, then to good Living according to the Ten Commandments; after that she must respect those Appointments of our Lord Jesus,

Jesus, that respects her outward Order and Discipline, and then she walks as becomes her, sinning if she neglecteth either; sinning if she over-valueth either.

But why did you not answer those Texts I produced for the strengthening of my Argument, viz. Rom. 14. 18. Deut. 23. 47. Jam. 2. 8---12. 1 Cor. 9. 21. and 5. 9, 10, 11. Gal. 6. 15, 16. Phil. 3. 1 Tim. 1. 9, 10, 11. Acts 20. 28, 32. Rom. 13. 13. Jam. 4. 11. 1 Cor. 5. 12.

Deal fairly; Answer those Texts, with the Argument made upon them; and when you have after a godly manner done that, you may the more boldly condemn.

You tell me, That in page 93 of mine, I say, *None ever received Baptism without Light therein.*

What if I did? (as I did not) but you grant it: And now I will ask you, and pray deal fairly in your Answer. May a Man be a visible Saint without Light therein? May he have a good Conscience without Light therein? And seeing that Baptism is none of the Worship that Christ instituted in his Church for them to practise as a Church, must he be kept dark about all other Things concerning the Worship of God in his Church, until he receive Light therein?

You have answered already, pag. 7. *That they ought to be ashamed, and to repent of that Abomination (their Sprinkling) BEFORE they come to have a Sight of the Pattern of the House of God, the goings in and the comings out thereof, Ezek. 43. 10, 11.*

But, Sir, where do you find that Want of Light in Water-Baptism, or because a Man hath been Sprinkled, that he is to be kept dark in all other Temple-Institutions, till he be ashamed and repent of that? Pray produce the Texts, for Ezekiel helps you nothing: He speaks *only* of the Pattern of the *HOUSE*, the goings *out*, and comings *in* thereof. As for the coming *IN*, you have already confessed, That Baptism is not the entering Ordinance. And as for the Worship that Christ hath instituted in his Church, as a Church, I say (and you also have said it, pag. 40.) Baptism is none of the Forms thereof, none of the Ordinances thereof, none of the Laws thereof; For Baptism is, as to the Practice of it, that which is without the Church, without the House of God: Then by your own Text, if a Man do repent him of his Christening in his Childhood, he may be received into Fellowship without submitting to Baptism: but I will not strain you too far.

You add, *Is it a Person's Light that giveth Being to a Precept?*

Ans. Who said it? Yet it's his Light and Faith about it, that can make him to do it acceptably.

You ask again, *Suppose Men plead Want of Light in other Commands?*

Ans. If they be not such, the Forbear-

ance of which discapacitates him of Membership, he may yet be received to Fellowship.

But what if a Man want Light in the Supper? pag. 7.

Ans. There is more to be said in that case than in the other; for that is a part of that Worship which Christ hath instituted for his Church, to be conversant in as a Church; presenting them as such, with their Communion with their Head, and with one another as Members of him. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread, and one Body; for we are all Partakers of that one Bread, 1 Cor. 10. 16, 17.* Wherefore this being a Duty incumbent on the Church, as a Church; and on every Member of that Body as such, they are obliged in that case more closely to deal with the Members, than in that wherein they are not so concerned; and with which as such, they have *NOTHING* to do. No Man baptizeth by virtue of his Office in the Church; no Man is baptized by virtue of his Membership there.

But what if a Man want Light in his Duty to the poor? pag. 8.

Ans. If he doth, God must give it him; I mean to know his Duty as a Church-member. Now I will add, but what if he that can give a Shilling, giveth nothing? I suppose all that the Church can do in that Case, is but to warn, to exhort, and charge him, and to shew him his Duty: and if he neglect, to shew him, *That he that soweth sparingly, shall not reap plentifully, 1 Cor. 9. 6.* But to cut a Man off for this, as you forwardly urge, pag. 8. would argue that Church (at least I think so) a little too bold with so high and weighty a Censure. I plead not here for the *Church*, but seek to allay your Heat: And should it be granted that such deserve as you would have it, this makes no matter to the Case in hand.

Now whereas you suggest, *That moral Evils are but Sins against Men*, pag. 8. you are too much unadvised: The moral Evil (as you call it) whether you respect the Breach of the first or second Table, is first and immediately a Sin against God; and more *insufferable*, yea and *damnable*, than for a Man for want of Light to *forbear* either Baptism or the Lord's Supper.

But say you, *We have now found an Advocate for Sin against GOD, in the Breach of one of HIS holy Commands?*

Ans. As if none of the moral Precepts were HIS. But, Sir, who have I pleaded for in the Denial of any one Ordinance of God? Yea, or for their Neglect of it either? What I say, is but that Men *must* have *Light*, that they may not do in *Darkness*, or *Papist-like*, live by an *implicit Faith*.

But I see you put no Difference between

an open Breach of the Law, and a forbearing that which to him is doubtful. But I will suppose a Case: There is a Man wants Light in Baptism, yet by his Neighbour is pressed to it: he saith he seeth it not to be his Duty; the other saith, he sins if he doth it not: Now seeing *whatsoever is not of Faith is Sin*; what should this Man do? If you say, let him use the Means: I say so too. But what, if when he hath used it, he still continueth dark about it; what will you advise him now? If you bid him wait, do you not encourage him to live in Sin, as much as I do? Nay, and seeing you will not let him for Want of Light in that, obey God in other his Institutions; what is it but to say, Seeing you live for Want of Light in the Neglect of Baptism, we will make you, while you continue so, live (tho' quite against your Light) in the Breach of all the rest: And where you are commanded *thus*, you may shew the Place when you find it.

Now where you urge, that you are one of them that say, *The Epistles were writ to particular Churches, and so serve nothing at all for our kind of Communion*: Urging further, *That it will be difficult for me to prove, that they were also directed to particular Saints*.

Ans. I wish there were nothing harder that were good for me to do.

But what should be the Reason that our Author, with others of his Opinion, should stickle so hard to prove all the Epistles were wrote to particular Churches? Why, because those Members were, as they think, every one baptized; and so the Epistles from which we fetch our Arguments for the Love and Concord of Saints, to be only proper to themselves. But if this be true, there is vertue indeed, and more than ever I dreamed of, in partaking of Water-Baptism: For if that shall take away the Epistles, and consequently the whole Bible, from all that are not baptized; then are the other Churches, and also particular Saints, in a very deplorable Condition. For he asketh me very devoutly, *Whether any unbaptized Persons were concerned in these Epistles?* pag. 9. But why would they take from us the Holy Scriptures? Verily, that we might have naught to justify our Practice withal: For if the Scriptures belong only to baptized Believers, they then belong not to the rest; and in truth, if they could perswade us to yield them this grant, we should but forrily justify our Practice. But I would ask these Men, *If the Word of God came out from them? Or if it came to them only?* Or, whether Christ hath not given his whole Word to every one that believeth, whether they be baptized, or in, or out of Church Fellowship, *John 17.* Or, whether every Saint in some sort, hath not the Keys of the Kingdom of Heaven, which are the

Scriptures and their Power?

Would to God they had learn'd more Modesty, than thus to take from all others, and appropriate to themselves, and that for the Sake of their observing a Circumstance in Religion, *so high*, and glorious a Privilege.

But we will come a little to proof: what Church will this Author find in *Rome*, that Time the Epistle was sent to the Brethren there, besides that Church that was in *Aquila's House*, although many more Saints were then in the City? Yea, the Apostle in his Salutation at the Beginning, embraceth them *only* as Brethren, without the least Intimation of their being gathered into Fellowship: *To all that be at Rome, beloved of God, called to be Saints, Grace to you, &c.* Chap. 1. 7. To all there, to all in that City, beloved of God, and that are converted to the Lord Jesus Christ. A Church there was in *Aquila's House*, and that there were many more Saints besides, is (and that by the Text) as manifest. Besides, considering the Rules that are given them in the 14th and 15th Chapters about their receiving one another, doth yet strongly suggest to me, that they were not yet in Fellowship, but as it were now about it, when *Paul* wrote his Epistle to them.

The first Epistle written to *Corinth*, was also wrote to *all them that in every Place called upon the Name of the Lord Jesus Christ*, Chap. 1. 2. But it will be hard Work for our Author to make it manifest, that *none* in those Days *did call on the Name of our Lord*, but those that were first baptized.

The second Epistle also, was not only written to the Church at *Corinth*, but also to *all the Saints which were in all Achaia*. To the *Galatians* and *Thessalonians* indeed, his Salutation was only to the Churches there: But the three Epistles before were as well to *all other*: As also that to the *Ephesians*, *Philippians*, and *Colossians*, in which the *Faithful* and *Saints* in Christ Jesus were also every one comprehended. Besides, to what particular Church was the Epistle to the *Hebrews* wrote? Or the Epistle of *James*? Both those of *Peter*, and the first of *John*? Nay, that of *John* was wrote to some at that Time out of Fellowship, *that they might have Fellowship with the Church*, Chap. 1. 1, 2, 3, 4. So that these Brethren must not have all the Scriptures: We have then a like Privilege with all Saints, to use the Scriptures for our godly edifying, and to defend ourselves thereby, from the Assaults of those that would make Spoil of us. But to pass this, and come to the next.

You object for that I said, *If Water Baptism (as the Circumstances with which the Church was pestered of old) trouble the Peace, and wound the Consciences of the Godly, dismember and break their Fellowships*;

ships; it is, although an Ordinance, for the present prudently to be shunned, pag. 86.

At this (as I said) you object, pag. 10, 11. and say, *Did I ever find Baptism a Pest or Plague to Churches? And did ever God send an Ordinance to be a Pest and Plague to his People?*

Answer: I said not that God did send it for any such End at all: God's Ordinances are none of this in themselves; nor if used as, and for the End for which God sent them. But yet both Baptism, and the Supper of the Lord, have (by being wrested out of their Place) been a great Affliction to the Godly both in this and other Ages. What say you to breaking of Bread, which the Devil, by abusing, made an Engine in the Hand of Papists, to burn, starve, hang and draw thousands? What say you to *John of Leyden*? What Work did he make by the Abuse of the Ordinance of Water-Baptism? And I wish this Age had not given Cause, through the Church-renting Spirits that some are possessed with, to make Complaint of this matter; who have also had for their Engine the Baptism with Water: Yea, yourself, Sir, so far as I can perceive, could you get but the Opportunity; yourself (I say) under Pretence of this innocent Ordinance, as you term it, would not stick to make Inroads, and Outroads to, in all the Churches, that suit not your Fancy, in the Land. For you have already been bold to affirm, *That all those that have baptized Infants, ought to be ashamed and repent, before they be shewed the Pattern of the House*: And what is this but to threaten, that could you have your Will of them, you would quickly take from them their present Church-privileges, and let them see nothing thereof, till those Qualifications, especially Subjection to Water-Baptism, was found to attend each of them.

As to the Persons you speak of, *Who have rent Churches in Pieces, by making Preaching by Method, Doctrine, Reason and Use, to be Antichristian*: Or, because they could not have other Ministrations performed after their Fancies, (pag. 11, 12.) *the Imprudence of such with yourselves*, hath been heart-breaking to many a gracious Soul; an high Occasion of stumbling to the weak, and a Reproach to the Ways of the Lord. That it may be prudently shunned, I referred you then for proof, to what should be offered after: but at this you cry out, and so pass it.

And now Reader, although this Author hath thus objected against some Passages in this my first Argument for Communion with Persons unbaptized; yet the *Body* of my Argument he misleth and passeth over, as a thing not worth the answering; whether because he forgot, or because he was conscious to himself, that he knew not what to do therewith, I will not now determine.

Vol. II.

1. I effectually prove, *That Baptism is not the initiating Ordinance*, pag. 71---75.

2. I prove, *That though it was, yet the case may so fall out, that Members might be received without it*, pag. 82, 83.

3. I prove, *That Baptism makes no Man a visible Saint, nor giveth any right to Church Fellowship*, pag. 76.

4. I prove, *That Faith, and a Life becoming the Law of the Ten Commandments, should be the chief and most solid Argument with true Churches to receive Saints to Fellowship*.

5. I prove, *That Circumcision in the Flesh, which was the entering Ordinance of old, was a Type of Circumcision in the Heart*, &c. p. 79, 80.

These things, with others, our author letteth pass; although in the Proof of them abideth the strength of this first argument; to which I must intreat him in his next, to cast his Eye, and give fair Answer; as also to the Scriptures on which each are built, or he must suffer me to say, I am abused. Further, I make a Question upon three Scriptures, Whether all the Saints, even in the Primitive Times, were baptized with Water? to which also he answereth nothing; whereas he ought to have done it, if he will take in hand to confute. (The Scriptures are, 1 Cor. 1. 14, 15, 16. Rom. 6. 3. Gal. 3. 27.) Yet were they effectually answered, my Argument is nothing weakened.

You come to my second Argument, drawn from Eph. 4. 4, 5, 6. Upon which a little more now to enlarge, and then to take notice of your *Objection*.

The Apostle then in that Fourth of the *Ephesians*, exhorteth the Church there with *all Lowliness, and Meekness, with Long-suffering, and forbearing one another, to ENDEAVOUR to keep the unity of the SPIRIT in the Bond of PEACE*, vers. 2, 3. This done, he presents them with such Arguments, as might fasten his Exhortation to purpose upon them.

The first is, *Because the Body is ONE; There is one Body*; therefore they should not divide; For if the Church of Christ be a *Body*, there ought not to be a Rent or Schism among them. 1 Cor 12. 22, to 27.

2. His second Argument is, *There is one Spirit*, or one quickning Principle by which the Body is made to live; for having asserted before that Christ hath indeed a Body, it was meet that he shewed also, that this Body hath Life, and Motion. Now that Life, being none other, than that Nourishment, or Spirit of Life, from which the whole Body fitly joyned together, and compact by that which every joynt supplyeth, according to the effectual working of the Measure in every Part, maketh increase of the Body to the edifying of it self in Love, Eph. 4. 16. Now this Spirit, being first, and chiefly, in the Head, therefore none other but those

X

that

that hold the Head can *have this Nourishment ministered to them*: Besides, This is the Spirit that knits the Body together, and makes it increase with the Increase of God, *Col. 2. 16. This is the Unity of the Spirit* which he before exhorts them to keep.

3. The third Argument is, Because their *Hope* is also but *one*. *Even as you are called* (saith he) *in one Hope of your calling*: As who should say, My Brethren, if you are called with one Calling, if your Hope, both as to the Grace of Hope, and also the Object, be but *one*: if you hope for *one* Heaven, and for *one* Eternal Life; then maintain *that Unity of the Spirit*, and Hope, while here, in Love, and the Bond of Peace.

4. The fourth Argument is, *There is one Lord*, or Husband, or Prince, to whom this Church belongs: Therefore if we have Husbands but *one*, Lord and Prince but *one*, let us not rent into many Parties, as if we had many Husbands, Lords, and Princes, to govern us, as his Wife, his

1 Cor. 1. House, and Kingdom. *Is Christ divided?*

5. The fifth Argument is, *There is one Faith*, by which we all stand justified by *one* Lord Jesus Christ; *one Faith* by which we escape the Wrath of God; *one Faith* by which only they that have it are Blessed; yea, seeing there is but *one Faith*, by which we are all put into *one Way* of Salvation, let us hold together as such.

6. The sixth Argument, *There is one Baptism*.

Now we are come to the Pinch, *viz.* Whether it be that of Water, or no? which I must positively deny.

1. Because Water-Baptism hath nothing to do in a Church, as a Church; it neither bringeth us into the Church, nor is any Part of our Worship when we come there; how then can the Peace and Unity of the Church depend upon Water-Baptism? Besides, he saith expressly, It is the *Unity of the Spirit*, (not Water,) that is here intended: and the Arguments brought to enforce it, are such as wholly and immediately relate to the Duty of the Church, as a Church.

2. Further, That other Text, that treateth of our being *baptized into a Body*, saith expressly it is done by the Spirit; *For by one Spirit we are all baptized into one Body*, 1 Cor. 12. 16. Here is the Church presented as under the notion of a *Body*; here is a Baptism mentioned, by which they are brought, or initiated into this Body: Now that this is the Baptism of Water, is utterly against the Words of the Text; *For by one Spirit are we all baptized into one Body*: besides, if the Baptism here be of Water, then is it the initiating Ordinance; but the contrary I have proved, and this Author stands by my Doctrine. So then, the Baptism here respecting the Church as a Body, and Water having nothing to do to enter Men into the Church, nor to command them to practise it as a Church, in order to their Peace

or Communion, or respecting the Worship of God as such: And (I say again) the Baptism in the sixth Argument, being urged precisely for no other Purpose, but with respect to the Churches Peace as a Body; it must needs be *THAT* Baptism, by virtue of which, they were initiated, and joined together in one; and that Baptism being only that which the Spirit executeth; this therefore is that one Baptism.

7. The other Argument is also effectual; There is *one God and Father of all, who is* verf. 6. *above all, and through all, and in you all*. If we are *one Body*; if to it there be but *one Spirit*; if we have but *one Hope, one Faith*, and be all baptized by *one Spirit* into that *one Body*; and if we have but *one Lord, one God*, and he in every *one* of us; let us be also *one*: and let them that are thus qualified, both *joyn* together, and *hold* in *one*.

But our Author against this objecteth, That, *now I imploy my Pen against every Man; and give the lye to all Expositors, for they hold this one Baptism, to be none other than that of Water*, pag. 13.

Ans. What if I should also send you to Answer those *Expositors* that expound certain Scriptures for *Infant-Baptism*, and that by *them* brand us for *Anabaptists*; must this drive you from your belief of the Truth? *Expositors* I reverence, but must Hab. 2. 4. *live by mine own Faith*: God hath no where bound himself to *them* more than to *others*, with respect to the Revelation of his Mind in his Word.

But it becomes not you to run thus to *Expositors*, who are, as to your Notions in many things, but of Yesterday: *To the Law, and to the Testimony*: For out of the Isa. 8. 20. Mouth of *Babes* the Lord hath ordained Psal. 8. 2. strength.

But you bid me tell you, *What I mean by Spirit-Baptism?*

Ans. Sir, you mistake me, I treat not here of our being baptized with the Spirit, with respect to its coming from Heaven into us; but of that act of the Spirit, when come, *which baptizeth us into a Body, or Church*: It is one thing to be baptized with the Spirit in the first sense; and another to be baptized by it in the sense I treat of: for the Spirit to come upon me, is one thing; and for that when come, to implant, embody, or baptize me into the Body of Christ, is another.

Your Question therefore is grounded on a Mistake, both of my Judgment, and the Words of the Apostle. Wherefore thus I soon put an end to your Objections (pag. 14.) For the Spirit to come down upon me, is *one thing*; and for the Spirit to baptize, or implant me into the Church, is *another*: for to be possessed with the Spirit, is *one thing*; and to be led by that Spirit, is *another*. I conclude then; Seeing the Argument taken from that one Baptism, respecteth Church-Fellowship properly; and seeing

ing Water-Baptism medleth not with it as such; it is the other, even, that in 1 Cor. 12. 16. that is here intended, and no other.

But you add, *If nothing but extraordinary Gifts are called the Baptism of the Spirit in a strict sense; than that baptism, 1 Cor. 12. must be Water-Baptism, as well as that in the Ephesians.*

Hold: You make your Conclusions before you have cause; First prove that in the *Ephesians* to be meant of Water-baptism, and that the Baptism in 1 Cor. 12. 16. is the Baptism you would have it; and then conclude my Argument void.

That it is the Baptism of the Holy Ghost according to the common Notion, *I say not*; for you to assert it is the Baptism of Water, gives the lie to the Text: But that it is an Act of the Holy Ghost, baptizing the Saints into a Body, or Church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be Baptism with Water, how you contradict and condemn your own Notion: You say Water-baptism is not the entering Ordinance; yet the Baptism here is such as baptizeth us into a Body: Wherefore before you say next time that this in 1 Cor. 12. 16. is meant of Water-baptism; affirm, that Water-baptism is the initiating or entering Ordinance, that your Opinion and Doctrine may hang better together.

We come to my third Argument; *Which is to prove, It is lawful to hold Church-communion with the godly sincere Believer, though he hath not been baptized with Water, because he hath the DOCTRINE of Baptisms, Heb. 6.* Which Doctrine I distinguish from the Practice of it; the Doctrine being that which by the outward sign is presented to us; or which by the outward circumstance of the Act is preached to the Believer, viz. the Death of Christ, my Death with Christ; also his Resurrection from the Dead, and mine with him to Newness of Life. *This our Author calleth one of the strangest Paradoxes that he hath LIGHTLY observed.*

Ans. How light he is in his Observation of things, I know not: This I am sure, the Apostle makes mention of the Doctrine of Baptism; Now that the Doctrine of a Man, or Ordinance, is the Signification of what is Preached, is apparent to very sense. What is Christ's Doctrine, Paul's Doctrine, Scripture Doctrine, but the Truth couched under the Words that are spoken? So the Doctrine of Baptism, yea and the Doctrine of the Lord's Supper, are those Truths or Mysteries that such Ordinances preach unto us. And that the Doctrine of Baptism in this sense, is the great End for which that, and the Lord's Supper, was instituted, is apparent from all the Scriptures: it is that

which the Apostle seeketh for in that eminent sixth of the *Romans*, *Know you not that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism, that like as Christ was raised from the Dead by the Glory of the Father; so we should walk in Newness of Life. For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection*, Rom. 6. 3, 4, 5. What is here discoursed, but the Doctrine of, or that which Baptism teacheth; with an Intimation, that that was the chief, for the sake of which that Shadow was instituted; as also that they that have the Doctrine, or that which is signified thereby, they only must reign with Christ.

Again, This is that which he seeketh for among the *Corinthians*; *If the Dead rise not at all, saith he, why then were you baptized for the Dead?* 1 Cor. 15. 22. Why then were you baptized? what did Baptism teach you? What Doctrine did it preach to you? Further, *Buried with him in Baptism, wherein also you are risen again with him, through the Faith of the Operation of God, who raised him from the Dead.* What is here in chief asserted, but the Doctrine only which Water-baptism preacheth? with an Intimation, that they, and they only, are the saved of the Lord, that have heard, received, and that live in this Doctrine, Col. 2. 12, 13.

The same may be said of the Lord's Supper, it also hath its Doctrine. But against this our Author objecteth, saying, *That this is called the Doctrine of Baptism, I am yet to learn.*

Ans. Your ignorance of the Truth makes it not an Error: But I pray you, what is the Doctrine of Baptism, if not that which Baptism teacheth, even that which is signified thereby? As that is the Doctrine of Christ, and the Scriptures; which he and they teach as the Mind of God.

But you say, *I took the Doctrine of Baptism to be the Command that a Believer should be baptized, for such ends as the Gospel expresseth.*

Ans. To assert that a figurative Ordinance is of God, is one thing; but the Doctrinal Signification of that Ordinance is another: A Man may preach the Command, yet none of the Doctrine which Baptism preacheth. The Doctrine lyeth not in the Command, but the Mystery discovered to Faith, by the Act.

You object, *If the Resurrection be the Doctrine of Baptism, why doth the Apostle make that, and the Doctrine of Baptism, things distinct, in Heb. 6.*

Ans. The Resurrection simply considered, is not the Doctrine of Baptism, but Christ's, and mine by him. Besides, there is more in it than the Mystery of this Resurrection;

urrection; there is my Death first, and then my rising with him.

But you add, *Under the Law, all the Sacrifices of that Dispensation, with their Sabbaths, were Types of that Christ, who was the substance of all those Ceremonies. If any of them then that professed Faith in the Messiah as to come, should upon scruples, or want of pretended Light, neglect the whole, or part of that Typical Worship; why may not a Man say of them, as this Advocate of the Practice under Debate, they had the richer and better Sacrifice.*

Ans. First, that the Brethren which refuse to be baptized, as you and I would have them, refuse it for want of *pretended Light*, becomes you not to imagine, unless your Boldness will lead you to judge, that *all Men want Sincerity*, that come not up to *our Judgment*. Their Conscience may be better than either *yours* or *mine*; yet God, for Purposes best known to himself, may forbear to give them Conviction of their Duty in this particular. But what, because they are not baptized, have they not Jesus Christ? Or, must we now be afraid to say Christ is *better* than *Water-Baptism*? Yea, God himself for the *sake* of this *better thing*, hath suffered in his Church a *suspension* of some of his Ordinances, yet owned them for his truly constituted Congregation. What say you to the Church in the Wilderness? *I touched you with it in my first*, but perceive you list not to meddle therewith. That Church received Members, the way which was not prescribed by, but directly against the revealed Mind of God; yet stood a true Church, their Members true Members; also that Church in that State, was such before whom, among whom, and to whom God continually made known himself to be their God, and owned them for his peculiar Treasure.

And now I am fallen upon it, let me a little enlarge: This Church, according to the then instituted Worship of God, had Circumcision for their entering Ordinance, *Gen. 17. 13, 14.* without which it was unlawful to receive any into Fellowship with them: yea, he that without it was received, was to be cut off, and cast out again. Further, as to the Passover, the uncircumcised was utterly forbidden to eat it, *Exod. 12.* Now if our Brethren had as express Prohibition to justify their groundless Opinion, as here is to exclude the uncircumcised from the Communion of the Church and the Passover: I say, if they could find it written, *No unbaptized Person shall enter, no unbaptized Person shall eat of the Supper*; what a Noise would they make about it? But yet let the Reader observe, that although Circumcision was the entering-Ordinance, and our Author saith Baptism is not; yea, though this Church was expressly forbidden to receive the Uncir-

cumcised (and we have not a Syllable now to forbid the unbaptized) yet this Church received Members without, and otherwise than by this entering Ordinance. They also admitted them to the Passover, yea, entertained, retained, and held Communion with them so long as 40 Years without it. I say again, That the Number of this sort of Communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the Land of *Canaan* given, yea, a Possession of part thereof before they were circumcised; but the old circumcised ones might not enter therein. I am the larger in this, because our Author hath overlook'd my first mention thereof. And now I ask, What was the Reason that God *continued* his Presence with *this* Church notwithstanding *this* Transgression? Was it not because they had that *richer* and *better* thing, *the Lord Jesus Christ*? For they did *all eat of that spiritual Bread, and drink of that spiritual Rock which followed them, and that Rock was Christ*, *1 Cor. 10.* I confess I find them under Rebukes and Judgments in the Wilderness, and that they were *many* times threatened to be destroyed; but yet I find not so much as *one* Check for their receiving of Members uncircumcised. Further, in the New Testament, where we have a Catalogue of their Sins, and also of *their* Punishment for them; we find not a Word about Circumcision, nor the *smallest* Intimation of the least Rebuke for neglecting the entering Ordinance, *1 Cor. 10. 5, 10.* I will therefore say of them, as I have also said of my Brethren, *They had the richer and better thing.*

But you object, *That this putteth the whole of God's Instituted Worship both under the Law and Gospel, to the highest uncertainties, p. 17.*

Ans. This putteth our Opposers out of their Road, and quencheth the Flame of their unwarrantable zeal. For if the entering Ordinance, if the Ordinance without which no Man might be added to the Church, was laid aside for forty years; yea, if more than six hundred thousand did Communicate with them without it: I say again, If they did it, and held Communion with God, that notwithstanding; yea, and had not (that we read of) all that time, one small Check for so doing; why may not we now enter Communion, hold Communion, maintain Communion, Church-communion, without being judged, and condemned by you? Because we cannot for want of Light be all Baptized before; Especially considering Baptism makes no Man a Saint, is not the Entering-Ordinance, is no part of the Worship of God enjoined the Church as a Church. To conclude, Although we receive Members unbaptized, we leave not God's Instituted Worship at uncertainties, especially what he hath commanded us as his Church; we only profess

our want of Light in some things; but see no Word to warrant the Forbearance of our Duty in all, for want of Perswasion in one.

You object, *I call Baptism a Circumstance, a shew, an outward-shew, I NICK-NAME it.*

Ans. Deep Reproof! But why did you not shew me my evil in thus calling it, when opposed to the Substance, and the Thing signified? Is it the Substance, *is it the Thing signified?* And why may not I give it the Name of a *Shew*; when you call it a Symbole, and compare it to a Gentleman's Livery? *pag. 52.*

But you say, I call it an *OUTWARD shew.*

Ans. Is it an *Inward* one? What is it?

It is a Command?

Ans. But doth that instal it in that Place and Dignity, that was never intended for it?

You object further, *They cannot have the Doctrine of Baptism that understand not our way of administering it, pag. 18.*

This is your Mistake, both of the *Doctrine* and *Thing* it self. But if you will not SCORN to take NOTICE of me, I advise you again to consider, That a Man may find Baptism to be Commanded, may be informed who ought to administer it; may also know the proper subject: and that the manner of Baptizing is Dipping; and may desire to practise it because it is Commanded, and yet know *nothing* of what Water-Baptism preacheth; or of the Mystery-baptism sheweth to Faith. But that the *Doctrine* of Baptism is not the Practice of it, not the outward Act, but the Thing signified; and that every Believer hath that, must argue you more than bold to deny it.

But say you, *Who taught you to divide betwixt Christ and his Precepts, that you word it at such a Rate?* That he that hath the one, &c.

Ans. To say nothing of Faith, and the Word; verily Reason it self teacheth it. For if Christ be my *Righteousness*, and not Water; if Christ be my *Advocate*, and not Water; if there be that Good and Blessedness in Christ, that is not in Water; then is Jesus Christ better than Water; and also in these to be eternally divided from Water; unless we will make them Co-Saviours, Co-Advocates, and such as are equally good, and profitable to Men.

But say you, *I thought that he that hath Christ, had an orderly Right to all Christ's Promises and Precepts; and that the Precepts of Christ, are part of the Riches that a Believer hath in and by Christ.*

Ans. A Believer hath more in Christ than either Promise or Precept; but all Believers know not all things, that of God are given to them by Christ. But must not

Vol II.

they use, and enjoy what they know, because they know not all; Or must they neglect the weightier matters, because they want Mint, and Annise, and Cummin? Your pretended orderly Right is your Fancy; there is not a Syllable in the whole Bible, that bids a Christian to forbear his Duty in other things, because he wanteth (as you term it) the Symbole, or Water-Baptism.

But say you, *He that despiseth his Birth-right of Ordinances, our Church-Privileges, will be found to be a profane Person, as Esau, in God's account.*

Baptism is not the Privilege of a Church, as such. But what? are they all *ESAU's* indeed? Must we go to Hell, and be damned for Want of Faith in Water-Baptism? And take notice, I do not plead for a *Dismissing* of Baptism, but a bearing with our Brother, that *cannot* do it for want of *Light*. The *best* of Baptism he hath, *viz.* the Signification thereof: he wanteth only the outward *shew*, which if he *had*, would not prove him a truly *visible* Saint; it would not tell me he had the Grace of God in his Heart; it is no Characteristical Note to another of my Sonship with God.

But why did you *not* Answer these Parts of my Argument? Why did you only cavil at Words? which if they had been left out, the Argument yet stands good. *He that is not Baptized, if yet a true Believer, hath the Doctrine of Baptism; yea, he ought to have it before he be Convicted, it is his Duty to be Baptized, or else he playeth the Hypocrite. There is therefore no Difference between that Believer that is, and he that is not yet Baptized with Water; but only is going down into the Water, there to perform an outward Ceremony of the Substance which he hath already; which yet he is not Commanded to do with respect to Membership with the Church; but to obtain by that further understanding of his Privilege by Christ, which before he made Profession of, and that as a visible Believer.*

But to come to my fourth Argument, which you so tenderly touch as if it burnt your fingers: *I am bold (say I) to have Communion with visible Saints as before, because God hath Communion with them, whose example in the case we are strictly Commanded to follow. Receive ye one another, as Christ 7. Jesus hath received you, to the Glory of God. Yea, though they be Saints in Opinion contrary to you, or I. We that are Strong, ought to bear the Infirmities of the Weak, and not to please our selves. Infirmities that are Sinful: For they that are Natural, are incident to all. Infirmities therefore they are, that for Want of Light, cause a Man to err in Circumstantial: And the Reason upon which Paul groundeth this Admonition is; For Christ pleased not him-Verf. 31 self, but as it is written, the Reproaches of them that reproached thee are fallen upon me.*

Y

You

You say to this, pag. 20. *That it is Paul's Direction to the Church at Rome how to receive their Brethren Church Members*, p. 20.

I answer,

1. What? are not the poor Saints now in this City? are not they concerned in these Instructions? or is not the Church by these words at all directed how to carry it to those that were not yet in Fellowship? A bold Assertion! but grounded upon nothing, but that *you would have it so*.

2. But how will you prove that there was a Church, a rightly constituted Church at Rome, besides that in *Aquila's House*? Chap. 16. Neither doth this Epistle, nor any other in the whole Book of God affirm it. Besides, since *Paul* in this last Chapter saluteth the Church, as in this Man's House, but the other only as particular Saints, it giveth further Ground of Conviction to you, that those others were not as yet imbodyed in such a Fellowship.

3. But suppose there was another Church besides; it doth not therefore follow, that the Apostle exhorteth them only to receive Persons already in Fellowship; but *him*, even every *him*, *that there was weak in the Faith, but not to doubtful Disputations*.

4. Suppose again, the *Receiving* here exhorted to, be such as you would have it; yet the *Rule* by which they are directed to do it, is that by which we perceive *that Christ hath received them*: But Christ did not receive them by Baptism, but as given to him by the Father: Him therefore concerning whom we are convinced, that he by the Father is given to Christ, *him should we receive*.

5. But what need I grant you that which cannot be proved? yet if you could prove it, it availeth nothing at all; because you may not, cannot, ought not to dare to limit the Exhortation to receiving of one another into each others Affections only; and not also receiving Saints into Communion.

But you object: *To make God's receiving the Rule of our receiving, in all Cases will not hold*, pag. 21.

Ans. Keep to the Thing Man: if it hold in the Case in hand, it is enough, the which you have not denied. And that it holds thus, is plain, because commanded. But let the Reader know, that your putting in that Way of his receiving which is invisible to us, is but an unhandsome straddling over my Argument, which treateth only of a visible receiving; such as is manifest to the Church: This you knew, but sought by evading, to turn the Reader from considering the Strength of this my Argument. *The receiving then* (said I, p. 29.) *because it is set as an Example to the Church, is such as must needs be visible unto them; and is best discovered by that Word that describeth the visible Saint: Whoso then you can judge a visible Saint, one that walketh*

with God, you may, nay ought to judge by the same Word, God hath received him. Now him that God receiveth, him should you receive. But will any object; they cannot believe that God receiveth the unbaptized Saints? I will not suppose you so much stupified, and therefore shall make no Answer. But you seem to be much offended, because I said, *Vain Man! Think not by the Straightness of thine Order in outward, and bodily Conformity to outward and shadowish Circumstances, that thy Peace is maintained with God?*

But why so much offended at this?

Because, you intend by this the Brethren of the baptized Way.

Ans. If they be *vain Men*, and set up their *OWN* Order, how strait soever they make it, they are worthy to be reprov'd: *If they have rejected the Word of the Lord*, Jer. 8.9. *what Wisdom is in them?* And as you suggest the first, I affirm the second. But if you would be justified in excluding those, with whom yet you see God hath Communion, because they yet see not a Shadow with you; produce the Scripture for such Order, that we may believe it is the Order of God: But deal fairly, lest we shew your Nakedness, and others see your Shame.

You tell me of the *Order of the Colossians*, Chap. 2. 5. but if you can prove that that Church refused to hold Communion with that Saint whom they knew to be received by Christ, and held Communion with him, or that none but those that are baptized, are received by and hold Communion with him, then you justify your Order. In the mean while the whole of mine Argument stands firm against you; *You must have Communion with visible Saints, because God hath Communion with them, whose Example in the Case we are strictly commanded to follow*.

But you ask me, *If outward and bodily Conformity be become a Crime?* pag. 23.

Ans. I no where said it; But know that to glorify God with our Bodies, respecteth chiefly far higher and more weighty Things, than that of Water-baptism; *Whatsoever is not of Faith, is Sin*; and to Rom. 14. set up an Ordinance, though an Ordinance of God, that by it the Church may be pull'd in Pieces, or the truly visible Saints excluded Communion with their Brethren; I say again, to make Water-Baptism a Bar and Division betwixt Saint and Saint, every Whit otherwise gracious and holy alike: This is *like fasting for Strife, and Debate, and to smite with the Fist of Wickedness*; and is not to be found within the whole Bible, but is only an Order of your own devising. As to the Peace you make an Objection about (pag. 23.) you have granted me what I intended; and now I add further, that for Church-Peace to be found- Eph. 4.3 1, ed in Baptism, or any other external Rite, Phil. 2. 1, 2, 3.

not having to do with the Church, as a Church, is poor Peace indeed: Church-Peace is founded in Blood; and Love to each other for Jesus Sake; bearing with, and forbearing one another, in all Things circumstantial, that concern not Church-Worship as such: And in my other I have proved that Baptism is not such, and therefore ought not to be urged to make Rents and Divisions among Brethren.

But you ask, *is my Peace maintained in a Way of Disobedience? and conclude if it be, you fear it is false*, pag. 24.

Ans. If the first were true; you need not to doubt of the second; but it may be thought he hath little to say in the Controversy, who is forced to stuff out his Papers, *with such needless Prattles as these*.

My fifth Argument is, *That a Failure in such a Circumstance as Water-Baptism, doth not un-christian us; this you are compell'd to grant*, pag. 25. And I conclude with your Words, Persons ought to be Christians before visible Christians; such as any Congregation in the Land may receive to Communion with themselves, because God hath shewed us that he has received them. *Receive him to the Glory of God*: [to the Glory of God] is put in on purpose, to shew what Dishonour they bring to him, who despise to have Communion with such, whom they know do maintain Communion with God. I say again, How doth this Man, or that Church glorify God, or count the Wisdom and Holiness of Heaven beyond them, when they refuse Communion with them, concerning whom yet they are convinced, that they have Communion with God.

But my Argument you have not denied; nor meddled with the Conclusion at all; which is, *That therefore, even because a Failure here, doth not un-christian us, doth not make us insincere*; and I add, *doth not lay us open to any revealed Judgment or Displeasure of God* (if it doth, shew where) *therefore it should not, it ought not to make us obnoxious to the Displeasure of the Church of God*.

But you say, *I rank Gospel-Precepts, with Old-Testament abrogated Ceremonies*, pag. 25.

Ans. You should have given your Reader my Words, that he might have judged from my own Mouth: I said then (speaking before of Christianity itself, pag. 94.) *that thousands of thousands that could not consent to Water, as we, are now with the innumerable Company of Angels, and the Spirits of just Men made perfect*. What was said of Eating, or the contrary, may as to this be said of Water-Baptism: Neither if I be baptized, am I the better? neither if I be not, am I the worse? not the better before God, not the worse before Men: still meaning as *Paul*, provided I walk according to my Light with God; otherwise 'tis false. For if a Man that seeth it to be his Duty, shall

despisingly neglect it; or if he that hath not Faith about it, shall foolishly take it up: both these, are for this the worse; I mean, as to their own Sense, being convicted in themselves, as Transgressors. He therefore that doth it according to his Light, doth well; and he that doth it not, for Want of Light, doth not ill; for he approveth his Heart to be sincere with God, even by that his Forbearance. And I tell you again, It is no where recorded, that this Man is under any revealed Threatning of God, for his not being baptized with Water, he not having Light therein; but is admitted through his Grace to as many Promises as you. If therefore he be not a Partaker of that Circumstance, yet he is of that Liberty, and Mercy, by which you stand with God.

But that I practise Instituted Worship, upon the same account as *Paul* did Circumcision, and Shaving, is too bold for you to presume to imagine. What? Because I will not suffer Water to carry away the Epistles from the Christians; and because I will not let Water-baptism be the Rule, the Door, the Bolt, the Bar, the Wall of Division between the Righteous, and the Righteous; must I therefore be judged to be a Man without Conscience to the Worship of Jesus Christ? The Lord deliver me from Superstitious, and Idolatrous Thoughts about any of the Ordinances of Christ, and of God. But my fifth Argument standeth against you untouched; you have not denied, much less confuted the least Syllable thereof.

You tell me my sixth Argument is, *Edification*.

A. If it be, why is it not imbraced? But my own words are these;

I am for holding Communion thus; because the Edification of Souls in the Faith and Holiness of the Gospel, is of greater concern than an agreement in outward things; I say, 'tis of greater concern with us, and of far more profit to our Brother, than our agreeing in, or contesting for Water-baptism, John 16. 13. 1 Cor. 14. 12. 2 Cor. 10. 8. chap. 21. 19. Ephes. 4. 12. 1 Cor. 13. 1, 2. chap. 8. 1. Now why did you not take this Argument in pieces, and answer those Scriptures, on which the Strength thereof depends; But if to contest, and fall out about Water-baptism, be better than to edifie the House of God, produce the Texts, that we may be informed. You say; *Edification is the end of all Communion, but all things must be done in Order, orderly*, pag. 26.

Ans. When you have proved that there is no such thing as an orderly edifying of the Church, without Water-baptism precede, then it will be time enough to think you have said something.

You add; *Edification as to Church-fellowship being a building up, doth suppose the being of a Church; but pray you shew us a Church*

Church without Baptism, pag. 26.

A. See here the Spirit of these Men, who for the want of Water-baptism, have at once un-churched all *such* Congregations of God in the World; but against this I have, and do urge, That Water-baptism giveth neither Being, nor well-being to a Church, neither is any part of that Instituted Worship of God, that the Church, as such, should be found in the Practice of. Therefore her Edification as a Church may, yea and ought to be attained unto without it.

But you say, *Shew us a New-Testament Church without Baptism. pag. 26.*

A. What say you to the Church all along the *Revelation* quite through the Reign of Antichrist? Was that a New-Testament-Church, or no?

Again, If Baptism be without the Church, as a Church, if it hath nothing to do in the Constituting of a Church; if it be not the Door of Entrance into the Church, if it be no part of Church-worship as such; then, although all the Members of that Church were baptized, yet the Church is a Church without Water-baptism. But all the Churches in the New-Testament were such: Therefore, &c.

Again, If Baptism respect Believers, as particular Persons only; if it respects their own Conscience only; if it make a Man no visible Believer to me, then it hath nothing to do with Church-membership: Because, that which respects my own Person only, my own Conscience only: that which is no Character of my visible Saintship to the Church, cannot be an Argument unto them to receive me into Fellowship with themselves. But this is true, Therefore, &c.

You proceed, *If by Edification, be meant the private increase of Grace, in one another, in the use of private means, as private Christians in meeting together; how doth the Principle you oppose hinder that? Endeavour to make Men as Holy as you can, that they may be fitted for Church-fellowship, when God shall shew them the orderly way to it, pag. 26.*

Ans. What a many private things have we now brought out to publick view? Private Christians, private Means, and a private Increase of Grace. But, Sir, Are none but those of your way the publick Christians? Or, ought none but them that are baptized to have the publick Means of Grace? Or, must their Graces be increased by none but private Means? Was you awake now? Or, are you become so high in your own phantasies, that none have, or are to have but private Means of Grace? And, are there no publick Christians, or publick Christian-Meetings, but them of your way? I did not think that all but Baptists, should only abide in holes.

But you find fault because I said, Edification is greater than contesting about Water-baptism, pag. 27.

A. If it be not, confute me; if it be, forbear to cavil. Water-baptism, and all God's Ordinances, are to be used to Edification; not to beget Heats and Contentions among the Godly, wherefore Edification is best.

Object. *I had thought that the Preaching, and opening Baptism, might have been reckoned a part of our Edification.*

Ans. The Act of Water-baptism hath not place in Church-worship, neither in whole nor in part; wherefore pressing it upon the Church is to no purpose at all.

Object. *Why may you not as well say, that Edification is greater than breaking of Bread, pag. 27.*

Ans. So it is, else that should never have been Instituted to edifie withal; that which serveth, is not greater than he that is served thereby. Baptism and the Lord's-Supper both, were made for us, not we for them; wherefore both were made for our Edification, but no one for our Destruction.

But again, The Lord's-Supper, not Baptism, is for the Church, as a Church; therefore as we will maintain the Churches edifying, that must be maintained in it; yea, used oft, to shew the Lord's Death till he come, *1 Cor. 11. 22, 26.*

Besides, because it is a great part of Church-worship, as such, therefore it is pronounced Blessed, the Lord did openly bless it before he gave it; yea and we ought to bless it also; (The Cup of Blessing which we bless) not to say more, Therefore your reasoning from the one to the other will not hold.

Object. *How comes contesting for Water-baptism to be so much against you?*

Ans. First, because weak Brethren cannot bear it; whom yet we are commanded to receive but not to doubtful Disputation; doubtful to them, therefore for their sakes, I must forbear it, *Rom. 14. 1.*

Secondly, Because I have not seen any good effect, but the contrary, where-ever such hot Spirits have gone before me: For where Envy and Strife is, there is Confusion (or Tumults) and every evil Work. *Jam. 3. 16, 17.*

Thirdly, Because by the Example of the Lord, and *Paul*, we must consider the present State of the Church, and not trouble them with what they cannot bear, *John 16. 13. 1 Cor. 3. 1, 2, 3.*

I conclude then, Edification in the Church is to be preferred above what the Church, as a Church, hath nothing to do withal. All things (dearly beloved) are for our Edifying, *1 Cor. 14. 5. and 12. 26. 2 Cor. 12. 19. Eph. 4. 26. Rom. 15. 2. 1 Cor. 14. 3. 2 Cor. 10. 8. and 13. 10. Rom. 14. 19.* Before I wind up this Argument,

ment, I present you with several Instances, shewing that some of the Breach of God's Precepts have been born with, when they come in Competition with Edification. As first, That of *Aaron*, who let the Offering for Sin be burnt, that should have indeed been eaten, *Levit. 10.* Yet because he could not do it to his Edification, *Moses* was content. But the Law was thereby transgressed, *chap. 6. 26.* The Priest that offereth it for Sin, shall eat it.

To this you reply, *That was not a constant, continued, forbearing of God's Worship, but a suspending of it for a Season.*

Ans. We also suspend it but for a Season; when Persons can be baptized to their Edification, they have the Liberty.

But secondly, This was not a bare Suspension, a flat Transgression of the Law: Ye should indeed have eaten it: Yet *Moses* was content, *Levit. 10. 16--20.*

But say you, *Perhaps it was suspended upon just and legal grounds, though not expressed.*

Ans. The express Rule was against it; *Ye should indeed (said Moses) have eaten it in the Holy place, as I commanded, vers. 18.* But good Sir, are you now for unwritten verities? for legal Grounds, though not expressed? I will not drive you further, here is Room enough.

As for *Eldad* and *Medad*, it cannot be denied, but that their edifying of the People, was preferred before their conforming to every Circumstance, *Numb. 11. 16--26.*

You add, *That Paul for a seeming low thing did withstand Peter.*

Sir, If you make but a seeming low thing of Dissembling, and Teaching others so to do (especially where the Doctrine of Justification is endangered) I cannot expect much good Conscience from you.

Gal. 2. 11, 12, 13.

As for your Answer to the case of *Hezekiah*, it is faulty in two respects:

1. For that you make the Passover a Type of the Lord's Supper, when it was only a Type of the Body and Blood of the Lord: For even Christ our Passover is Sacrificed for us, *1 Cor. 5. 7.*

2. In that you make it an Example to you to admit Persons unprepared to the Lord's Supper, *pag. 29.*

Ans. May you indeed receive Persons into the Church unprepared for the Lord's Supper; yea, unprepared for that, with other solemn Appointments? For so you word it, *page 29.* O what an Engine have you made of Water-baptism.

Thus, gentle Reader, while this Author teareth us in pieces for not making Baptism the orderly Rule for receiving the Godly and Conscientious into Communion; he can receive Persons if baptized, though unprepared for the Supper, and other solemn Appointments? I would have thee consult the Place, and see if it countenanceth such an Act, That a Man who

pleadeth for Water-baptism above the Peace and Edification of the Church, ought to be received (although unprepared) into the Church to the Lord's Supper, and other solemn Appointments; especially considering the Nature of right Church-Constitution, and the Severity of God towards those that came unprepared to his Table of old, *1 Cor. 11. 28, 29, 30.* A Riddle indeed, That the Lord should, without a Word, so severely command, that all which want Light in Baptism, be excluded Church-privileges; and yet against his Word, admit of Persons unprepared, to the Lord's Table, and other solemn Appointments.

But good Sir, why so short-winded? why could not you make the same Work with the other Scriptures, as you did with these? I must leave them upon you unanswered; and standing by my Argument conclude, That if Laws and Ordinances of old have been broken, and the Breach of them born with (when yet the Observation of outward things was more strictly commanded than now) if the Profit and Edification of the Church come in Competition; how much more, may not we have Communion, Church-communion, when no Law of God is transgressed thereby. And note, That all this while I plead not (as you) for Persons unprepared, but godly, and such as walk with God.

We come now to my seventh Argument, for Communion with the Godly, though unbaptized Persons; which you say is *Love*, *pag. 29.*

My Argument is this; *Therefore I am for Communion thus; because Love, which above all things we are commanded to put on, is of much more worth than to break about Baptism.* And let the Reader note, That of this Argument you deny not so much as one Syllable, but run to another story; but I will follow you.

I add further, That Love is more discovered when we receive for the sake of Christ, than when we refuse his Children for want of Water: And tell you again, That this Exhortation to Love is grounded not upon Baptism, but the putting on of the new Creature, which hath swallowed up all Distinctions, *Col. 3. 9--14.* Yea, there are ten Arguments in this one, which you have not so much as touched; but thus object, *That Man that makes Affection the Rule of his walking, rather than Judgment, it is no wonder if he go out of the Way.*

Ans. Love to them we are perswaded that God hath received, is Love that is guided by Judgment; and to receive them that are such, because God hath bidden us (*Rom. 14.*) is Judgment guided by Rule. My Argument therefore hath forestalled all you Noise, and standeth still on its legs against you.

Z

As

As to the Duties of Piety and Charity, you boast of, *pag. 30.* found not a Trumpet, tell not your left hand of it; we are talking now of Communion of Saints, Church-communion, and I plead that to love, and hold together as such, is better than to break in pieces for want of Water-baptism. My Reason is, because we are exhorted in all things to put on Love; the Love of Church-communion: contrariwise you oppose, Above all things put on Water. For the best Saint under Heaven that hath not that, with him you refuse Communion. Thus you make Baptism, though no Church Ordinance, a Bar to shut out the Godly, and a Trap-door to let the unprepared into Churches, to the Lord's-Supper, and other solemn Appointments, *pag. 29.*

But you object, *Must our Love to the unbaptized indulge them in an Act of Disobedience? Cannot we love their Persons, Parts, Graces, but we must love their Sins?* *p. 30.*

Ans. We plead not for indulging. But are there not with you, even with you Sins against the Lord your God? *2 Chron. 28. 10.* But why can you indulge the Baptists in many Acts of Disobedience? For to come unprepared into the Church, is an Act of Disobedience: To come unprepared to the Supper is an Act of Disobedience; and to come so also to other solemn Appointments, are Acts of Disobedience.

But for these things, you say, you do not cast, nor keep any out of the Church.

Ans. But what Acts of Disobedience do we indulge them in?

In the Sin of Infant-Baptism.

Ans. We indulge them not; but being Commanded to bear with the Infirmities of each other, suffer it; it being indeed in our Eyes such: but in theirs they say a Duty, till God shall otherwise persuade them. If you be without Infirmary, do you first throw a stone at them: They keep their Faith in that to themselves, and trouble not their Brethren therewith: we believe that God hath received them; They do not want to us a Proof of their Sonship with God; neither hath he made Water a Wall of Division between us, and therefore we do receive them.

Object. *I take it to be the highest Act of Friendship to be Faithful to these Professors, and to tell them they want this one thing in Gospel-Order, which ought not to be left undone,* *pag. 30.*

Ans. If it be the highest piece of Friendship, to preach Water-Baptism to unbaptized Believers, the lowest Act thereof must needs be very low. But contrariwise, I count it so far off from being any Act of Friendship, to press Baptism in our Notion on those that cannot bear it; that it is a great Abuse of the Peace of my Brother, the Law of Love, the Law of Christ, or the Society of the Faithful. Love suffer-

eth long, and is kind, is not easily provoked: Let us therefore follow after the things that make for Peace, and things wherewith one may edifie another: Let every one of us please his Neighbour, for his Good to Edification: Bear you one anothers Burdens, and so fulfil the Law of Christ, *1 Cor. 13. Rom. 14. 19. Chap. 15. 2. Gal. 6. 2.*

But say you, *I doubt when this comes to be weighed in God's ballance, it will be found no less than Flattery, for which you will be reprov'd,* *pag. 31.*

Ans. It seems you do but doubt it, wherefore the Principles from which you doubt it, of that methinks you should not be certain; but this is of little weight to me; for he that will presume to appropriate the Epistles to himself and Fellows for the sake of Baptism, and that will condemn all the Churches of Christ in the Land for want of Baptism, and that will account his Brother as prophane Esau (*pag. 20.*) and rejected, as idolatrous Ephraim (*pag. 32.*) because he wanteth his Way of Water-Baptism; he acts out of his wonted way of Rigidness, when he doth but doubt, and not affirm his Brother to be a Flatterer. I leave therefore this your Doubt to be resolved at the Day of Judgment, and in the mean time trample upon your harsh, and unchristian Surmises.

As to our Love to Christians in other Cases, I hope we shall also endeavour to follow the Law of the Lord; but because it respects not the Matter in hand, it concerns us not now to treat thereof.

My Argument treateth of Church-Communion; in the Prosecution of which I prove,

1. That Love is grounded upon the new Creature, *Col. 3. 9, &c.*

2. Upon our Fellowship with the Father and Son, *1 John 1. 2, 3.*

3. That with respect to this, it is the fulfilling of the Royal Law, *Jam. 4. 11. Rom. 14. 21.*

4. That it shews itself in Acts of Forbearing, rather than in publishing some Truths: Communicating only what is profitable, forbearing to publish what cannot be born, *1 Cor. 3. 1, 2. Acts. 20. 18, 19, 20. John 16. 17.*

5. I shew further, That to have Fellowship for, to make that the Ground of, or to receive one another chiefly upon the account of an outward Circumstance; to make Baptism the including and excluding Charter; the Bounds, Bar, and Rule of Communion, when by the Word of the everlasting Testament, there is no Word for it; (to speak charitably) if it be not for want of Love, it is for want of Light in the Mysteries of the Kingdom of Christ. Strange! Take two Christians equal in all Points but this; nay, let one go beyond the other in Grace and Goodness, as far

as a Man is beyond a Babe, yet Water shall turn the Scale, shall open the Door of Communion to the less; and command the other to stand back: Yet is no proof to the Church of this Babe's Faith and Hope, hath nothing to do with his entering into Fellowship, is no Part of the Worship of the Church. These things should have been answered, seeing you will take upon you so roundly to condemn our Practice.

You come now to my eighth Argument; which you do not only render falsely, but by so doing abuse your Reader. I said not that the Church of *Corinth* did shut each other out of Communion; but, For God's People to divide into Parties, or to shut each other from Church Communion, though for greater Points, and upon higher Pretences, than that of Water-Baptism, hath heretofore been counted carnal, and the Actors therein Babish-Christians; and then bring in the Factions, that was in the Church at *Corinth*. But what! May not the Evil of denying Church-communion now, if proved naught by a less Crime in the Church at *Corinth*, be counted Carnal and Babish; but the Breach of Communion must be charged upon them at *Corinth* also?

That my Argument is good you grant, pag 32. saying, *The Divisions of the Church at Corinth were about the highest fundamental Principles, for which they are often called carnal*; yet you cavil at it. But if they were to be blamed for dividing, though for the highest Points: Are not you much more for condemning your Brethren to perpetual Banishment from Church-Communion, though found in all the great Points of the Gospel, and right in all Church-Ordinances also, because for Want of Light they fail only in the Point of Baptism?

As to your Quibble about *Paul* and *Apollos*, whether they, or others, were the Persons (though I am satisfied you are out) yet it weakneth not my Argument; for if they were blame-worthy for dividing, though about the highest fundamental Principles (as you say) how ought you to blush for carrying it as you do to Persons, perhaps, more godly than yourselves, because they jump not with you in a Circumstance?

That the Divisions at *Corinth* were helped on by the Abuse of Baptism, to me is evident, from *Paul's* so oft suggesting it; *Were you baptized in the Name of Paul? I thank God I baptized none of you, lest any should say, I had baptized in my own Name.*

I do not say, that they who baptized them designed this, or that Baptism in itself effected it; nor yet (though our Author feigns it) that they were most of them baptized by their factious Leaders, pag. 55. But that they had their factious Leaders, is evident; and that these Leaders made use of the Names of *Paul*, *Apollos*, and *Christ*, is as evident; for by these Names

they were beguiled by the help of abused Baptism.

But say you, *Wherein lies the Force of this Man's Argument against Baptism as to its Place, Worth, and Continuance?*

I answer; I have no Argument against its Place, Worth, or Continuance, although you seek thus to scandalize me. But this Kind of Sincerity of yours, will never make me one of your Disciples.

Have not I told you even in this Argument, *That I speak not as I do, to persuade or teach Men to break the least of God's Commandments; but that my Brethren of the baptized Way may not hold too much THERE-UPON, may not make it an Essential of the Gospel, nor yet of the Communion of Saints.* Yet he feigns that I urge two Arguments against it, pag. 36, & 38. But Reader, thou mayst know I have no such Reason in my Book. Besides, I should be a Fool indeed, were I against it, should I make use of such weak Arguments. My Words then are these;

I thank God (said Paul) that I baptized none of you but Crispus, &c. Not but that then it was an Ordinance, but they abused it in making Parties thereby, as they abused also Paul, and Cephas. Besides, (said he) I know not whether I baptized any other. By this negligent relating who were baptized by him; he sheweth that he made no such Matter thereof, as some in these Days do. Nay, that he made no Matter at all thereof with respect to a Church-Communion. For if he did not heed who himself had baptized, much less did he heed who were baptized by others? But if Baptism had been the initiating-Ordinance, (and I now add) essential to Church-Communion; then no doubt he had made more Conscience of it, than thus lightly to pass it by.

I add further, where he saith, he was not sent to baptize; that he spake with an holy Indignation against those that had abused that Ordinance. *Baptism is an holy Ordinance, but when Satan abuseth it, and wrencheth it out of its Place, making that which is ordained of God, for the Edification of Believers, the only Weapon to break in Pieces the Love, Unity, and Concord of the Saints; than as Paul said of himself, and* ^{1 Cor. 3.} *Fellows, What is Baptism? Neither is Baptism any Thing? This is no new Doctrine,* ^{1a. 1. 11,} *for God by the Mouth of the Prophet of old,* ^{12, 13,} *cryed out against his own Appointments, when* ^{14, 15.} *abused by his own People, because they used them for Strife, and Debate, and to smite with the Fist of Wickedness. But to forbear,* ^{Ia. 58. 4.} *to take Notice thus of these Things, my Argument stands firm against you: For if they at Corinth were blame-worthy for dividing, though their Divisions were (if you say true) about the highest Fundamentals, you ought to be ashamed, thus to banish your Brethren from the Privileges of Church-Communion for ever, for the Want of so low a Thing*
as

as *Water-Baptism*. I call it not low, with respect to God's Appointment, though so, it is far from the highest Place, but in comparison of those Fundamentals, about which you say, *the Corinthians made their Divisions*.

You come next to my ninth Argument, and serve it as *Hanun* served *David's* Servants, 2 *Sam.* 10. 4. you have cut off one half of its Beard, and its Garments to its Buttocks, thinking to send it home with Shame. You state it thus;

That by denying Communion with unbaptized Believers, you take from them their Privileges to which they are born, pag. 40.

Ans. Have I such an Argument in all my little Book? Are not my Words *verbatim* these? *If we shall reject visible Saints by calling, Saints that have Communion with God; that have received the Law at the Hand of Christ; that are of an holy Conversation among Men, they desiring to have Communion with us; as much as in us lieth, we take from them their very Privileges, and the Blessings to which they were born of God.*

This is mine Argument: Now confute it.

Paul saith, (1 *Cor.* 1. 1, 2. 3. 22.) not only to the gathered Church at *Corinth*, but to all scattered Saints, that in every Place call upon the Name of the Lord, *that Jesus Christ is theirs; that Paul, and Apollos, and Cephas, and the World, and all Things else was theirs.*

But you answer, *We take from them nothing, but we keep them from a disorderly Practice of Gospel-Ordinances, we offer them their Privileges, in the Way of Gospel-Order.*

Ans. Where have you one Word of God, that forbiddeth a Person, so qualified, as is signified in mine Argument, the best Communion of Saints for Want of Water? There is not a Syllable for this in all the Book of God. So then, you in this your plausible Defence, do make your scriptureless Light, which in very deed is Darknes, (*Isa.* 8. 20, 21.) the Rule of your Brother's Faith; and how well you will come off for this in the Day of God, you might, were you not wedded to your wordless Opinion, soon begin to conceive.

I know your Reply, *New-Testament Saints are all baptized first.*

Ans. Suppose it granted; Were they baptized, that thereby they might be qualified for their Right to Communion of Saints, so that without their submitting to Water, they were to be denied the other? Further, suppose I should grant this groundless Notion, Were not the Jews in Old-Testament Times to enter the Church by Circumcision? For that, though Water is not, was the very entering-Ordinance. Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into Fellowship, with a threatening to cut them off from the Church if

they entered in without it: Yet more than six hundred thousand entered that Church without it. But how now, if such an one as you had then stood up and objected, *Sir Moses*, What is the Reason that you transgress the Order of God, to receive Members without Circumcision? Is not that the very entering-Ordinance? Are not you commanded to keep out of the Church all that are not circumcised? Yea, and for all those that you thus received, are you not commanded to cast them out again, *to cut them off from among this People*, (*Gen.* 17. 13, 14. *Exod.* 12. 24, 25, 26.)

I say, Would not this Man have had a far better Argument to have resisted *Moses*, than you in your wordless Notion have to shut out Men from the Church, more holy than many of ourselves? But do you think that *Moses* and *Joshua*, and all the Elders of *Israel*, would have thanked this Fellow, or have concluded that he spake on God's Behalf? Or, that they should then, for the Sake of a better than what you call Order, have set to the Work that you would be doing, even to break the Church in Pieces for this?

But say you, *If any will find or force another Way into the Sheep-fold, than by the Foot-steps of the Flock, we have no such Custom, nor the Churches of God*, pag. 41.

Ans. What was done of old, I have shewed you, that *Christ*, not *Baptism*, is the Way to the Sheep-fold, is apparent: And that the Person, in mine Argument, is intitled to all these, to wit, *Christ*, *Grace*, and all the Things of the Kingdom of *Christ* in the Church, is, upon the Scriptures urged, as evident.

But you add, *That according to mine old Confidence, I affirm, That drink ye all of this, is intailed to Faith, not Baptism: A Thing, say you, soon said, but yet never proved.*

Ans. 1. That it is intailed to Faith, must be confessed of all Hands. 2. That it is the Privilege of him that discerneth the Lord's Body, and that no Man is to deny him it, is also by the Text as evident, (and so let him eat) because he is worthy. Wherefore he, and he only that discerneth the Lord's Body, he is the worthy Receiver, in God's Estimation; but that none discern the Lord's Body but the baptized, is both fond and ridiculous once to surmise.

Wherefore to exclude Christians, and to debar them their Heaven-born Privileges, for want of that which yet God never made the Wall of Division betwixt us: This looks too like a Spirit of Persecution, (*Job* 19. 25, 26, 27, 28, &c.) and carrieth in it those eighteen Absurdities which you have so hotly cried out against. And I do still add, *Is it not that which greatly prevailed with God to bring down those Judgments, which at present we (the People of God) groan under, I will dare to say it was, * A Cause thereof: Yea, I will yet proceed; I fear*

Gen. 17.
Exod. 12.

1 *Cor.* 11.
29.

* And so it was in my first Copy, but for a, the Printer put in the.

I strongly fear, that the Rod of God is not yet to be taken from us; for what more provoking Sin among Christians, than to deny one another their Rights and Privileges to which they are born of God? And then to father these their Doings upon God, when yet he hath not commanded it, neither in the New Testament nor the Old?

But I may not *lightly* pass this by, for because I have gathered eighteen Absurdities from this *Abuse* of God's Ordinances, or from the Sin of binding the Brethren to observe Order, *not* founded on the *Command* of God; (and I am sure you have none to shut out Men as good, as holy, and as sound in Faith as ourselves, from Communion.) Therefore you call my Conclusion *devilish*, (pag. 43.) *Top-ful of Ignorance*, and *Prejudice*, (p. 41.) and *me*, one of *Machiavel's* Scholars, (p. 42.) also proud, presumptuous, impeaching the Judgment of God.

Ans. But what is there in my Proposition, that Men, *considerate*, can be offended at? These are my Words; *But to exclude Christians from Church-Communion, and to debar them their Heaven-born Privileges, for the Want of that which yet God never made a Wall of Division between us: This looks too like a Spirit of Persecution: This respecteth more the Form, than the Spirit and Power of Godliness, &c.* Shall I add, *Is it not that which greatly prevailed to bring down those Judgments which at present we feel and groan under? I will dare to say, it was a Cause thereof*, (p. 116, 117.) *A*, was in my Copy, instead whereof the Printer put in *the*; for this, although I speak only the Truth, I will not beg of you Belief; besides, the Book-seller desired me, because of the Printer's Haste, to leave the last Sheet to be overlooked by him, which was the Cause it was not among the Errata's.

But, I say, wherein is the Proposition offensive? Is it not a wicked Thing to make *Bars* to Communion, where God hath made *none*? Is it not a Wickedness, to make that a Wall of Division betwixt us, which God never commanded to be so. If it be not, justify your Practice; if it be, take Shame. Besides, the Proposition is universal, why then should you be the chief intended? But you have in this, done like to the Lawyers of old, who when Christ reproved the Pharisees of Wickedness before them, said, *Master, thus saying thou reproachest us also*, Luk. 11. 45.

But you feign, and would also that the World should believe, that the eighteen Absurdities which naturally flow from the Proposition, I make to be the Effects of Baptism, saying to me, *None but yourself could find an innocent Truth big with so many monstrous Absurdities*, pag. 42.

I answer: This is but speaking wickedly of God, or rather to justify your wordless

Practice. I say not that Baptism hath any Absurdity in it, though your abusing it, hath them all, and many more, while you make it, without Warrant from the Word, as the flaming Sword, to keep the Brotherhood out of Communion, because they, after your Manner cannot consent thereto.

And let no Man be offended, for that I suggest that Baptism may be abused to the breeding such monstrous Absurdities, for greater Truths than that have been as much abused. What say you to, *This is my Body*? To instance no more, although I could instance many, are not they the Words of our Lord? are not they Part of the Scriptures of Truth? and yet behold, even with those Words, *the Devil by abusing them*, made an *Engine* to let out the Heart-blood of thousands. Baptism also may be abused, and is, when more is laid upon it by us, than is commanded by God. And that you do so, is manifest by what I have said already, and shall yet say to your fourteen Arguments.

My last Argument, you say is this;

The World may wonder at your Carriage to these unbaptized Persons, in keeping them out of Communion?

Ans. You will set up your own Words, and then fight against them: But my Words are these, *What greater Contempt can be thrown upon the Saints, than for their Brethren to cut them off from, or to debar them Church-Communion!*

And now I add, *Is not this to deliver them to the Devil*, 1 Cor. 5. or to put them to Shame before all that see your Acts? There is but one Thing can hinder this, and that is, By-standers see, that these your Brethren, that you thus abuse, are as holy Men as ourselves. Do you more to the open prophane, yea, to all Wizards and Witches in the Land? For all you can do to them (I speak now as to Church-Acts) is no other than to debar them the Communion of Saints.

And now I say again, *the World may well wonder*, when they see you deny holy Men of God that Liberty of the Communion of Saints, which you monopolize to your selves: And though they do not understand the Grounds of Profession, or Communion; yet they can both see, and say, these holy Men of God, in all visible Acts of Holiness, are not one Inch behind you. Yea, I will put it to yourselves, If those many, yea very many, who thus severely (but with how little Ground, is seen by Men of God) you deny Communion with, are not of as good, as holy, as unblameable in Life, and as sound, if not sounder in the Faith than many among ourselves: Here only they make the Stop, they cannot, without Light, be driven into Water-Baptism, I mean after our Notion of it: But what if they were, 'twould be little Sign to me that they were sincere with God.

A a

To

To conclude this; when you have proved that Water-Baptism (which you yourself have said is not a Church Ordinance, p.40.) is essential to Church-Communion, and that the Church may, *by the Word of God*, bolt, bar, and for ever shut out those, far better than ourselves, that have not, according to our Notion, been baptized with Water; then 'twill be Time enough, to talk of Ground for so doing. In the mean Time I must take Leave to tell you, *There is not in all the Bible one Syllable for such a Practice, wherefore your great Cry about your Order is wordless, and therefore faithless, and is a mere human Invention.*

I come now to your fourteen Arguments, and shall impartially consider them.

YOUR first Argument to prove it lawful to reject the unbaptized Saint, is, *Because the great Commission of Christ, Mat. 28. from which all Persons have their Authority for their Ministry, (if any Authority at all) doth clearly direct the contrary. By that Commission Ministers are first to disciple, and then to baptize them so made Disciples, and afterwards to teach them to observe all that Christ commanded them, as to other Ordinances of Worship. If Ministers have no other Authority to teach them other Parts of Gospel-Worship, before they believe and are baptized; it may be strongly supposed, they are not to admit them to other Ordinances before they have passed this first enjoined in the Commission.*

Ans. 1. That the Ministers are to disciple and baptize, is granted. But that they are prohibited (by the Commission, Mat. 28.) to teach the Disciples other Parts of Gospel-Worship, that have not Light in Baptism, remains for you to prove. Shall I add, this Position is so absurd and void of Truth, that none that have ever read the Love of Christ, the Nature of Faith, the End of the Gospel, or of the Reason of instituted Worship, which is Edification, with Understanding, should so much as once imagine.

But where are they here *forbidden* to teach them other Truths, *before* they be baptized? *This Text as fairly denieth to the unbaptized Believer, Heaven and Glory.* Nay our Author in the midst of all his Flutter about this 28th of Matthew, dare venture to gather no more therefrom, but that it *may be strongly supposed.* Behold therefore, gentle Reader, the Ground on which these Brethren lay the Strefs of their Separation from their Fellows, is *nothing else but a Supposition*, without Warrant, skrewed out of this blessed Word of God. *Strongly supposed!* but may it not be as strongly supposed, that the Presence and Blessing of the Lord Jesus, with his Ministers, is laid upon the same Ground also? for thus he concludes the Text, *And lo! I am*

with you always, even to the End of the World. But would, I say, any Man from these Words, conclude, that Christ Jesus hath here promised his Presence only to them that after discipling, baptize those that are so made; and that they that do not baptize, *shall neither have his Presence nor his Blessing?* I say again, should any so conclude hence, would not all Experience prove him void of Truth? The Words therefore must be left, by you, as you found them, they favour not at all your groundless Supposition.

To conclude, these Words have not laid Baptism in the way to debar the Saint from Fellowship of his Brethren, no more than to hinder his Inheritance in Life and Glory. Mark reads it thus; *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned,* Mark 16. 16. letting Baptism, which he mentioned in the Promise, fall, when he came at the Threatning.

God also doth thus with respect to his Worship in the Church, he commands all and every whit of his Will to be done, but beareth with our coming short in this, and that, and another Duty. But let's go on.

Your second Argument, is:

That the Order of Christ's Commission, as well as the Matter therein contained to be observed, may easily be concluded, from God's Severity towards them that sought him not according to due Order, 1 Chron. 15. 13. Was God so exact with his People then, that all things to a Pin must be according to the Pattern in the Mount, Heb. 7. 16. and 9. 11. whose Worship then comparatively, to the Gospel, was but after the Law of a Carnal Commandment; and can it be supposed he should be so indifferent now to leave Men to their own Liberty, to time and place his Appointments, contrary to what he hath given in expresse Rule for in his Word as before? Ezek. 44. 7, 9, 10. It was the Priest's Sin formerly to bring the uncircumcised in Heart and Flesh into his House.

Ans. That there is no such Order in that Commission as you feign, I have proved. As for your far-fetch'd Instance (1 Chron. 15.) 'tis quite besides your purpose. The expresse Word was, *That the Priest, not a Cart, should bear the Ark of God:* Also they were not to touch it, and yet Uzza did, Exod. 25. 14. 1 Chron. 15. 12, to 16. Numb. 4. 15. 1 Chron. 13. Now, if you can make that 28th of Matthew say, *Receive none that are not baptized first; or that Christ would have them of his, that are not yet baptized, kept ignorant of all other Truths that respect Church-communion;* then you say something, else you do but raise a Mist before the simple Reader: but who so listeth, may hang on your Sleeve.

As for the Pins and Tacks of the Tabernacle, they were expressly commanded; and when you have proved by the Word of God,

God, That you ought to shut Saints out of your Communion for want of Baptism, then you may begin more justly to make your Parallel. How fitly you have urged *Ezek. 44.* to insinuate that unbaptized Believers are like the uncircumcised in Heart and Flesh, I leave it to all Gospel-Novices to consider.

Your third Argument, is,

The practice of the first Gospel-Ministers, with them that first trusted in Christ, discovers the Truth of what I assert. Certainly, they that lived at the Spring-head, or Fountain of Truth, and had the Law from Christ's own Mouth, knew the Meaning of his Commission better than we: but their constant Practice in conformity to that Commission, all along the Acts of the Apostles, discovers that they never arrived to such a Latitude as Men plead for now a days. They that gladly received the Word were baptized, and they (yea they only) were received into the Church.

Ans. How well you have proved what you have asserted, is manifest by my Answer to the two former Arguments. I add, That the Ministers, and Servants of Jesus Christ in the first Churches (for that you are to prove) were commanded to forbear to Preach other Truths to the Unbaptized Believers; or that they were to keep them out of the Church: or that the Apostles, and first Fathers, have given you to understand by their Example, that you ought to keep as good out of Churches as yourselves, hath not yet been shewed by the Authority of the Word. The second of the *Acts* proveth not, That the three thousand were necessitated to be baptized in order to their Fellowship with the Church, neither doth it say *THEY*, yea they only, were received into the Church. But suppose all this, as much was done at the first Institution of Circumcision, &c. yet afterwards thousands were received without it.

Your fourth Argument is,

None of the Scripture-Saints ever attempted this Church-Privilege without Baptism, (if they did, let it be shewn). The Eunuch first desired Baptism before any thing else; Paul was first Baptized before he did essay to join with the Church. Our Lord Christ, the great Example of the New Testament, entred not upon his publick Ministry, much less any other Gospel Ordinance of Worship, till he was baptized.

Ans. That none of the Scripture-Saints (if there be any unscripture ones) so much as attempted this Church-privilege first, remains for you to prove. But suppose they were all Baptized, because they had light therein, what then? Doth this prove that Baptism is essential to Church-communion? Or, that Christ commanded in the 28th of *Matthew*, or gave his Ministers by that Authority, not to make known to Believers other Parts of Gospel-Worship, if they

shall want light in Baptism? The Eunuch, *Paul*, and our blessed Lord Jesus, did none of them, by their Baptism, set themselves to us Examples how to enter into Church-communion; what Church was the Eunuch Baptized into, or made a Member of; but where is it said, that the unbaptized Believer, *how excellent soever in Faith and Holiness*, must, for want of Water-Baptism, be shut out from the Communion of Saints, or be debarred the Privilege of his Father's House? This you are to prove.

Your fifth Argument is,

If Christ himself was made manifest to be the SENT of God by Baptism, as appears, Mark 1. 9, 10. Then why may not Baptism, as the first Fruits of Faith, and the first step of Gospel-Obedience, as to instituted Worship, be a manifesting, discovering Ordinance upon others who thus follow Christ's Steps.

Ans. That Jesus Christ was manifested as the SENT of God by Baptism, or that Baptism is the first Fruit of Faith, and the first Step of Gospel-Obedience, as to instituted Worship, is both without Proof and Truth; the Text saith not, he was manifest to be the sent of God by Baptism; nay it saith not, that by that he was manifest to others to be any thing: you have therefore but wronged the Text to prove your wordless Practice by. Yea, *John* himself, though he knew him before he was baptized, to be a Man of God, (for saith he, *I have need to be baptized of thee*, *Mat. 3. 14.* and comest thou to me) and knew him after to be the SENT of God; yet not in, or by, but after he was baptized, to wit, by the descending of the Holy Ghost, after he *John 1. 30.* was come out of the Water, *as he was in* *to 35.* *Prayer*, for the Heavens were opened to *John*, and he saw, and bare Record, because he saw the Spirit descend from Heaven, and abide upon Jesus, after his Baptism, *as he was in Prayer*, *Mat. 3. 13, to 17.* *Luk. 3. 21, 22.* Thus we find him made known before, and after, but not at all by Baptism, to be the SENT of God.

And that Baptism is the Fruits of Faith, or that Faith ought to be tyed to take its first Step in Water-Baptism, in the instituted Worship of God (this you must prove) is not found exprest within the whole Bible. Faith acts according to its Strength, and as it sees, it is not ty'd or bound to any outward Circumstance; one believeth he may, and another believeth he may not, either do this or that.

Your sixth Argument is,

If Baptism be in any Sense any part of the Foundation of a Church, as to order, Heb. 6. 1, 2. It must have Place here or nowhere: why are those things called first Principles, if not first to be believed, and practised? Why are they rendered by the learned the A. B. C. of a Christian, and the Beginning of Christianity, Milk for Babes,
if

if it be no matter whether Baptism be practised or no? If it be said Water-Baptism is not there intended, let them shew me how many Baptisms there are besides Water-Baptism? Can you build and leave out a Stone in the Foundation? I intend not Baptism a Foundation any other way, but in respect of Order, and it is either intended for that or nothing.

Ans. Baptism is in no Sense the Foundation of a Church. I find no Foundation of a Church, but *Jesus Christ himself*, Mat. 16. 18. 1 Cor. 3. 11. Yea, the Foundation mention'd, Heb. 6. 1, 2. is *nothing else but this very Christ*. For he is the Foundation, not only of the Church, but of all that Good that at any time is found in her. He is the Foundation OF our Repentance, and OF our Faith towards God, vers. 1, 2. Further, Baptisms are not here mentioned, with respect to the Act in Water, but of the Doctrine, that is, the Signification thereof. *The Doctrine of Baptisms*. And observe, neither Faith, nor Repentance, nor Baptisms, are called here Foundations: Another thing, for a Foundation, is here by the Holy Ghost intended, even a Foundation for them all; a Foundation OF Faith, OF Repentance, OF the Doctrine of Baptisms, OF the Resurrection of the Dead, and OF eternal Judgment. And this Foundation is Jesus Christ himself, and these are the first Principles, the Milk, the A, B, C, and the beginning of Christian Religion in the World.

I dare not say, No matter whether Water-baptism be practised or no. But it is not a Stone in the Foundation of a Church, no not respecting order; it is not, to another, a sign of my Sonship with God; it is not the Door into Fellowship with the Saints, it is no Church Ordinance, as you, your self have testified, pag. 40. So then as to Church-work, it hath no place at all therein.

Your seventh Argument is,

If Paul knew the Galatians ONLY upon the account of Charity, NO other ways to be the Sons of God by Faith; but by this part of their Obedience, as he seems to import, then the same may we judge of the Truth of Mens Profession of Faith, when it shews it self by this self-same Obedience, Gal. 3. 26, 27. Baptism being an Obligation to all following Duties.

Ans. This your Argument, being builded upon no more than a SEEMING Import, and having been above ten times overthrown already; I might leave still with you, till your seeming Import is come to a real one, and both to a greater Perswasion upon your own Conscience. But verily Sir, you grossly abuse your Reader; Must Imports, yea, must seeming Imports now stand for Arguments, thereby to maintain your confident Separation from your Brethren? Yea, must such things as these, be

the Basis on which you build those heavy Censures and Condemnations you raise against your Brethren, that cannot comply with you, because you want the Word? A seeming Import. But are these words of Faith? or do the Scriptures only help you to seeming Imports, and me-hap-foes for your Practice? No, nor yet to them neither, for I dare boldly affirm it, and demand, if you can, to prove, that there is so much as a seeming IMPORT in all the Word of God, that countenanceth your shutting Men, better than our selves, from the Things and Privileges of our Father's House.

That to the Galatians, saith not, that Paul knew them to be the Sons of God by Faith, NO other way, but by THIS part of their Obedience; but puts them upon concluding themselves the Sons of God, if they were baptized into the Lord Jesus, which could not (ordinarily) be known but unto themselves alone; because, being thus baptized, respecteth a special Act of Faith, which only God, and him that hath, and acteth it, can be privy to. It is one thing for him that administreth, to Baptize in the Name of Jesus, another thing for him that is the Subject, by that to be baptized INTO Jesus Christ: Baptizing INTO Christ, is rather the Act of the Faith of him that is Baptized, than his going into Water and coming out again: But that Paul knew this to be the State of the Galatians NO other way, but by their external Act of being baptized with Water, is both wild and unsound, and a miserable IMPORT indeed.

Your eighth Argument is.

If being baptized into Christ, be a putting on of Christ, as Paul expresses, then they have not put on Christ, in that sense he means, that are not baptized; if this putting on of Christ, doth not respect the visibility of Christianity; assign something else as its Signification; great Mens Servants are known by their Masters Liveries, so are Gospel-Believers by this Livery of Water-baptism, that all that first trusted in Christ submitted unto; which is in it self as much an Obligation to all Gospel-Obedience, as Circumcision was to keep the whole Law.

Ans. For a reply to the first part of this Argument, go back to the Answer to the seventh.

Now that none have put on Christ in Paul's sense; yea, in a saving, in the best sense, but them that have, as you would have them, gone into Water, will be hard for you to prove, yea, is ungodly for you to assert.

Your comparing Water-baptism to a Gentleman's Livery, by which his Name is known to be his, is fantastical.

Go you but ten Doors from where Men have knowledge of you, and see how many of the World, or Christians, will know

know you by this goodly Livery, to be one that hath put on Christ. What! known by Water-baptism to be one that hath put on Christ, as a Gentleman's Man is known to be his Master's Servant, by the gay Garment his Master gave him. Away fond Man, you do quite forget the Text. *By THIS shall all Men know that you are my Disciples, if you love one another,* John 13. 35.

That Baptism is in it SELF obliging, to speak properly, it is false, for set it by it self, and it stands without the Stamp of Heaven upon it, and without its Signification also: and how, as such, it should be obliging, I see not.

Where you insinuate, it comes in the room of, and obligeth as Circumcision: Acts 15. 1, 2. You say, you know not what. Circumcision was the initiating Ordinance, but this Gal. 5. 1, 2, 3, 4. you have denied to Baptism. Further, Circumcision THEN bound Men to the whole Obedience of the Law, when urged by the false Apostles, and received by an erroneous Conscience. Would you thus urge Water-baptism! would you have Men to receive it with such Consciences? Circumcision in the Flesh, was a Type of Circumcision in the Heart, and not of Water-baptism. Rom. 2. 28, 29. Phil. 3. 3.

Your ninth Argument is,

If it were commendable in the Thessalonians, that they followed the foot-steps of the Church of Judea, 1 Thes. 2. 24. who it appears followed this order of adding Baptized Believers unto the Church; Then they that have found out another way of making Church-Members, are not by that Rule praise-worthy, but rather to be blamed; it was not what was since in corrupted times, but that which was from the beginning: the first Churches were the purest Pattern.

Ans. That the Text saith there was a Church of Judea, I find not, (1 Thes. 2. 14.) And that the Thessalonians are commended for refusing to have Communion with the unbaptized Believers, (for that is our question) prove it by the Word, and then you do something. Again, that the Commendations (1 Thes. 2. 14.) do chiefly, or at all, respect their being Baptized: Or, because they followed the Churches of God, which in Judea were in Christ Jesus, in the Example of Water-baptism is quite beside the Word. The Verse runs thus, *for the Brethren, became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered like things of your own Country-Men, even as they have of the Jews, &c.* This Text then commends them, not for that they were Baptized with Water, but, for that they stood their ground, although Baptized with suffering, like them in Judea, for the Name of the Lord Jesus. *For suffering like things of their own Country-Men, as they did of the Jews.* Will you not yet leave off to abuse the Word of God, and

Vol. II.

forbear turning it out of its place, to maintain your unchristian Practice of rejecting the People of God, and excluding them their blessed Privileges.

The unbaptized Believer, instead of taking shame for entering into Fellowship without it, will be ready, I doubt, to put you to shame for bringing Scriptures so much besides the purpose, and for stretching them so miserably to uphold you in your Fancies.

Your tenth Argument is,

If so be, that any of the Members at Corinth, Galatia, Coloss, Rome, or them that Peter wrote to, were not baptized, then Paul's Arguments for the Resurrection to them, or to press them to Holiness from that ground (Rom. 6. Col. 2. 1 Cor. 15.) was out of doors, and altogether needless, yea, it bespeaks his ignorance, and throweth contempt upon the Spirit's Wisdom, (Heb. 6. 1 Pet. 3. 12.) by which he wrote; if that must be asserted as a ground to provoke them to such an end, which had no Being; and if all the Members of all those Churches were baptized, why should any plead for an Exemption from Baptism, for any Church Member now?

Ans. Suppose all, if all these Churches were baptized, what then? that answereth not our Question. We ask where you find it written, that those that are baptized, should keep Men as Holy, and as much beloved of the Lord Jesus as themselves, out of Church-communion, for want of Light in Water-baptism.

Why we plead for their Admission, though they see not yet, that that is their Duty, is because we are not forbidden, but commanded to receive them, because God and Christ hath done it, Rom. 14, and 15.

Your eleventh Argument is,

If unbaptized Persons must be received into Churches only, because they are Believers, though they deny Baptism; Then why may not others plead for the like privilege, that are negligent in any other Gospel-Ordinance of Worship, from the same ground of want of Light let it be what it will. So then as the consequence of this Principle, Churches may be made up of visible Sinners, instead of visible Saints.

Ans. I plead not for Believers simply because they are Believers, but for such Believers of whom we are persuaded by the Word, that God hath received them.

2. There are some of the Ordinances, that be they neglected, the Being of a Church, as to her visible Gospel-Constitution, is taken quite away; but Baptism is none of them, it being no Church-Ordinance as such, nor any part of Faith, nor of that Holiness of Heart, or Life, that sheweth me to the Church to be indeed a visible Saint. The Saint is a Saint before, and may walk with God, and be faithful with the Saints, and to his own Light also

B b

tho'

though he never be baptized. Therefore to plead for his Admission, makes no way at all for the Admission of the open profane, or to receive, as YOU profess YOU do, *Persons unprepared to the Lord's Table, and other solemn Appointments*, pag. 29.

Your twelfth Argument is, *Why should Professors have more Light in breaking of Bread, than Baptism? That this must be so urged for their Excuse: Hath God been more sparing in making out his Mind in the one, rather than the other? Is there more Precepts or Precedents for the Supper, than Baptism? Hath God been so bountiful in making out himself about the Supper, that few or none that own Ordinances scruple it: And must Baptism be such a Rock of Offence to Professors, that few will enquire after it, or submit to it? Hath not Man's Wisdom interposed to darken this Part of God's Counsel? By which Professors seem willingly led, tho' against so many plain Commands and Examples, written as with a Sun-beam, that he that runs may read? And must an Advocate be entertained to plead for so gross a piece of Ignorance, that the meanest Babes of the first Gospel-times were never guilty of?*

Ans. Many Words to little purpose:

1. Must God be called to an Account by you, why he giveth more Light about the Supper than Baptism? May he not shew to, or conceal from this, or another of his Servants, which of his Truths he pleaseth: Some of the Members of the Church of Jerusalem had a greater Truth than this kept from them, for ought I know, as long as they lived, (*Acts 11. 19.*) yet God was not called in Question about it.

2. Breaking of Bread, not Baptism, being a Church-Ordinance, and that such also as much be often reiterated; yea, it being an Ordinance SO full of Blessedness, as lively to present Union and Communion with Christ to all the Members that worthily eat thereof; I say, The Lord's Supper being such, that while the Members sit at that Feast, they shew to each other the Death and Blood of the Lord, as they ought to do, till he comes, (*1 Cor. 10. 15, 16, 17. and 11. 22, 23, 24, 25, 26.*) the Church as a Church, is much more concerned in THAT, than in Water Baptism, both as to her Faith and Comfort; both as to her Union and Communion.

3. Your Supposition, That very few Professors will seriously enquire after Water-Baptism, is too rude. What, must all the Children of God, that are not not baptized for want of Light, be still stigmatized with want of serious Inquiry after God's Mind in it.

4. That I am an Advocate, entertained to plead for so gross a piece of Ignorance, as want of Light in Baptism, is but like the rest of your jumbling. I plead for Communion with Men, *godly and faithful*, I plead that they may be received, that God

hath shewed us he hath received, and commanded we should receive them.

Your thirteenth Argument is, *If Obedience must discover the Truth of a Man's Faith to others, why must Baptism be shut out? as if it was no part of Gospel Obedience. Is there no Precept for this Practice, that it must be thus despised, as a matter of little Use? Or shall one of Christ's precious Commands be blotted out of a Christian's Obedience, to make Way for a Church-fellowship of Man's devising?*

Ans. 1. This is but round, round, the same Thing over and over: That my Obedience to Water, is not a Discovery of my Faith to others, is evident, from the Body of the Bible, we find nothing that affirms it.

And I will now add, That if a Man cannot shew himself a Christian without Water-Baptism, He shall never shew either Saint or Sinner, that he is a Christian by it.

2. Who they are that despise it, I know not; but that Church-membership may be without it, (seeing even you yourself have concluded it is no Church-Ordinance, pag. 40. not the entering-Ordinance, pag. 3, 4.) standeth both with Scripture and Reason, as mine Arguments make manifest. So that all your Arguments prove no more but this, *That you are so wedded to your wordless Notions, that Charity can have no place with you.* Have you all this while so much as given me one small Piece of a Text to prove it unlawful for the Church, to receive those whom she, by the Word, perceiveth the Lord God and her Christ hath received? No: and therefore you have said so much as amounts to nothing.

Your last Argument is,

If the Baptism of John was so far honoured and dignified, that they that did submit to it, are said to justify God; and those that did it not, are said to reject his Counsel against themselves: so that their receiving, or rejecting the whole Doctrine of God, hath its Denomination from this single Practice. And is there not as much to be said of the Baptism of Christ, unless you will say it is inferior to John's in Worth and Use.

Ans. 1. That our Denomination of Believers, and of our receiving the Doctrine of the Lord Jesus, is not to be reckoned from our Baptism, is evident; because according to our Notion of it, they only that have before received the Doctrine of the Gospel, and so shew it us by their Confession of Faith, they only ought to be baptized. This might serve for an Answer for all: But,

2. The Baptism of John was the Baptism *Mat. 3. 4, of Repentance, for the Remission of Sins, of 5, 6.* which Water was but an outward Signification, *Mark 1. 4.* Now what is the Baptism of Repentance, but an unfeigned Acknowledgment that they were Sinners, and so stood in need of a Saviour, Jesus Christ: *Chap. 7. This 29, 30.*

Chap. 10. This Baptism, or Baptism under this No-
 9. tion, the *Pharisees* would not receive, *For*
 Chap. 10. they trusted to themselves that they were righ-
 29. teous, that they were not as other Men, that
 Chap. 15. they had need of NO Repentance: Not but
 7. that they would have been baptized with
 Water, might that have been without an
 Acknowledgment that they were Sinners;
 Matt. 3. 7. wherefore seeing the Counsel of God re-
 Eph. 1. 7. spected rather the Remission of Sins by Je-
 8, 11. sus Christ, than the outward Act of Water
 Baptism, ye ought not, as you do, by this
 your Reasoning, to make it rather, at least
 in the Revelation of it, to terminate in the
 outward Act of being baptized, but in un-
 feigned and sound Repentance, and the re-
 ceiving of Jesus Christ by Faith.

Further, A Desire to submit to John's
 Water-baptism, or of being baptized by him
 in Water, did not demonstrate by that single
 Act, the receiving of the whole Doctrine
 of God as you suggest.

Why did John reject the *Pharisees* that
 would have been baptized? and Paul exa-
 mine them that were? Matth. 3. 7. Acts 19.
 2, 3.

If your Doctrine be true, why did they
 not rather say, Oh! seeing you desire to be
 baptized, seeing you have been baptized,
 you need not to be questioned any further;
 your submitting to John's Water, to us is
 a sufficient Testimony, even that single Act,
 that you have received the whole Doctrine
 of God.

But I say, why did John call them *Vi-
 pers*? And Paul ask'd them, Whether they
 had yet received the Holy Ghost? Yea, it is
 evident, that a Man may be desirous of
 Water that a Man may be baptized, and
 neither own the Doctrine of Repentance,
 nor know on whom he should believe; evi-
 dent, I say, and that by the same Texts
 (Matth. 3. 7. Acts 19. 2, 3, 4.)

You have grounded therefore this your
 last Argument, as also the rest, upon an
 utter Mistake of Things.

I come now to your Questions; which al-
 though they be mixed with Gall, I will
 with Patience see if I can turn them into
 Food.

Your first Question is,

I Ask your own Heart, whether Popu-
 larity and Applause of Variety of Pro-
 fessors, be not in the Bottom of what you have
 said; that hath been your Snare to pervert
 the right Ways of the Lord, and to lead
 others into a Path wherein we can find none
 of the Foot-steps of the Flock in the first
 Ages?

Ans. Setting aside a Retaliation, like
 your Question, I say, and God knows I
 speak the Truth, I have been tempted to
 do what I have done, by a Provocation of
 sixteen Years long; tempted, I say, by the
 Brethren of your Way: Who, when-ever
 they saw their Opportunity, have made it

their Business to seek, to rend us in pieces;
 mine own self they have endeavoured to
 perswade to forsake the Church; some they
 have rent quite off from us, others they
 have attempted and attempted to divide
 and break off from us, but by the Mercy
 of God, have been hitherto prevented.

A more large Account you may have in
 my next, if you think good to demand it;
 but I thank God that I have written what
 I have written.

Quest. 2. Have you dealt Brotherly, or
 like a Christian, to throw so much dirt upon
 your Brethren, in Print, in the Face of the
 World, when you had Opportunity to converse
 with them of Reputation amongst us, before
 Printing, being allowed the Liberty by them,
 at the same time for you to speak among
 them?

Ans. I have thrown no Dirt upon them,
 nor laid any thing to their charge, if their
 Practice be warrantable by the Word; but
 you have not been offended at the Dirt,
 your selves have thrown at all the Godly in
 the Land that are not of our Perswasion,
 in counting them unfit to be communicated
 with, or to be accompanied with in the
 House of God. This Dirt you never com-
 plained of, nor would, I doubt, to this
 Day, might you be still let alone to throw
 it. As to my Book, it was printed before
 I spake with any of you, or knew whether
 I might be accepted of you. As to them
 of Reputation among you, I know others
 not one tittle inferior to them, and have
 my Liberty to consult with who I like
 best.

Quest. 3. Doth your Carriage answer the
 Law of Love or Civility, when the Brethren
 used means to send for you for a Conference,
 and their Letter was received by you, that
 you should go out again from the City after
 Knowledge of their Desires, and not vouch-
 safe a meeting with them, when the Glory of
 God, and the Vindication of so many Churches
 is concerned.

Ans. The Reason why I came not
 amongst you, was partly because I consul-
 ted mine own Weakness, and counted not
 my self, being a dull-headed Man, able to
 engage so many of the chief of you, as I
 was then informed intended to meet me;
 I also feared, in Personal Disputes, Heats
 and bitter Contentions might arise, a thing
 my Spirit hath not pleasure in: I feared
 also, that both my self and Words would
 be misrepresented; and that not without
 cause, for if they that answer a Book will
 alter, and scrue Arguments out of their
 places, and make my Sentences stand in their
 own Words, not mine, when (I say) my
 Words are in a Book to be seen. What
 would you have done, had I in the least,
 either in Matter or Manner, though but
 seemingly miscarried among you.

As for the many Churches which you say
 are concerned, as also the Glory of God, I
 doubt

doubt not to say they are only your wordless Opinions that are concerned; the Glory of God is vindicated: *We receive him that God hath received, and that to the Glory of God, Rom. 15. 16.*

Quest. 4. *Is it not the Spirit of Diotrophes of old, in you, who loved to have the Prebeminence, that you are so bold to keep out all the Brethren, that are not of your Mind in this Matter, from having any Entertainment in the Churches or Meetings to which you belong, though you your self have not been denied the like Liberty, among them that are contrary minded to you? Is this the way of your Retaliation? Or are you afraid lest the Truth should invade your Quarters?*

Ans. I can say, I would not have the Spirit you talk of, what I have of it, God take it from me. But what was the Spirit of Diotrophes? Why, not to receive the Brethren into the Church, and to forbid them that would, (3 John 9, 10.) This do not I; I am for Communion with Saints, because they are Saints: I shut none of the Brethren out of the Churches, nor forbid them that would receive them. I say again, shew me the Man that is a visible Believer and that walketh with God; and though he differ with me about Baptism, the Doors of the Church stand open for him, and all our Heaven-born Privileges he shall be admitted to them. But how came Diotrophes so lately into our Parts? Where was he in those Days that our Brethren of the baptized Way, would neither receive into the Church, nor pray with Men as good as themselves, because they were not baptized; but would either, like Quakers, stand with their Hats on their Heads, or else withdraw till we had done.

As to our not suffering those you plead for to preach in our Assemblies, the Reason is, because we cannot yet prevail with them, to repent of their Church-renting Principles. As to the Retaliation, *mind the hand of God, and remember Adonibezek, Judg. 1. 7.*

Prov. 6.
19.
Rom. 16.
17, 18.

Let the Truth come into our Quarters and welcome, but Sowers of Discord, because the Lord hates it, we also our selves will avoid them.

Quest. 5. *Is there no Contempt cast upon the Brethren, who desired your Satisfaction, that at the same Time when you had Opportunity to speak to them, instead of that, you committed the Letters to others, by Way of Reflection upon them?*

Ans. It is no Contempt at all to consult Men more wise and judicious than him that wrote, or myself either. But why not consult with others, *is Wisdom to die with you?* Or do you count all that yourselves have no hand in, *done to your Disparagement?*

Quest. 6. *Did not your Presumption prompt you to provoke THEM to printing, in your Letter to them, when they desired to be found*

in no such Practice, lest the Enemies of Truth should take Advantage by it?

Ans. What provoked you to print, will be best known at the Day of Judgment, whether your Fear of losing your wordless Opinion, or my plain Answer to your Letter: The Words in my Letter are, *As for my Book, never defer its Answer till you speak with me, for I strive not for Mastery but Truth.* Though you did not desire to write, yet with us there was continual Labour to rend us to pieces, and to prevent that which was in my first Book written. And let who will take Advantage, so the Truth of God, and the Edification of my Brother be promoted.

Quest. 7. *Whether your Principle and Practice is not equally against others as well as us, viz. Episcopal, Presbyterians, and Independents, who are also of our Side, for our Practice, (though they differ with us about the Subject of Baptism) Do you delight to have your hand against every Man?*

Ans. I own Water-Baptism to be God's Ordinance, but I make no Idol of it. Where you call now the Episcopal to side with you, and also the Presbyterian, &c. you will not find them easily persuaded to conclude with you against me. They are against your manner of Dipping, as well as the Subject of Water-Baptism; neither do you, for all you flatter them, agree together in all but the Subject. Do you allow their Sprinkling? Do you allow their signing with the Cross? Why then have you so stoutly, an hundred Times over, condemned these Things as Antichristian. I am not against every Man, though by your abusive Language you would set every one against me; but am for Union, Concord, and Communion with Saints, as Saints, and for that Cause I wrote my Book.

To Conclude.

1. In ALL I have said, I put a Difference between my Brethren of the Baptized way; I know some are *more moderate than some.*

2. When I plead for the unbaptized, I chiefly intend those that are not SO baptized as my Brethren judge right, according to the first Pattern.

3. If any shall count my Papers worth the scribbling against, let him deal with mine Arguments, and Things immediately depending upon them, and not conclude he hath confuted a Book, when he hath only quarrelled at Words.

4. I have done when I have told you, that I strive not for Mastery, nor to shew myself singular; but, if it might be, for Union and Communion among the godly. And count me not as an Enemy, because I tell you the Truth.

5. And now, dissenting Brethren, I commend you to God, who can pardon your Sin, and give you more Grace, and an Inheritance among

among them that are sanctified by Faith in Jesus Christ. Amen.

Here followeth Mr. HENRY JESSEY's Judgment upon the same Argument.

ROM. XIV. 1.

Such as are weak in the Faith, receive you, &c.

Whereas some suppose the receiving there mentioned, was but receiving into brotherly Affection, such as were in Church-Fellowship; but not a receiving of such as were weak into the Church.

For Answer unto which consider,

That in the Text are *two things* to be enquired into.

First, What Weakness of Faith this is, that must not hinder receiving.

Secondly, By whom, and to what, he that is weak in the Faith is to be received?

To the *First*, What Weakness of Faith this is that must not hinder receiving, whether was it Weakness in the Graces of Faith, or in the Doctrine of Faith? It's conceived the *First* is included, but the *Second* principally intended.

Mar. 9. 24. Luke 24. 25. *First*, That some of the Lord's People are weak in the Graces of Faith, will be confessed by all; and that the Lord would have his *Lambs* fed as well as his *Sheep*, and his *Children* as well as grown Men, and that he hath given the Right to Gospel-privileges, not to *Degrees* of Grace, but to the *Truth*; *Him that is weak in the Faith, receive you*: or UNTO you, as some GOOD Translations read it, *Rom. 14. 1.*

Secondly, It's supposed, this Command of receiving *him that is weak in the Faith*, doth principally intend, that is weak in the *Doctrine* of Faith, and that not so much in the Doctrine of Justification, as in Gospel-Institutions, as doth appear by the second and sixth Verses; which shews, that it was in Matters of Practice, wherein some were weak, and at which others were offended; notwithstanding the glorious Lord who bears all his *Israel* upon his Heart receives, *vers. 3.* and commandeth, *him that is weak in the Faith receive you*, or unto you.

Therefore, here we are to enquire of the receiving in the Text, *By whom, and to what*, he that is weak in the Faith, should be received.

In which Enquiry there are *Two parts*.

First, By whom.

Secondly, To what.

To the *First*. The Text makes Answer, *Him that is weak in the Faith receive you*, or unto you; which must be the Church at *Rome*, to whom the Epistle was writ; as also to all beloved of God, called to be Saints, *Rom. 1. 7.* And as to them, so unto all Churches and Saints, *Beloved and cal-*

N^o V. Vol. II.

led throughout the World.

Note, That Epistles are as well to direct how Churches are to carry Things toward Saints without, as to Saints within; and also toward all Men so as to give no Offence to Jew or Gentile, nor to the Church of God, *1 Cor. 10. 32.*

The second Part of the Enquiry is, to what he that is weak in the Faith is to be received? Whether only unto mutual Affection, as some affirm, as if he were in Church Fellowship before, that were weak in the Faith? Or whether the Text doth as well, if not rather intend, the receiving such as were and are weak in the Faith. Not only unto mutual Affection if in the Church, but unto Church-fellowship also, if they were out. For clearing of which consider, To whom the Epistle was written, *Rom. 1. 7.* Not only to the Church there, but unto all that were beloved of God, and called to be Saints in all Ages. And as at *Rome* it is like there then were, and in other Places now are Saints weak in the Faith, both in and out of Church Fellowship; and it is probable there then were, and elsewhere now are those that will cast such out of their mutual Affection. And if they will cast such out of their mutual Affection that are within, no doubt they will keep out of their Church Fellowship those that are without.

Arg. 3. Whereas the Lord's Care extends to all his, and if it were a good Argument in the third Verse, for them to receive those within, because God hath received them, it would be as good an Argument to receive in those without, *for God hath received them also*: unless it could be proved, that all that were and are weak in the Faith, were and are in Church-Fellowship, which is not likely: For if they would cast such out of their Affection that are within, they would upon the same Account keep them out of Church Fellowship that were without: Therefore as it is a Duty to receive those within unto mutual Affection, SO it is no less a Duty, *by the Text*, to receive such weak ones as are without, into Church Fellowship.

Arg. 2. Is urged from the Words themselves, which are, *Receive him that is weak in the Faith*; wherein the Lord puts NO Limitation in this Text or in any other; and *who is he then that can restrain it, unless he will limit the Holy One of Israel?* And how would such an Interpretation foolishly charge the Lord, as if he took CARE ONLY of those within, but not LIKE Care of those without; whereas he commandeth them to receive *them*, and useth this Motive, he had received them, and he receiveth those that are weak in the Faith, if without, as well as those within.

From the Example, (to wit) *That God had received them*; whereas had he been of the Church, they would have been persuaded

C c

ded of that before the Motive was urged: For no true Church of Christ's would take in, or keep in any, whom they judged the Lord had not received; but those weak ones were such as they questioned whether the Lord had received them, else the Text had not been an Answer sufficient for their receiving them: There might have been objected, They hold up *Jewish* Observations of Meats and Days, which by the Death of Christ were abolished, and so did deny some of the Effects of his Death; yet the Lord who was principally *wronged* could pass *this* by, and *commandeth* others to receive them also. And if it be a good Argument to receive such as are weak in any Thing, whom the Lord hath received, *then there can be no good Argument to reject for any thing for which the Lord will not reject them*: For else the Command in the first Verse, and his Example in the third Verse were insufficient, without some other Arguments unto the Church, *beside his Command and Example*.

 Some object, *Chap. 15. 7. Receive you one another, as Christ hath received us unto the Glory of God*, and from thence supposing they were all in Church Fellowship before, whereas the Text saith not so: For if you consider the 8th and 9th Verses, you may see he speaks unto *Jews* and *Gentiles* in general, that if the *Jews* had the receiving, they should receive *Gentiles*; and if the *Gentiles* had the receiving, they should receive *Jews*: For had they not been on both Sides commanded, the *Jews* might have said to the *Gentiles*, you are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they should receive the strong; and if the strong had the receiving, they should not keep out the weak; and the Text is reinforced with the Example of the *Son's receiving us unto the Glory of God*, that as he receiveth *Jews*, and poor *Gentiles*, weak and strong, in Church Fellowship, or out of Church Fellowship; so should they, to the Glory of God. And as the Lord Jesus received some, though they held some things *more* than were commanded, and some things *less* than were commanded, and as those that were weak and in Church Fellowship, so those that were weak and out of Church Fellowship; and that not only into mutual Affection, but unto Fellowship with himself; and so should they, not only receive such as were weak within into mutual Affection, but such as were without, both to mutual Affection and to Church Fellowship: Or else such weak ones as were without, had been excluded by the Text. Oh! how is the Heart of God the Father and the Son set upon this, to have his Children in his House, and in one another's Hearts as they are in his, and are born upon the Shoulders and Breasts of his Son their High Priest? And as if all this will not

do it, but the Devil will divide them still whose Work it properly is; *But the God of Peace will come in shortly, and bruise Satan under their Feet*, as in *Rom. 16. 20*. And they will agree to be in one House, when they are more of one Heart; in the mean time pray as in *Chap. 15. 5. Now the God of Patience and Consolation grant that we be like-minded one towards another according to Christ Jesus*.

I shall endeavour the answering of some *Objections*, and leave it unto Consideration.

Obj. Some say this *bearing, or receiving, were but in things indifferent*.

Ans. That eating, or forbearing upon a civil account, are things indifferent, is true: But not when done upon the account of Worship, as keeping of Days, and establishing *Jewish* Observations about Meats, which by the Death of Christ are taken away; and it is not fairly to be imagined the same Church at *Rome* look'd so upon them as indifferent; nor that the Lord doth. That it were all alike to him to hold up *Jewish* Observations, or to keep Days or no Days, right Days or wrong Days, as indifferent things, which is a great Mistake, and no less than to make God's Grace little in receiving such: For if it were but in Things wherein they had not sinned, it were no great Matter for the Lord to receive, and it would have been as good an Argument or Motive to the Church, to say the Things were indifferent, as to say *the Lord had received them*.

Whereas the Text is to set out the Riches of Grace to the Vessels of Mercy, as *Rom. 9. 15*. That as at first he did freely chuse and accept them; so when they fail and miscarry in many Things, yea about his Worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like: That as the good *Samaritan* did in the Old Testament, so our good *Samaritan* doth in the New, when Priest and Levite pass'd by, Pastor and People pass by, yet he will not, but pours in Oil, and carries them to his inn, and calls for receiving, and setting it upon his Account.

Object. That this *bearing with, and receiving such as are weak in the Faith, must be limited to Meats, and Days, and such like things that had been old Jewish Observations, but not unto the being ignorant in, or doubting of any New-Testament Institution*.

Ans. Where the Lord puts no Limitation, Men should be wary how they do it, for they must have a Command or Example, before they can limit this Command; for although the Lord took this Occasion from their Difference about Meats and Days to give this Command, yet the Command is not limited there, no more than *Matt. 12. 1, 2, 3, 4, 5, 6, 7*. That when they made use of his good Law rigorously in the Letter, he presently published an Act of Grace in

in the 7th Verse, and tells them, *Had they known what this meaneth, I will have Mercy and not Sacrifice, they would not have condemned the guiltless*; as also *Matt. 9. 13. Go learn what this meaneth, I will have Mercy and not Sacrifice*, which is not to be limited unto what was the present Occasion of publishing the Command, but observed as a general Rule upon all Occasions, wherein Mercy and Sacrifice comes in competition, to shew the Lord will rather have a Duty omitted that is due to him, than Mercy to his Creatures omitted by them. So in the Text, when some would not receive such as were weak in the Faith, as to Matters of Practice, the Lord was pleased to publish *this ACT of Grace; Him that is weak in the Faith receive you, but not to doubtful Disputation*. Now unless it be proved, that no Saint can be weak in the Faith in any thing but Meats and Days, or in some Old-Testament Observation, and that he ought not to be judged a Saint that is weak in the Faith as it relates to Gospel-Institutions, in Matters of Practice, you cannot limit the Text, and you must also prove his Weakness *SUCH, as that the Lord will not receive him*; else the Command in the first Verse, and the Reason or Motive in the third Verse, will both be in Force upon you; to wit, *Him that is weak in the Faith receive you, or unto you, for God hath received him*.

Object. But some may object from *1 Cor. 12. 13*. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles. Some there are that affirm this to be meant of Water Baptism, and that particular Churches are formed thereby, and all Persons are to be admitted and joyned unto such Churches by Water Baptism.

Answer. That the Baptism intended in the Text is the Spirit's Baptism, and not Water Baptism; and that the Body the Text intends, is not principally the Church of Corinth, but all Believers, both Jews and Gentiles, being baptized into one Mystical Body, as *Eph. 4. 4. There is one Body and one Spirit*, wherein there is set out the *Unity* and the *United*; therefore in the third Verse they are exhorted to keep the *Unity* of the Spirit in the Bond of Peace. The *United* are all the Faithful in one Body; into whom? in the fifth Verse, in one Lord Jesus Christ: by what? one Faith, one Baptism, which CANNOT be meant of Water Baptism; for Water Baptism doth not unite all this Body, for some of them never had Water Baptism, and are yet of this Body, and by the Spirit gathered into one Lord Jesus Christ, *Eph. 1. 10*. both which are in Heaven and in Earth, Jew and Gentile, *Eph. 2. 16*. that he might reconcile both unto God in one Body by his Cross; the Instrument you have in *vers. 18. by one Spirit*, *Eph. 3. 6*. That the Gentiles should be Fellow-Heirs of the same Body, *vers. 15. of*

whom the whole Family in Heaven and Earth is named. And the Reasons of their keeping the Unity of the Spirit in *Eph. 4. 3*. is laid down in *ver. 4, 5*. being one Body, one Spirit, having one Hope, one Lord, one Faith, one Baptism, whether they were Jews or Gentiles, such as were in Heaven or in Earth, which CANNOT be meant of Water Baptism, for in that Sense they had not all one Baptism, nor admitted and united thereby: So in *1 Cor. 12. 13*. *For by one Spirit we are all baptized into one Body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one Spirit*; which CANNOT be meant of Water Baptism, in Regard all the Body of Christ, Jews and Gentiles, bond and free, partook not thereof.

Object. But *Ephes. 4. 5. saith, there is but one Baptism*; and by what hath been said, if granted, Water Baptism will be excluded, or else there is more Baptisms than one.

Answer. It followeth not that because the Spirit will have no Corrival, that therefore other Things may not be in their Places: That because the Spirit of God taketh the Pre-eminence, therefore other Things may not be subservient, *1 John 2. 27*. The Apostle tells them, *That the anointing which they have received of him, abideth in them; and you need not, saith he, that any Man teach you, but as the same anointing teacheth you all things*. By this some may think John excludes the Ministry; no such matter, tho' the Holy Ghost had confirmed and instructed them so in the Truth of the Gospel, as that they were furnished against Seducers in *ver. 26*. yet you see John goes on still teaching them in many things: As also in *Eph. 4. 11, 12, 13*. he gave some Apostles, some Evangelists, some Pastors, and Teachers, *vers. 12*. for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ; *ver. 13. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the stature of the Fulness of Christ*. So in the Spirit's Baptism, though it have the Pre-eminence, and appropriateth some Things, as peculiar to itself, it doth not thereby destroy the Use and End of Water Baptism, or any other Ordinance in its Place: for Water Baptism is a Means to increase Grace, and in it and by it Sanctification is forwarded, and Remission of Sins more cleared and witnessed; yet the giving Grace, and regenerating and renewing, is the Holy Spirit's peculiar. Consider *Tit. 3. 5. By the washing of Regeneration, and renewing of the Holy Ghost*, Baptism being the outward Sign of the inward Graces wrought by the Spirit, a Representation or Figure, as in *1 Pet. 3. 21. The like Figure whereunto Baptism doth now also save us, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection* of

of *Jesus Christ*, not excluding Water Baptism; but shewing, That the spiritual Part is chiefly to be looked at: Tho' such as slight Water Baptism, as the *Pharisees* and *Lawyers* did, *Luke 7. 30.* reject the Counsel of God against themselves not being baptized: And such as would set Water Baptism in the Spirit's Place, exalt a Duty against the Deity and Dignity of the Spirit, and do give the Glory due unto him, as God blessed for ever, unto a Duty.

By which Mistake of setting up Water Baptism in the Spirit's Place, and assigning it a Work which was never appointed unto it; of forming the Body of Christ, either in general, as in *1 Cor. 12. 13. Eph. 4. 5.* or as to particular Churches of Christ, we may see the Fruit, that instead of being the Means of uniting as the Spirit doth, that it hath not only rent his seamless Coat, but divided his Body which he hath purchased with his own Blood, and opposed that great Design of Father, Son, and Spirit, in uniting poor Saints, thereby pulling in pieces what the Spirit hath put together. *Him that is weak in the Faith receive you, for God hath received him*; being such as the Spirit had baptized and admitted of the Body of Christ, he would have his Churches receive them also: whose Baptism is the ONLY Baptism, and so is called the ONE Baptism: Therefore consider, whether such a Practice hath a Command or an Example, that Persons must be joyned into Church Fellowship by Water Baptism; for *John* baptized many, yet he did not baptize some into one Church, and some into another, nor all into one Church (as the Church of *Rome* doth): And into what Church did *Philip* baptize the Eunuch, or the Apostle the Jaylor and his House? And all the rest they baptized, were they not left free to joyn themselves for their Convenience and Edification? All which I leave to Consideration. I might have named some Inconveniencies, if not Absurdities that would follow the Assertion: As to father the Mistakes of the Baptizers on the Spirit's Act, who is not mistaken in any He baptizeth; no false Brethren creep in unawares into the mystical Body by him; and also how this manner of forming Churches would suit a Country, where many are converted, and willing to be baptized; but there being no Church to be baptized into, how shall such a Church-state begin? The first must be baptized into no Church, and the rest into him as the Church, or the Work stand still for Want of a Church.

Obj. *But God is a God of Order, and hath ordained Order in all the Churches of Christ; and for to receive one that holds the Baptism he had in his Infancy, there is no Command nor Example for, and by the same Rule Children will be brought in to be Church Members.*

Ans. That God is a God of Order, and

hath ordained Orders in all the Churches of Christ is true; and that this is one of the Orders to receive him that is weak in the Faith, is as true. And though there be no Example or Command, in so many Words, receive such an one that holds the Baptism he had in his Infancy, nor to reject such a one; but there is a Command to receive him that is weak in the Faith, without Limitation, and it is like this might not be a Doubt in those Days, and so not spoken of in particular.

But the Lord provides a Remedy for all Times in the Text, *Him that is weak in the Faith, receive you*; for else receiving *would not be upon the Account of Saintship*; but upon knowing and doing all Things according to Rule and Order, and that must be perfectly, else for to deny any thing, or to affirm too much is disorderly, and would hinder receiving: But the Lord deals not so with his People, but accounts *LOVE the fulfilling of the Law*, though they be ignorant in many Things both as to knowing and doing; and receives them into Communion and Fellowship with himself, and would have others do the same also: And if he would have so much bearing in the Apostle's Days, when they had infallible Helps to expound Truths unto them, much more now, the Church hath been so long in the Wilderness and in Captivity, and not that his People should be *driven away in the dark Day*, though they are sick and weak, *Ezek. 34. 16, 21.* And that it should be supposed such Tenderness would bring in Children in Age to be Church-members, yea, and welcome, if any body could prove them in the Faith, though never so weak; for the Text is, *Him that is weak in the Faith, receive you*: It is not He, and his Wife, and Children, unless it can be proved they are in the Faith.

Object. *By this, some Ordinances may be lost or omitted, and is it to be supposed the Lord would suffer any of his Ordinances to be lost or omitted in the Old or New Testament, or the right Use of them, and yet own such for true Churches, and what Reason can there be for it?*

Ans. The Lord hath suffered some Ordinances to be omitted and lost in the Old Testament, and yet owned the Church. Though Circumcision were omitted in the Wilderness, yet he owned them to be his Church, *Acts 7. 38.* and many of the Ordinances were lost in the Captivity: See *Ainsworth* upon *Exod. 28. 30, &c.* which shewed what the High-Priest was to put on, and were not to be omitted upon pain of death, as the *Urim* and *Thummim*, yet being lost, and several other Ordinances, the Ark, with the Mercy-Seat and Cherubims, the Fire from Heaven, the Majesty and Divine Presence, &c. yet he owns the Second Temple, though short of the First, and filled it with his Glory, and honoured it with his

his Son, being a Member and a Minister therein, *Mal. 3. 1. The Lord whom you seek will suddenly come to his Temple*: So in the New-Testament, since their Wilderness Condition, and great and long Captivity, there is some Darkness and Doubts, and Want of Light in the best of the Lord's People, in many of his Ordinances, and that for several Ages, and yet how hath the Lord owned them for his Churches, wherein he is to have *Glory and Praise throughout all Ages, Eph. 3. 21.* And so should we own them, *unless we will condemn the Generation of the Just*: It must be confessed, That if exact practice be required, and clearness in Gospel Institutions before Communion; who dare be so bold as to say his Hands are clean, and that he hath done all the Lord commands, as to Institutions in his Worship? and must not confess the Change of Times doth necessitate some Variation, if not Alteration, either in the matter or manner of things according to Primitive Practice; yet owned for true Churches, and received as visible Saints, though ignorant either wholly, or in great measure, in laying on of hands, singing, washing of Feet, and anointing with Oyl, in the Gifts of the Spirit, which is the *Urim and Thummim* of the Gospel: And it cannot be proved, that the Churches were so ignorant in the Primitive Times, nor yet that such were received into Fellowship; yet now herein it is thought meet there should be bearing, and why not in Baptism, especially in *such as own it for an Ordinance*, though in some Things miss it, and do yet shew their Love unto it, and unto the Lord, and unto his Law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their Blood; which sheweth, they hold it in Conscience their duty, while they have further Light from above, and are willing to hear and obey as far as they know, though weak in the Faith, as to Clearness in Gospel Institutions; surely the Text is on their Side, or else it will exclude all the former, *Him that is weak in the Faith receive you, but not to doubtful Disputations, Rom. 14. 5.* Let every Man be fully persuaded in his own Mind, and such the Lord hath received.

As to the Query, *What Reason is there, why the Lord should suffer any of his Ordinances to be lost?*

Ans. If there were no Reason to be shewn, it should teach us Silence, for he doth nothing without the highest Reason; and there doth appear some Reasons in the Old Testament, why those Ordinances of *Urim and Thummim*, &c. were suffered to be lost in the Captivity, that they might long and look for the Lord Jesus, the Priest, that was to stand up with *Urim and Thummim*, *Ezra 2. 63. Neh. 7. 65.* which the Lord by this puts them upon the hoping for, and to be in the Expectation of so great a Mercy, which was the

Promise of the Old Testament, and all the Churches Losses in the New Testament: By all the dark Night of Ignorance she hath been in, and long Captivity she hath been under, and in her wandering Wilderness state, wherein she hath rather been fed with Manna from Heaven, than by Men upon Earth; and after all her Crosses and Losses, the Lord lets Light break in by degrees, and deliverance by little and little; *and she is coming out of the Wilderness leaning upon her Beloved*; and the Lord hath given the Valley of *Achor* for a door of Hope, that e're long she may receive the Promise of the Gospel richly, by the Spirit, to be poured upon us from on high, *Isa. 32. 15.* and the Wilderness be a fruitful Field, and the fruitful Field become a Forest, and then the Lord will take away the Covering cast over all People, *Isa. 25. 7.* and the Vail that is spread over all Nations; *Isa. 11. 9. For the Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea, vers. 13. Then Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* Thus will the God of Peace bruise Satan under-foot shortly; and one Reason why the Lord may suffer all this Darkness and Differences that have been, and yet are, is, that we might long and look for this blessed Promise of the Gospel, the pourings out of the Spirit.

Object. But many Authors do judge, that the Weak and Strong were all in Church-fellowship before, and that the receiving *Rom. 14. 1. was but into mutual Affection.*

Ans. It ought to be seriously weighed how any differ from so many worthy Authors, is confessed, to whom the World is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble *Bereans, Acts 17. 11.* Though they had some infallible Teachers, yet they took not their Words or Doctrine upon trust; and there may be more ground to question Expositors on this Text, in regard their Principles necessitate them to judge that the Sense; for if it be in their Judgments a Duty to compel all to come in, and to receive all, and their Children, they must needs judge by that Text, they were all of the Church, and in Fellowship, before their scrupling Meats and Days, because that is an Act of grown Persons at years of Discretion; and therefore the receiving is judged by them to be only into mutual Affection, for it is impossible for them to hold their Opinion, and judge otherwise of the Text; for in Baptism, they judge Infants should be received into Church-fellowship; and then scrupling Meats and Days must needs be after joining. Their Judgments might as well be taken, that it is a Duty to baptize Infants, as that they can judge of this Text rightly, and hold their practice.

D d

Object.

Object. *But no uncircumcised Person was to eat the Passover, Exod. 12. And doth not the Lord as well require the sign of Baptism now, as of Circumcision then? and is there not like reason for it?*

Ans. The Lord, in the Old Testament, expressly commanded no uncircumcised Person should eat the Passover, *Exod. 12. 28.* and in *Ezek. 34. 9.* that no stranger, uncircumcised in Heart, or uncircumcised in Flesh, should enter into his Sanctuary: And had the Lord commanded, that no unbaptized Person should enter into his Churches, it had been clear: And no doubt, Christ was as faithful as a Son in all his House, as *Moses* was as a Servant; and although there had been little reason, if the Lord had commanded it so to be, yet in God's Worship we must not make the Likeness of any Thing in our Reason, but the Will of God, the Ground of Duty; for upon such a Foundation some would build the baptizing of Infants, because it would be like unto Circumcision, and so break the Second Commandment, in making the likeness of Things of their own contrivance, of force with Institutions in the Worship of God.

The most that I think can be said is, That we have no Gospel Example for receiving without Baptism, or rejecting any for want of it: Therefore it is desired, what hath been said may be considered, lest while we look for an Example, we do not

overlook a Command upon a mistake, supposing that they were all in Church-fellowship before; whereas the Text saith not so, but, *Him that is weak in the Faith receive you, or unto you.*

We may see also how the Lord proceeds under the Law, though he accounts those things that were done contrary to his Law, Sinful, though done ignorantly; yet never required the Offender to offer Sacrifice till he knew thereof, *Levit. 5. 5. comp. with 15, & 16 verses.* And that may be a Man's own Sin through his Ignorance; that though it may be another's Duty to endeavour to inform him in, yet not thereupon to keep him out of his Father's House; for surely the Lord would not have any of his Children kept out, without we have a word for it. And though they scruple some Meats in their Father's House, yet it may be dangerous for the stronger Children to deny them all the rest of the Dainties therein, till the Weak and Sick can eat strong Meat; whereas *Peter* had Meat for one, and Milk for another; and *Peter* must feed the poor Lambs as well as the Sheep; and if others will not do it, the Great Shepherd will come ere long and look up what hath been driven away, *Ezek. 34. 4, 11. Isa. 40. 11.* He will feed his Flock like a Shepherd; he shall gather the Lambs into his Bosom, and gently lead those that are with Young.



Peaceable Principles and True:

O R,

A brief Answer to Mr. Danver's and Mr. Paul's Books against my Confession of Faith, and Differences in Judgment about Baptism no Bar to Communion.

W H E R E I N

Their Scriptureless Notions are overthrown, and my Peaceable Principles still maintained.

Do ye indeed speak Righteousness, O Congregation? do ye judge uprightly, O ye Sons of Men? Psal. 58. 1.

S I R,

I Have received and considered your short Reply to my Differences in Judgment about Water-Baptism no Bar to Communion; and observe, that you touch not the Argument at all; but rather labour

what you can, and beyond what you ought, to throw odiums upon your Brother for reproving you for your Error; to wit, *That those Believers that have been baptized after Confession of Faith made by themselves, ought and are in Duty bound to exclude from their Church-Fellowship, and Communion at the Table*

Table of the Lord, those of their holy Brethren that have not been so baptized. This is your *Error*: Error, I call it, because it is not founded upon the Word, but a mere humane Device; for although I do not deny, but acknowledge, that Baptism is God's Ordinance; yet I have denied, that Baptism was ever ordained of God *to be a Wall of Division between the Holy and the Holy*: the Holy that are, and the Holy that are not so baptized with Water as we.

Your Reflections, p. 7. You, on the contrary, both by Doctrine and Practice assert that it is; and therefore do separate yourselves from all your Brethren that in that matter differ from you; accounting them, notwithstanding their saving Faith and holy Lives, *not fitly qualified for Church-communion*, and all because they have not been, as you, baptized: Further, you count their Communion among themselves unlawful, and therefore unwarrantable; and have concluded, they are joyned to Idols, and that they ought not to be shewed the Pattern of the House of God, until they be ashamed of their sprinkling in their Infancy, and accept of and receive Baptism as you. Yea, you count them as they stand, not the Churches of God; saying, *We have no such Custom, nor the Churches of God.*

p. 32. At this I have called for your Proofs, the which you have attempted to produce; but in conclusion have shewed none other, but, *That the Primitive Churches had those they received, baptized before so received.*

p. 41. I have told you, that this, though it were granted, cometh not up to the Question; for we ask not, whether they were so baptized? But, whether you find a Word in the Bible that justifieth your concluding that it is your Duty to exclude those of your holy Brethren that have not been so baptized? From this you cry out, that I take up the Arguments of them that plead for Infant-Baptism: I answer, I take up no other Argument but your own, viz. *That there being no Precept, President nor Example in all the Scripture, for our excluding our holy Brethren that differ in this Point from us, therefore we ought not to dare to do it, but contrariwise to receive them; because God hath given us sufficient proof that himself hath received them, whose example in this Case he hath commanded us to follow, Rom. 14. 15.*

This might serve for an Answer to your Reply. But because, perhaps, should I thus conclude, some might make an ill use of my brevity; I shall therefore briefly step after you, and examine your short Reply; at least, where shew of Argument is.

Your first five Pages are spent to prove me either proud or a Liar; for inserting in the Title-page of my Differences, &c. that your Book was written by the Baptist, or Brethren of your way.

* If unby- In answer to which; who so * readeth
assed.

your second, your fifth and sixth Questions to me, may not perhaps be easily perswaded to the contrary; but the two last in your Reply, are omitted by you; whether for brevities sake, or because you were conscious to your self, that the sight of them would overthrow your Insinuations, I leave to the sober to judge. But put the Case I had failed herein, doth this warrant your unlawful Practice?

You ask me next, *How long 'tis since I was a Baptist?* and then add, *'Tis an ill Bird that bewrays his own Nest.*

Ans. I must tell you (avoiding your slovenly Language) I know none to whom that Title is so proper as to the Disciples of John. And since you would know by what Name I would be distinguished from others; I tell you, I would be, and hope I am, a Christian; and chuse, if God should count me worthy, to be called a Christian, a Believer, or other such Name which is approved by the Holy Ghost. And as for those Factious Titles of Anabaptists, Independents, Presbyterians, or the like, I conclude, that they came neither from Jerusalem, nor Antioch, but rather from Hell and Babylon; for they naturally tend to Divisions, you may know them by their Fruits.

Next, you tell us of your goodly harmony in London; or of the amicable Christian correspondence betwixt those of divers Perswasions there, until my turbulent and mutineering Spirit got up.

Ans. The cause of my writing, I told you, which you have neither disapproved in whole, nor in part. And now I ask what kind of Christian correspondence you have with them? Is it such as relateth to Church-communion; or such only as you are commanded to have with every Brother that walketh disorderly, that they may be ashamed of their Church-communion, which you condemn? if so, your great flourish will add no praise to them; and why they should glory in a correspondence with them as Christians, who yet count them under such deadly sin, which will not by any means, as they now stand, suffer you to admit them to their Father's Table, to me is not easie to believe.

Farther, Your Christian correspondence (as you call it) will not keep you now and then, from fingering some of their members from them; nor from teaching them that you so take away, to judge and condemn them that are left behind: Now who boasteth in this besides your self, I know not.

Touching Mr. Jesse's Judgment in the Case in hand, you know it condemneth your Practice; and since in your first, you have called for an Author's testimony, I have presented you with one, whose Arguments you have not condemned.

For your insinuating my abusive and unworthy behaviour, as the cause of the Brethrens

thens attempting to break our Christian Communion; it is not only false, but ridiculous: False; for they have attempted to make me also one of their Disciples, and sent

* This attempt began above sixteen years ago.

*to * me, and for me for that purpose. Besides, it is ridiculous; surely their pretended Order, and as they call it, our disorder, was the cause; or they must render themselves very malicious, to seek the overthrow of a whole Congregation, for (if it had been so) the unworthy behaviour of one.*

Now, since you tell me, *pag. 9. That Mr. Kiffin hath no need of my Forgiveness for the wrong he hath done me in his Epistle.*

I ask, did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct Answer: *There being no Precept, President or Example for Mr. Kiffin to exclude his holy Brethren from Christian Communion that differ with him about Baptism, he ought not to do it; but there is neither Precept, President, nor Example; therefore, &c.*

You blame me for writing his Name at length: but I know he is not ashamed of his Name: and for you, though at the remotest rate, to insinuate it, *must needs be damage to him.*

Your artificial squibbing Suggestions to the World about my self, imprisonment, and the like, I freely bind unto me as an Ornament among the rest of my Reproaches, till the Lord shall wipe them off at his coming. *But they are no Argument that you have a Word that binds you to exclude the holy Brethren Communion.*

Now what if (as you suggest) the sober Dr. Owen, though he told me and others at first, he would write an Epistle to my Book, yet waved it afterwards; *this is also to my advantage; because it was through the earnest Solicitations of several of you that at that time stopped his hand: And perhaps, 'twas more for the Glory of God, that Truth should go naked into the World, than as seconded by so mighty an Armour-bearer as he.*

p. 6. You tell me also, that some of the sober Independents have shewed dislike to my writing on this Subject: What then? If I should also say, as I can without lying, *that several of the Baptists have wished yours burnt before it had come to light; is your Book ever the worse for that?*

In p. 13. You tell us, *you meddle not with Presbyterians, Independents, mixt Communionists (a new name) but are for liberty for all according to their Light.*

Ans. I ask then, suppose an holy Man of God, that differeth from you, as those above named do, in the manner of Water-Baptism; I say, suppose such an one should desire Communion with you, yet abiding by his own light, as to the Thing in question, *would you receive him to Fellowship? If no, do you not dissemble?*

But you add, *If unbaptized Believers do not walk with us, they may walk with them with whom they are better agreed.*

Ans. Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, *agreed they should have it with you:* Thus do the Papists give the Protestants their liberty, because they can neither will nor chuse.

Again, But do you not follow them with clamours and out-cries, that their Communion even amongst themselves, is unwarrantable? Now how then do you give them their liberty? Nay, do not even these Things declare that you would take it away if you could?

For the time that I have been a Baptist (say you) I do not remember that ever I knew, that one unbaptized Person did so much as offer themselves to us for Church-fellowship.

Ans. This is no proof of your love to your Brethren; but rather an Argument that your Rigidness was from that Day to this so apparent, that those good Souls despaired to make such attempts; we know they have done it elsewhere, where they hoped to meet with encouragement.

In p. 14. You seem to retract your denial of Baptism to be the initiating Ordinance. And indeed Mr. Danvers told me, that you must retract that Opinion, and that he had or would speak to you to do it; yet by some it is still so acknowledged to be; and in particular, by your great helper Mr. Denne, who strives to maintain it by several Arguments; but your denial may be a sufficient Confutation to him; so I leave you together to agree about it, and conclude you have overthrown him.

But it seems though you do not now own it to be the inlet into a particular Church; yet (as you tell us in p. 14. of your last) *you never denied that Baptism doth not make a Believer a member of the universal, orderly, Church-visible.* And in this Mr. Danvers and you agree. *Per- sons enter into the Visible Church thereby, faith he.*

Ans. Universal, that is the whole Church; This word now comprehendeth all the Parts of it, even from Adam to the very Worlds end, whether in Heaven or Earth, &c. Now that Baptism makes a Man a Member of this Church, I do not yet believe, nor can you shew me why I should.

2. The Universal, Orderly Church: What Church this should be (if by Orderly, you mean Harmony or Agreement in the outward Parts of Worship) I do not understand neither.

And yet thus you should mean, because you add the word *VISIBLE* to all at the last; *The Universal, Orderly, Visible Church.* Now I would yet learn of this Brother where this Church is; for if it be Visible,

Visible, he can tell and also *shew* it. But to be short, there is no such Church: The Universal Church cannot be visible; a great Part of that vast Body being already in Heaven, and a great Part as yet (perhaps) unborn.

But if he should mean by *Universal*, the whole of that Part of this Church that is on Earth, then neither is it *Visible* nor *Orderly*. 1. Not *Visible*; for the Part remains always to the best Man's eye utterly invisible.

2. This Church is not *Orderly*; that is, hath not Harmony in its outward and visible Parts of Worship; some Parts opposing and contradicting the other most *severely*. Yea, would it be uncharitable to believe, that some of the Members of this Body could willingly die in opposing that which others of the Members hold to be a Truth of Christ? As for instance at home; could not some of those called *Baptists*, die in opposing Infant Baptism? And again, some of them that are for Infant-Baptism, die for that as a Truth? Here therefore is no Order, but an evident Contradiction; and that too in such parts of Worship, as both count Visible parts of Worship indeed.

So then by *Universal*, *Orderly*, *Visible Church*, this Brother must mean those of the Saints only, that have been, or are baptized as we; this is clear, because Baptism (saith he) maketh a Believer a Member of *this Church*; his meaning then is, that there is an *Universal*, *Orderly*, *Visible Church*, and they alone are the *Baptists*; and that every one that is baptized, is by that made a Member of the *Universal*, *Orderly*, *Visible Church of Baptists*, and that the whole Number of the rest of Saints are utterly excluded.

But now if other Men should do as this Man, how many Universal Churches should we have? An *Universal*, *Orderly*, *Visible Church of Independents*; an *Universal*, *Orderly*, *Visible Church of Presbyterians*, and the like. And who of them, if as much confused in their Notions as this Brother, might not (they judging by their own Light) contend for *their Universal Church*, as he for *his*? But they have more wit.

But suppose that this *unheard-of* fictitious Church were the only true Universal Church; yet *whoever they baptize*, must be a Visible Saint first; and if a Visible Saint, then a Visible Member of Christ; and if so, then a *Visible Member* of his Body, which is the Church, before they be baptized; now he which is a Visible Member of the Church already, *that which hath so*
AA. 8. 37. & 19. & 16. 33. *made him, hath prevented all those claims that by any may be made or imputed to this or that Ordinance to make him so.* His visibility is already; he is already a Visible Member of the Body of Christ, and after

that baptized. His Baptism then neither makes him a Member, nor Visible Member, of the Body of Jesus Christ.

You go on, *That I said it was consent that makes Persons Members of particular Churches is true.* Pag. 4. of your first

Ans. But that it is Consent and **NOTHING** else, Consent *WITHOUT* Faith, &c. is false. Your after-endeavour to heal your unsound saying, will do you no good; *Faith gives being to, as well as Probation for Membership.*

What you say *NOW* of the Epistles that they were written to particular Saints, and those too out of Churches as well as in, I always believed: But in your first you were pleased to say, *you were one of them* that objected against our proofs out of the Epistles, because they were written to particular Churches (intending these baptized) and that they were written to other Saints, would be hard for me to prove: but you do well to give way to the Truth. Your Re. flections, P. 9.

What I said about Baptism's being a **PEST**, take my Words as they lie, and I stand still thereto; *Knowing that Satan can make any of God's Ordinances a PEST and Plague to his People, even Baptism, the Lord's Table, and the holy Scriptures; yea, the Ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place.* Wherefore I pray, if you write again, either consent to, or deny this Position, before you proceed in your Outcry.

But I must still continue to tell you, tho' you love not to hear thereof; That supposing your Opinion hath hold of your Conscience, if you might have your will, you would make inroads and outroads too, in all the Churches that are not as you in the Land. You reckon that Church-privileges belong not to them who are not baptized as we; saying, *How can we take these Privileges from them before they have them, we keep them from a disorderly practice of Ordinances, ESPECIALLY among our selves; intimating you do what you can also among others: And he that shall judge those he walketh not with, or, say as you, that they like Ephraim, are joined to an Idol, and ought to repent and be ashamed of that Idol before they be SHEWED the pattern of the House; and then shall back all with the Citation of a Text; doth it either in jest or in earnest; if in jest, it is abominable; if in earnest, his Conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the Thing he counteth Idolatrous and abominable, out of the Churches abroad, as well as that he stands in Relation unto.* This being thus, 'tis reasonable to conclude, you want not an heart, but opportunity for your inroads and outroads among them. p. 37. of your Repl. p. 26. p. 30. p. 7.

Touching those five Things I mentioned in my second; you should not have counted they

they were found *no where*, because not found under that Head which I mention: And now lest you should miss them again, I will present you with them here.

1. *Baptism is not the initiating Ordinance.*
2. *That though it was, the case may so fall out, that Members might be received without it.*
3. *That Baptism makes no Man a Visible Saint.*
4. *That Faith, and a Life becoming the ten Commandments, should be the chief and most solid Argument with Churches to receive to Fellowship.*
5. *That Circumcision in the Flesh was a Type of Circumcision in the Heart, and not of Water-Baptism.*

To these you should have given fair answers, then you had done like a Workman.

Now we are come to p. 22, and 23 of yours; where you labour to insinuate, that a Transgression against a positive precept, respecting instituted worship, hath been punished with the utmost severity that God hath executed against Men, on record, on this side Hell.

Treat. of
Baptism.

Ans. Mr. Danvers says, That to transgress a positive Precept respecting Worship, is a breach of the first and second Commandment. If so, then 'tis for the breach of them, that these severe rebukes befall the Sons of Men.

2. But you instance the case of *Adam his eating the forbidden Fruit*; yet to no great purpose. *Adam's* first transgression was, that he violated the Law that was written in his heart; in that he hearkened to the tempting Voice of his Wife; and after, because he did eat of the Tree: He was bad then before he did eat of the Tree; which Badness was infused over his whole Nature; and then he bare this evil Fruit of eating Things that God hath forbidden.

Gen. 3.

Mat. 7. 17. Luke 6. 43. 44. Either make the Tree good, and his Fruit good; or the Tree bad, and his Fruit bad: Men must be bad, ere they do evil; and good, ere they do good.

Again, Which was the greatest judgment, to be *defiled and depraved*, or to be put out of Paradise, do you in your next determine.

But as to the matter in hand, *What positive Precept do they transgress that will not reject him that God bids us receive*, if he want light in Baptism?

p. 23.

As for my calling for Scripture to prove it lawful thus to exclude them; blame me for it no more; verily I still must do it; and had you but *one* to give, I had had it long before this. *But you wonder I should ask for a Scripture to prove a Negative.*

Ans. Are you at that door, my Brother? If a Drunkard, a Swearer, or Whoremonger should desire Communion with you, and upon your refusal, demand your grounds; would you think his Demands

such you ought not to answer? would you not readily give him by *SCORES*? So doubtless would you deal with us, *but that in this you are without the Lids of the Bible.*

2. But again, you have acted as those that must produce a positive Rule. *You count it your Duty, a part of your Obedience to God, to keep those out of Church-fellowship that are not baptized as you.* I then demand what Precept bids you do this? where are you commanded to do it?

You object, That in *Eph. 4.* and *1 Cor. p. 24.* 12. is not meant of Spirit-Baptism: But Mr. Jesse says it is not, cannot be the Baptism with Water; and you have not at all refuted him.

And now for the Church in the Wilderness; *You thought, as you say, I would have answered my self in the thing*; but as yet I have not, neither have you. But let us see what you urge for an Answer.

1. (Say you) *though God dispensed with their obedience to Circumcision in that time, it follows not that you or I should dispense with the Ordinance of Water-Baptism now.*

Gen. 17.
Exod. 12.

Ans. God commanded it, and made it the initiating Ordinance to Church-communion. But *Moses*, and *Aaron*, and *Joshuah*, and the Elders of *Israel* dispensed with it for forty Years; therefore the dispensing with it *was ministerial*, and that with God's allowance, *as you affirm.* Now if they might dispense with Circumcision, though the initiating Ordinance; why may not we receive God's Holy ones into Fellowship, since we are not forbidden it, but commanded; yea, why should we make Water-Baptism, which God never ordained to that end, a Bar to shut out and let in to Church-communion?

2. You ask, *Was Circumcision dispensed with for want of Light, it being plainly commanded?*

Ans. Whatever was the cause, want of Light is as great a cause: And that it must necessarily follow, they must needs see it, because commanded, favours too much of a Tang of Free-will, or of the sufficiency of our understanding, and intrencheth too hard on the Glory of the Holy Ghost; whose work it is to *bring all Things to our remembrance, whatsoever Christ hath said to us*, John 14. 26.

3. You ask, *Cannot you give your self a Reason, that their moving, travelling state, made them incapable, and that God was merciful? can the same Reason, or any thing like it, for refusing Baptism, be given now?*

Ans. I cannot give my self this Reason, nor can you by it give me any satisfaction.

First, Because their travelling state could not hinder; if you consider, that they might, and doubtless did lie still in one place years together.

1. They

1. They were forty Years going from *Egypt to Canaan*; and they had but forty two Journies thither.

2. They at times went several of these Journies in one and the same year. They went (as I take it) eleven of them by the end of the third Month after they came out of the Land of *Egypt*. Compare *Exod. 19. 1.* with *Numb. 33. 15.*

3. Again, in the fortieth year, we find them in Mount *Hor*, where *Aaron* died, and was buried. Now that was the Year they went into *Canaan*; and in that Year they had nine Journies more, or ten, by that they got over *Jordan*, *Numb. 33. 38, &c.* Here then were twenty Journies in less than an Year and an half. Divide then the rest of the time to the rest of the Journies, and they had above thirty eight Years to go their two and twenty Journies in. And how this should be such a travelling moving state, as that it should hinder their keeping this Ordinance in its season, to wit, *to circumcise their Children the eighth Day*; especially considering, to circumcise them in their Childhood, as they were born, might be with more security, than to let them live while they were men, I see not.

If you should think that their Wars in the Wilderness might hinder them; I answer, They had, for ought I can discern, ten times as much fighting in the Land of *Canaan*, where they were circumcised, as in the Wilderness where they were not. And if carnal or outward safety had been the Argument, doubtless they would not have circumcised themselves in the fight (as it were) of one and thirty Kings; Ifay, they would not have circumcised their *six hundred thousand Warriors*, and have laid them open to the Attempts and Dangers of their Enemies. No such thing therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

Fourthly, *An extraordinary Instance to be brought into a standing Rule, are no parallels*: That's the sum of your Fourth.

Ans^r. The Rule was ordinary; which was Circumcision; the laying aside of this Rule became as ordinary, so long a time as forty Years, and in the *WHOLE Church* also. But this is a poor shift, to have nothing to say, but that the case was extraordinary, when it was not.

But you ask, *Might they do so when they came into Canaan?*

Ans^r. No, no. No more shall we do as we do now, *when that which is perfect is come.*

You add, *Because the Church in the Wilderness, Rev. 12. could not come by Ordinances, &c. therefore when they may be come at, we need not practise them.*

Ans^r. No body told you so. But are you out of that wilderness mentioned, *Rev. 12?* Is Antichrist down and dead to

ought but your Faith? Or are we only out of that *Egyptian* Darkness, that in Baptism have got the start of our Brethren? For shame be silent: yourselves are yet under so great a Cloud, as to imagine to yourselves a *Rule of Practice* not found in the Bible; that is, *to count it a Sin to receive your Holy Brethren, tho' not forbidden, but commanded to do it.* Rom. 14. chap. 15.

Your great flourish against my fourth Argument, I leave to them that can judge of the weight of your words; as also what you say of the fifth or sixth.

For the Instance I give you of *Aaron*, *David* and *Hezekiah*, who did things not commanded, and that about holy Matters, and yet were held excusable; you, nor yet your Abettors for you, can by any means overthrow. *Aaron transgressed the Commandment*; *David did what was not lawful*; and they in *Hezekiah's* time *did eat the Passover otherwise than it was written*, *2 Chron. 30. 3, 4.* Levit. 6. 26. ch. 10. 18. Mat. 12,

18. But here I perceive the Shoe pincheth; which makes you glad of Mr. *Denne's* Evasion for help. At this also Mr. *Danvers* (but yet to no purpose) cries out, charging me with asserting, *that Ignorance absolves from Sin of Omission and Commission.* pag. 29. But, Sirs, fairly take from me the Texts, with others that I can urge; and then begin to accuse.

You have healed your Suggestion of unwritten verities poorly. But any shift to shift off the force of Truth. After the same manner also, you have helped your asserting, *that you neither keep out, nor cast out from the Church, if baptized, such as come unprepared to the Supper, and other solemn Appointments.* Let us leave yours and mine to the pondering of wiser Men.

My seventh Argument (as I said) you have not so much as touched; nor the ten in that one, but only derided at the ten. But we will shew them to the Reader.

1. *Love, which above all other things we are commanded to put on, is much more worth, than to break about Baptism*, *Col. 3. 14.*

2. *Love, is more discovered, when we receive for the sake of Christ and Grace, than when we refuse for want of Water.*

3. *The Church at Colosse, was charged to receive, and forbear the Saints, because they were new Creatures.*

4. *Some Saints were in the Church at Jerusalem, that opposed the preaching of Salvation to the Gentiles; and yet retain their Membership.*

5. *Divisions, and Distinctions among Saints, are of later Date, than Election, and the Signs of that; and therefore should give place.*

6. *It is Love, not Baptism, that discovereth us to the World to be Christ's Disciples* *Joh. 13. 35.*

7. *It is Love that is the undoubted Character of our Interest in, and Fellowship with Christ.*

8. *Fellow-*

Gal. 6. 16. 8. Fellowship with Christ is sufficient to
Phil. 3. 16. invite to, and the new Creature the great
1 Joh. 1. 2. Rule of our Fellowship with, Christ.

Rom. 12. 9. Love is the fulfilling of the Law, where-
10. ch. 14. fore he that hath it is accepted with God,
18. v. 10. and ought to be approved of Men; But he ful-
Jam. 4. 11. fills it not, who judgeth and setteth at nought
his Brother.

10. Love is sometimes more seen, and shewed
in forbearing to urge and press what we know,
than in publishing and imposing, Joh. 16. 12.
1 Cor. 3. 1, 2.

11. When we attempt to force our Bro-
ther beyond his Light, or to break his Heart
with grief, to trust him beyond his Faith, or
bar him from his Privileges, how can we
say I love?

12. To make that the Door to Communion
which God hath not; to make that the inclu-
ding, excluding Charter, the Bar, Bounds
and Rule of Communion, is for want of Love.
Here are two into the Bargain.

If any of these, Sir, please you not in
this dress; give me a Word; and I shall
as well as my Wit will serve, give you them
in a fyllogistical Mode.

Now that you say (practically) for some
speak with their Feet, (their walking Prov.
6. 13.) that Water is above Love; and all
Pag. 32. other things is evident; because have they
all but Water, you refuse them for want
of that; yea, and will be so hardy, though
without God's Word, to refuse Communion
with them.

In our Discourse about the Carnality
that was the Cause of the Divisions that
were at Corinth, you ask, who must the charge
Pag. 33. of Carnality fall upon, them that defend, or
them that oppose the Truth?

Ans. Perhaps upon both; but besure
upon them that oppose, wherefore look you
to your selves, who without any command
of God to warrant you, exclude your Brother
from Communion; your Brother whom God
hath commanded you to receive.

My ninth Argument, you make your
self merry with in the beginning; but why
do you by and by so cut, and hack, and
cast it as it were in the Fire. Those seven-
teen Absurdities you can by no means a-
void. For if you have not, as indeed you
have not (though you mock me for speak-
ing a word in Latin) not one word of God
that commands you to shut out your Bre-
thren for want of Water-Baptism, from
your Communion; I say, if you have not
one word of God to make this a Duty to
you, then unavoidably,

1. You do it by a Spirit of Persecution.
2. With more respect to a Form, than the
Spirit and Power of Godliness.
3. This also, makes Laws, where God
makes none; and is to be wise above what is
written.
4. It is a directing the Spirit of the
Lord.

5. And bindeth all Mens Consciences to
our Light and Opinion.

6. It taketh away the Childrens Bread.

7. And with-holdeth from them the in-
crease of Faith.

8. It tendeth to make wicked the Hearts of
weak Christians.

9. It tendeth to harden the Hearts of the
wicked.

10. It setteth open a Door to all Tempta-
tions.

11. It tempteth the Devil to fall upon them
that are alone.

12. It is the Nursery of all vain jang-
lings.

13. It occasioneth the World to reproach
us.

14. It holdeth staggering Consciences in doubt
of the right ways of the Lord.

15. It abuseth the Holy Scriptures.

16. It is a prop to Antichrist.

17. And giveth occasion to many to turn
aside to most dangerous Errors.

And though the last is so abhorred by
you, that you cannot contain yourselves
when you read it; yet do I affirm, as I did
in my first (p. 116.) That to exclude Chri-
stians from Church-Communion, and to debar
them their Heaven-Born Privileges, for the
want of that which God never yet made a
wall of Division between us; did, and doth,
and will prevail with God to send those
Judgments we have, or may hereafter feel.
Like me yet as you will.

I come next to what you have said in
justification of your fourteen arguments.
Such as they were (say you) I am willing
to stand by them: What I have offered, I have
offered modestly; according to the utmost Light
I had into those Scriptures upon which they
are bottomed; having not arrived unto such
a peremptory way of Dictatorship, as what
I render must be taken for Laws binding to
others in Faith and Practice; and there-
fore express myself by Suppositions, strong
Presumptions, and fair seeming Conclusions
from the Premises.

Ans. Your Arguments, as you truly
say, are builded upon, or drawn from Sup-
positions and Presumptions; and all because
you want for your help the words of the
Holy Scripture. And let the Reader note.
For as I have often called for the Word,
but as yet could never get it, because you
have it not, neither in Precept, President,
nor Example, therefore come you forth with
your seeming Imports and Presumptions.

The judicious Reader will see in this last,
that not only here, but in other Places,
what poor shifts you are driven to, to keep
your Pen going.

But, Sir, since you are not peremptory
in your Proof; how came you to be so abso-
lute in your Practice? For notwithstanding
all your seeming modesty, you will neither
grant these Communion with you; nor
allow

Reflecti-
ons.

Pag. 51.

Pag. 30,
31, 32.
Of your
Reflecti-
ons.

allow their Communion among themselves, that turn aside from your *seeming Imports*; and that go not with you in your strong Presumptions. You must not; you dare not, lest you countenance their Idolatry; and nourish them up in Sin; they live in the breach of Gospel-order; and Ephraim-like are joined to an Idol. And as for your Love, it amounts to this, you deal with them, and withdraw from them, and all because of some strong Presumptions and Suppositions.

But you tell me, *I use the Arguments of the Pædo-Baptists*, to wit, *But where are Infants forbidden to be Baptized?*

But I ingenuously tell you, I know not what *Pædo* means; and how then should I know his Arguments.

2. I take no Man's Argument but Mr. K's. (I must not name him farther) I say I take no Man's Argument but his, *now*, viz. *That there being no Precept, President, or Example, for you to shut your Holy Brethren out of Church-Communion; therefore you should not do it.* That you have no Command to do it, is clear, and you must of necessity grant it. Now where there is no Precept for a Foundation; 'tis not what you by all your Reasonings can suggest; can deliver you from the Guilt of adding to his Word.

Are you commanded to reject them? If yea, where is it? If nay, for shame be silent.

Let us say what we will (say you) for our own Practice; unless we bring positive Scriptures that yours is forbidden, though nowhere written; you will be as a Man in a rage without it; and would have it thought you go away with the Garland.

Ans. 1. I am not in a Rage, but contend with you earnestly for the Truth. And say what you will or can, though with much more squibbing, Frumps and Taunts than hitherto you have mixed your writing with, Scripture Scripture we cry still. And 'tis a bad Sign that your Cause is naught; when you snap and snarl because I call for Scripture.

2. Had you a Scripture for this Practice that you ought to shut your Brethren out of Communion for want of Water Baptism I had done; but you are left of the Word of God, and confess it!

3. And as you have not a Text that justifies your own; so neither that condemns our Holy and Christian Communion: we are commanded also to receive him that is weak in the Faith, for God hath received him. I read not of Garlands, but those in the Acts; take you them. And I say moreover, that honest and holy Mr. Jesse hath justified our Practice, and you have not condemned his Arguments. They therefore stand all upon their Feet against you.

I leave your 2, 3, 4, 5 and 6 Argument under my Answers where they are suppressed.

In your seventh you again complain, for that I touch your *seeming Imports*; saying, *I do not use to say as John Bunyan, this I say, and I dare to say. I please myself by commending my Apprehensions soberly, and submissively to others much above me.*

Ans. 1. Seeming imports are a base and unworthy Foundation for a Practice in Religion; and therefore I speak against them.

2. Where you say, you submit your Apprehensions soberly to those much above you; 'Tis false; unless you conclude none are above you, but those of your own Opinion. Have you soberly, and submissively commended your Apprehensions to those Congregations in London, that are not of your Perswasion in the Case in hand? and have you consented to stand by their Opinion? Have you commended your Apprehensions *soberly and submissively* to those you call Independents, and Presbyters? And are you willing to stand by their Judgment in the Case? Do you not reserve to yourself the Liberty of judging what they say? and of choosing what you judge is right, whether they conclude with you or no? If so; why do you so much dissemble with all the World in Print; to pretend you submit to others Judgment, and yet abide to condemn their Judgments? you have but one Help: perhaps you think they are not above you; and by that *Proviso*, secure yourself; but it will not do.

For the Offence you take at my Comment upon your calling Baptism, a *Livery*: and for your calling it the Spirit's metaphorical Description of Baptism: both Phrases are Boldness without the Word. Neither do I find it called a lifting Ordinance, nor the Solemnization of the Marriage betwixt Christ and a Believer. But perhaps you had this from Mr. D'auvers, who pleaseth himself with this kind of wording it: and says moreover in Justification of you, *That Persons entred into the visible Church thereby (by Baptism, which is untrue, (though Mr. Baxter also saith it) are by Consent admitted into particular Congregations, where they may claim their privileges due to Baptized Believers, being orderly put into the Body, and put on Christ by their Baptismal Vow and Covenant: for by that publick declaration of Consent, is the Marriage and solemn Contract made betwixt Christ and a Believer in Baptism. And (saith he) if it be preposterous and wicked for a Man and Woman to cohabit together, and to enjoy the privileges of a Married Estate without the passing of that publick Solemnity: So it is NO less disorderly upon a spiritual Account, for any to claim the Privileges of a Church, or be admitted to the same, till the passing of this Solemnity by them.*

Ans. But these Words are very black.

First, here he hath not only implicitly forbidden Jesus Christ to hold Communion with

Reflecti-
ons
pag. 52.
pag. 46.

This is in
the 31st
pages of his
Treatise of
Baptism.

with the Saints that are not yet his by Baptism; but is bold to charge him with being as preposterous and wicked if he do, as a Man that liveth with a Woman in the privileges of a married State, without passing that publick Solemnity.

Secondly, He here also chargeth him as guilty of the same Wickedness, that shall but dare to claim Church-Communion without it; yea, and the whole Church too, if they shall admit such Members to their Fellowship.

And now since cleaving to Christ by Vow and Covenant, will not do without Baptism, after personal Confession of Faith; what a State are all those poor Saints of Jesus in, that have avowed themselves to be his a thousand times without *this* Baptism? yea, and what a Case is Jesus Christ in too, by your Argument, to hold that Communion with them, that belongeth only unto them that are Married to him by this Solemnity!

Brother, God give him Repentance. I wot that through Ignorance, and a preposterous Zeal he said it: unsay it again with Tears, and by a publick Renunciation of so wicked and horrible Words; but I thus sparingly pass you by.

I shall not trouble the World any farther with an Answer to the rest of your Books: The Books are publick to the World: let Men read and judge. And had it not been for your endeavouring to stigmatize me with Reproach and Scandal (a thing that doth not become you) I needed not have given you two Lines in answer.

And now, my angry Brother, if you shall write again, pray keep to the Question, namely, *what Precept, President, or Example have you in God's Word to exclude your holy Brethren from Church-Communion for want of Water-Baptism.*

Mr. Denn's great Measure, please yourself with it, and when you shall make his Arguments your own, and tell me so, you perhaps may have an Answer, but considering him, and comparing his Notions with his Conversation, I count it will be better for him to be better in Morals, before he be worthy of an Answer.

The CONCLUSION.

READER, when *Moses* sought to set the *Brethren* that strove against each other, at one, *He* that did the wrong thrust him away, as unwilling to be hindred in his ungodly Attempts; but *Moses* continuing to make Peace betwixt them, the same Person attempted to charge him with a murderous and bloody Design, saying, *Wilt thou kill me as thou didst the Egyptian yesterday?* a thing too commonly thrown upon those that seek Peace, and insue it. *My Soul,*

saith David, *hath long dwelt with him that hateth Peace: I am for Peace,* said he, *but when I speak, they are for War.* One would think that even Nature itself should count *Peace and Concord* a thing of greatest worth among Saints, especially since they above all Men, know themselves; for he that best knoweth himself, *is best able to pity and bear with another*; yet even amongst these, such will arise, as will make Divisions among their Brethren, *and seek to draw away Disciples after them*; Crying still that they, even they are in the *Right*, and all that hold not with them in the *wrong*, and to be withdrawn from.

But when every *HE* hath said all that he can, it is one of the things which the Lord hateth, *to sow Discord among Brethren.*

Yet many Years Experience we have had of these mischievous Attempts, as also have others in other Places, as may be instanced if Occasion requireth it, and that specially by those of the rigid way of our Brethren, the Baptists *so called*, whose Principles will neither allow them to admit *TO* Communion, *The Saint that differeth from them* about Baptism, nor consent they should communicate in a Church-State among themselves; but take occasion still ever as they can, both to reproach their Church-State, and to finger from amongst them who they can to themselves. These things being grievous to those concerned (as we are) though perhaps those at quiet are too little concerned in the matter) *therefore when I could no longer forbear*, I thought good to present to publick View the *warrantableness* of our Holy Communion, and the *Unreasonableness* of their seeking to break us to Pieces. At this Mr. *Will. K. Mr. Thomas Paul*, and Mr. *Henry D'anvers*, and Mr. *Denn*, fell with might and main upon me; some comparing me to the Devil, others to a Bedlam, others to a Sot, and the like, for my seeking Peace and Truth among the Godly. Nay, further, they began to cry out *MURDER*, as if I intended nothing less than to accuse them to the Magistrate, and to render them incapable of a share in the Commonwealth, when I only struck at their Heart-breaking, Church-renting Principles, and Practice, in their excluding their holy Brethren's Communion from them, and their condemning of it amongst themselves. They also follow me with Slanders and Reproaches, counting (it seems) such things Arguments to defend themselves.

But I in the mean time call for Proof, Scripture-Proof to convince me, 'tis a Duty to refuse Communion with those of the Saints that differ from them about Baptism; at this Mr. *P.* takes offence, calling my demanding of Proof for their rejecting the unbaptized Believer, *how excellent soever in Faith and Holiness*, a clamorous calling for Proof, with high and swelling words,

Exod. 2.
Acts. 7.

My second
Book, pag.
34, 78.
His Repty
pag. 42.

Pag. 41.

Rom. 15.

P. 41. of
Mr. P.
Refle-
ctions.

2 Thef. 3.

words, which he counteth not worthy of answer; but I know the reason, he by this Demand is shut out of the Bible, as himself also suggesteth: wherefore, when coming to assault me with Arguments, he can do it but by seeming Imports, Suppositions, and strong Presumptions, and tells you farther in his Reply, *that this is the utmost of his Light in the Scriptures urged for his Practice*; of which Light thou mayst easily judge, good Reader, that hast but the common Understanding of the Mind of God, concerning brotherly-love. Strange! that the Scripture that every where commandeth and presseth to Love, to Forbearance, and bearing the Burden of our Brother; should yet imply, or implicitly import that we should shut them out of our Father's House; or that those Scriptures that command us to receive the weak, should yet command us to shut out the strong! Thinkest thou, Reader, that the Scripture hath two Faces, and speaketh with two Mouths? yet it must do so, by these Mens Doctrine. It saith expressly, *Receive one another, as Christ also received us to the Glory of God*. But these Men say 'tis not Duty, 'tis preposterous, and idolatrous; concluding that to receive this Brother, is not a Custom of them, nor yet of the Churches of God: consequently telling thee, that those that receive such a Brother are not (*let them talk while they will*) any of the Churches of God: see their Charity, their Candor and Love, in the midst of their great Pretensions of Love.

But be thou assured, Christian Reader, that for these their uncharitable Words and Actions, they have not footing in the Word of God, neither can they heal themselves with suggesting their amicable Correspondence to the World; Church-Communion I plead for, Church-Communion they deny them, yet Church-Communion is Scripture-Communion, and we read of none other among the Saints. True, we are commanded to withdraw from every Brother that walks disorderly, that they may be ashamed, yet not to count him as an Enemy, but to admonish him as a Brother. If this be that they intend, for I know not of another Communion, that we ought to have with those, to whom we deny Church-Communion; then what ground of rejoycing those have that are thus respected by their Brethren, I leave it to themselves to consider of.

In the mean while, I affirm, that Baptism with Water, is neither a Bar nor Bolt to Communion of Saints, nor a Door nor Inlet to Communion of Saints. The same which is the Argument of my Books; and as some of the moderate among themselves have affirmed, that neither Mr. K. Mr. P. nor Mr. D'anvers, have made invalid, though sufficiently they have made their Assault.

For Mr. Denn, I suppose they count him none of themselves, though both He, and

Mr. Lamb (like to like) are brought for Authors and Abettors of their Practice, and to refel my peaceable Principle. For Mr. Denn, if either of three will make his Arguments their own, *they may see what their Servant can do*: but I shall not bestow Paper and Ink upon Him, nor yet upon Mr. Lamb; the one already, *having given his Profession the lie*, and for the other perhaps they that know his Life, will see little of Conscience in the whole of his Religion, and conclude him not worth the taking notice of. Besides Mr. P. hath also concluded against Mr. Denn, *that Baptism is not the initiating Ordinance*, and that his utmost strength for the Justification of his own Practice is, *Suppositions, Imports, and strong Presumptions*, things that they laugh at, despise and deride, when brought by their Brethren to prove Infant-Baptism.

Railing for Railing, I will not render, though one of these Opposers (Mr. Dan. by name) did tell me, that Mr. Paul's Reply when it came out, would sufficiently provoke me to so beastly a Work: but what is the reason of his so writing, if not the peevishness of his own Spirit, or the want of better matter.

This I thank God for, that some of the Brethren of this way, are of late more moderate than formerly, and that those that retain their former sowerness still, are left by their Brethren, *to the Vinegar of their own Spirits*, their Brethren ingenuously confessing, that could these of their Company bear it, *they have liberty in their own Souls to communicate with Saints as Saints, tho' they differ about Water-Baptism*.

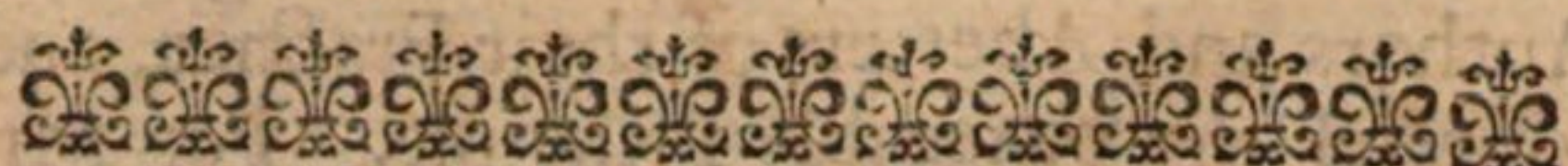
Well, God banish bitterness out of the Churches, and pardon them that are the Maintainers of Schisms and Divisions among the godly. Behold how good and how pleasant it is for Brethren to dwell together in Unity. It is like the precious Ointment upon the Head, that ran down upon the Beard, even Aaron's Beard, and that went down to the Skirts of his Garment: (farther) it is as the Dew of Hermon, that descended on the Mountains of Sion. Mark, for there the Lord commanded the blessing, even Life for evermore, Psal. 133.

I was advised by some, who considered the wise Man's Proverb, not to let Mr. Paul pass with all his bitter Invectives, but I consider that the wrath of Man worketh not the Righteousness of God; therefore I shall leave him to the Censure and Rebuke of the sober, where I doubt not but his unfavoury ways with me will be seasonably brought to his Remembrance.

FAREWELL.

I am thine to serve thee, Christian, so long as I can look out at those Eyes, that have had so much dirt thrown at them by many.

J. B U N Y A N.



Of the Love of CHRIST.

THE love of Christ, poor I! may touch upon;

But 'tis unsearchable. Oh! There is none
It's large Dimensions can comprehend,
Sould they dilate thereon, world without end.

When we had sinned, in his Zeal he swore,
That he upon his back our Sins would bear.
And since unto Sin is entailed Death,
He vowed, for our Sins he'd lose his Breath.

He did not only say, vow, or resolve,
But to Astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die.
To his eternal Fame in sacred Story,
We find that he did lay aside his Glory,
Stept from the Throne of highest Dignity;
Became, poor man, did in a manger lie;
Yea was beholden upon his for bread,
Had of his own, not where to lay his head:
Tho' rich, he did, for us, become thus poor,
That he might make us rich for evermore.

Nor was this but the least of what he did;
But the outside of what he suffered.

God made his blessed Son under the Law;
Under the Curse, which, like the Lyon's
Paw,

Did rent and tear his Soul, for mankind's Sin,
More than if we for it in Hell had been.
His Cries, his Tears, and bloody Agony,
The Nature of his Death doth testify.

Nor did he of constraint himself thus give,
For Sin, to Death, that Man might with
him live.

He did do what he did most willingly,
He sung, and gave God thanks, that he
must die.

But do Kings use to die for Captive
Slaves?

Yet we were such, when Jesus dy'd to save's.

Yea, when he made himself a Sacrifice,
It was that he might save his Enemies.

And, tho' he was provoked to retract,
His blest Resolves, for such, so good an
Act,

By the abusive Carriages of those,
That did both him, his Love, and Grace
oppose:

Yet he, as unconcerned with such things,
Goes on, determines to make Captives
Kings;

Yea, many of his Murderers he takes
Into his Favour, and them Princes makes.



THE
DOCTRINE
OF THE
LAW and GRACE
UNFOLDED:

OR, A
Discourse touching the LAW and GRACE.

The Nature of the One, and the Nature of the Other: Shewing what they are, as they are the TWO COVENANTS: And likewise, Who they be, and what their Conditions are, that be under either of these TWO COVENANTS.

WHEREIN

For the better Understanding of the Reader, there are several Questions answered, touching the LAW and GRACE, very easy to be read, and as easy to be understood, by those that are the Sons of Wisdom, the Children of the SECOND COVENANT.

ALSO,

Several TITLES set over the several Truths contained in this Book, for thy sooner finding of them.

The Law made nothing perfect, but the bringing in of a better Hope did; by the which we draw nigh to God, Heb. 7. 19.

Therefore we conclude, That a Man is justified by Faith, without the Deeds of the Law, Rom. 3. 28.

To him therefore that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness, Rom. 4. 5.

The Epistle to the Reader.

READER,

IF at any time there be held forth by the Preacher, the Freeness and Fulness of the Gospel, together with the Readiness of the Lord of Peace to receive those that have any Desire thereto; presently it is the Spirit of the World to cry out, Sure this Man disdains the Law, slights the Law, and counts that of none Effect; and all because there is not, together with the Gospel, mingled the Doctrine of the Law, (which is not a right dispensing of the Word according to Truth and Knowledge.) Again, if there be the Terror, Horror, and Severity of the Law, discovered to a People by the Servants of Jesus Christ, (though they do not speak of it, to the End People should trust to it, by relying on it as it is a Covenant of Works; but rather that they should be driven further from that Covenant, even to embrace the Tenders and Privileges of the second) yet, poor Souls, because they are unacquainted with the Natures of these two Covenants, or either of them, therefore, say they, here is nothing but preaching of the Law, thundring of the Law; when alas

if these two be not held forth, (to wit) the Covenant of Works, and the Covenant of Grace, together with the Nature of the one, and the Nature of the other; Souls will never be able neither to know what they are by Nature, nor what they lie under. Also, neither can they understand what Grace is, nor how to come from under the Law to meet God, in and through that other most glorious Covenant; thro' which, and only thro' which, God can communicate of himself Grace. Glory, yea, even all the good things of another World.

I having considered these things, together with others, have made bold to present yet once more to thy View, my Friend, something of the Mind of God, to the end, if it shall be but blessed to thee, thou mayest be benefited thereby. For verily these Things are not such as are ordinary, and of small Concernment, but do absolutely concern thee to know, and that experimentally too, if ever thou do partake of the Glory of God thro' Jesus Christ, and so escape the Terror and insupportable Vengeance, that will otherwise come upon thee thro' his Justice, because of thy living and dying in thy Transgressions against the Law of God. And therefore while thou livest here below, it is thy Duty (if thou wishest thyself happy for the Time to come) to give up thyself to the studying of these Two Covenants, treated of in the ensuing Discourse; and so to study them, until thou, thro' Grace, do not only get the Notion of the one and the other in thy Head; but until thou do feel the very Power, Life, and Glory of the one and of the other. For take this for granted, he that is dark as touching the Scope, Intent, and Nature of the Law, is also dark as to the Scope, Nature, and Glory of the Gospel: And also he that hath but a Notion of the one, will hardly have any more than a Notion of the other.

And the Reason is this, because so long as People are ignorant of the Nature of the Law, and of their being under it, that is, under the Curse and Condemning Power of it, by Reason of their Sin against it; so long they will be careless, and negligent as to the enquiring after the true Knowledge of the Gospel. Before the Commandment came (that is in the Spirituality of it) Paul was alive (that is) thought himself safe, which is clear, Rom. 7. 9, 10. compared with the Third of Philipians, 5, 6, 7, 8, 9, 10, 11. ver. &c. But when that came, and was indeed discovered unto him by the Spirit of the Lord, then Paul dies (Rom. 7.) to all his former Life (Phil. 3.) and that Man which before could content himself to live, tho' ignorant of the Gospel, cries out now, I count all Things but Loss, for the Excellency of the Knowledge of Jesus Christ my Lord, ver. 8. Therefore, I say, so long they will be ignorant of the Nature of the Gospel, and how glorious a Thing is it to be found within the Bounds of it; for we use to say, That Man that knoweth not himself to be sick, that Man will not look out for himself a Physician; and this Christ knew full well, where he saith, The whole have no need of a Physician, but them that are sick; that is, none will in Truth desire the Physician, unless they know they be sick. That Man also, that hath got but a Notion of the Law (a Notion, that is, the Knowledge of it in the Head, so as to discourse and talk of it,) if he hath not felt the Power of it, and that effectually too, it is to be feared, will at the best be but a Notionist in the Gospel; he will not have the experimental Knowledge of the same in his Heart: Nay, he will not seek, nor heartily desire after it, and all, because, as I said before, he hath not Experience of the wounding, cutting, killing Nature of the other.

I say, therefore, if thou wouldest know the Authority and Power of the Gospel, labour first to know the Power and Authority of the Law; for I am verily persuaded, that the Want of this one Thing, namely, the Knowledge of the Law, is one Cause why so many are ignorant of the other. That Man that doth not know the Law, doth not know in Deed and in Truth, that he is a Sinner; and that Man that doth not know he is a Sinner, doth not know savingly that there is a Saviour.

Again, That Man that doth not know the Nature of the Law, that Man doth not know the Nature of Sin; and that Man that knoweth not the Nature of Sin, will not regard to know the Nature of a Saviour; this is proved, John 8. 31, 32, 33, 34, 35, 36. ver. This People were Professors, and yet did not know the Truth (the Gospel) and the Reason was, because they did not know themselves, and so not the Law. I would not have thee mistake me, Christian Reader, I do not say, that the Law of itself would lead any Soul to Jesus Christ; but the Soul, being kill'd by the Law, through the Operation of its Severity seizing on the Soul, then the Man, if he be enlighten'd by the Spirit of Christ, to see where Remedy is to be had, will not, through Grace, be contented without the real and saving Knowledge through Faith, of him.

If thou wouldest then wash thy Face clean, first take a Glass and see where it is dirty; that is, if thou wouldest indeed have thy Sins washed away by the Blood of Christ, labour first to see them in the Glass of the Law, (Jam. 1.) and do not be afraid to see thy besmeared Condition, but look on every Spot thou hast; for he that looks on the Foulness of his Face by the Halfe, will wash by the Halfe: Even so, he that looks on his Sins by the Halfe, he will seek for Christ by the Halfe. Reckon thyself therefore, I say, the biggest Sinner in the World, and be persuaded, that there is none worse than thyself; then let the Guilt of it seize on thy Heart, then also go in that Case and Condition to Jesus Christ, and plunge thyself

thyself into his Merits, and the Vertue of his Blood; and after that thou shalt speak of the Things of the Law, and of the Gospel, experimentally; and the very Language of the Children of God shall feelingly drop from thy Lips, and not till then.

Let this therefore learn thee thus much. He that hath not seen his lost Condition, hath not seen a safe Condition; He that did never see himself in the Devils Snare, did never see himself in Christ's Bosom. This my Son was dead, and is alive again, was lost and is found; with whom we all had our Conversation in Time past. But now are (so many of us as believe) returned to Jesus Christ, the chief Shepherd and Bishop of our Souls.

I say therefore, If thou do find in this Treatise, in the first Place, something touching the Nature, End and Extent of the Law, do not thou cry out therefore all on a sudden, saying, Here is nothing but the Terror, Horror, and thundring Sentences of the Law.

Again, If thou do find in the second Part of this Discourse, something of the Freeness and Fulness of the Gospel; do not thou say then neither, here is nothing but Grace, therefore surely an undervaluing of the Law. No, but read it quite through, and so consider of it; and (I hope) thou shalt find the two Covenants (which all Men are under either the one or the other) discovered, and held forth in their Natures, Ends, Bounds, together with the State and Condition of them that are under the one, and of them that are under the other.

There be some that through Ignorance do say, how that such Men as preach Terror and Amazement to Sinners, are besides the Book, and are Ministers of the Letter, the Law, and not of the Spirit, the Gospel; but I would answer them, citing to them the 16. of Luke, from the nineteenth Verse to the End; and the 1 Cor. 6. 9, 10. and Gal. 3. 10. Rom. 3. from the ninth Verse to the nineteenth: only this Caution I would give by the Way, how that they which preach Terror, to drive Souls to the obtaining of Salvation, by the Works of the Law, that Preaching is not the right Gospel-preaching. Yet when Saints speak of the sad State that Men are in by Nature, to discover to Souls their need of the Gospel, this is honest Preaching, (see Rom. 3. the 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, &c.) and he that doth do so, he doth the Work of a Gospel-Minister.

Again, There are others that say, because we do preach the free, full, and exceeding Grace discovered in the Gospel, therefore we make void the Law; which indeed, unless the Gospel be held forth in the Glory thereof without Confusion, by mingling the Covenant of Works therewith; The Law cannot be stablished. Do we through Faith, or Preaching of the Gospel, make void the Law? nay, stay, saith Paul, God forbid: We do thereby establish the Law, Rom. 3. 31.

And verily, he that will indeed establish the Law, or set it in its own Place, (for so I understand the Words) must be sure to hold forth the Gospel in its right Colour and Nature; for if a Man be ignorant of the Nature of the Gospel, and the Covenant of Grace, they, or he, will be very apt to remove the Law out of its Place, and that because they are ignorant, not knowing what they say, nor whereof they affirm.

And let me tell you, if a Man be ignorant of the Covenant of Grace, and the Bounds and Boundlessness of the Gospel, tho' he speaks and makes mention of the Name of the Father, and of the Son, and also of the Name of the new Covenant, and the Blood of Christ; yet at this very Time, and in these very Words, he will preach nothing but the Law, and that as a Covenant of Works.

Readers, I must confess it is a wonderful mysterious Thing, and he had need have a wiser Spirit than his own that can rightly set these two Covenants in their right Places, that when he speaks of the one, he doth not juggle the other out of its Place. O, to be so well enlighten'd, as to speak of the one, that is the Law, for to magnify the Gospel; and also to speak of the Gospel, so as to establish (and yet not to idolize) the Law, nor any Particulars thereof, it is rare! and to be heard and found but in very few Mens Breasts.

If thou shouldest say, What is it to speak to each of these two Covenants, so as to set them in their right Places, and also to use the Terror of the one, so as to magnify and advance the Glory of the other.

To this I shall answer also, Read the ensuing Discourse but with an understanding Heart, and it is like thou wilt find a Reply therein to the same Purpose, which may be to thy Satisfaction.

Reader, If thou do find this Book empty of fantastical Expressions, and without light, vain, whimsical Scholar-like Terms, thou must understand, it is because I never went to School to Aristotle or Plato, but was brought up at my Father's House, in a very mean Condition, among a company of poor Countrymen. But if thou do find a parcel of Plain, yet Sound, True, and home Sayings, attribute that to the Lord Jesus his Gifts and Abilities, which he hath bestowed upon such a poor Creature as I am, and have been. And if thou, being a seeing Christian, dost find me coming short, though rightly touching at some Things, attribute that either to my Brevity, or, if thou wilt, to my Weaknesses (for I am full of them.) A word or two more, and so I shall have done with this.

And the first is, Friend, if thou do not desire the Salvation of thy Soul, yet I pray thee to
read

read this Book over with serious Consideration; it may be it will stir up in thee some desires to look out after it, which at present thou mayest be without.

Secondly, If thou do find any stirrings in thy Heart, by thy reading such an unworthy Man's Works as mine are; be sure that in the first Place thou give glory to God, and give way to thy Convictions, and be not too hasty in getting them off from thy Conscience; but let them so work till thou do see thy self by Nature, void of all Grace, as Faith, Hope, Knowledge of God, Christ, and the Covenant of Grace.

Thirdly, Then in the next Place, fly in all haste to Jesus Christ, thou being sensible of thy lost Condition without him, secretly perswading of the Soul, that Jesus Christ standeth open armed to receive thee, to wash away thy Sins, to cloath thee with his Righteousness; and is willing, to present thee before the Presence of the Glory of God, and among the innumerable Company of Angels with exceeding Joy. This being thus, in the next Place, do not satisfy thy self with these secret and first Perswasions, which do, or may encourage thee to come to Jesus Christ; but be restless till thou do find by blessed Experience, the glorious Glory of this the Second Covenant extended unto thee, and sealed upon thy Soul with the very Spirit of the Lord Jesus Christ. And that thou mayst not slight this my Counsel, I beseech thee in the second Place, consider these following things.

First, If thou do get off thy Convictions, and not the right Way, (which is by seeing thy Sins washed away by the Blood of Jesus Christ) it is a question whether ever God will knock at thy Heart again or no; but rather say, Such a one is joined to Idols; let him alone, Hos. 4. 17. Though he be in a natural state, let him alone. Though he be in, or under the Curse of the Law, let him alone. Though he be in the very hand of the Devil, let him alone. Though he be a going post-haste to Hell, let him alone. Though his Damnation will not only be Damnation for Sins against the Law, but also for slighting the Gospel, yet, let him alone. My Spirit, my Ministers, my Word, my Grace, my Mercy, my Love, my Pity, my common Providences, shall no more strive with him, let him alone. O sad! O miserable! who would slight Convictions that are on their Souls, which tend so much for their good?

Secondly, If thou shalt not regard how thou do put off Convictions, but put them off without the precious Blood of Christ being savingly applied to thy Soul; thou art sure to have the mispending of that Conviction to prove the hardning of thy Heart against the next time thou art to hear the Word preached or read. This is commonly seen, that those Souls that have not regarded those Convictions that are at first set upon their Spirits, do commonly (and that by the Just Judgments of God upon them) grow more hard, more senseless, more seared and sottish in their Spirits; for some, who formerly would quake and weep, and relent under the hearing of the Word, do now for the present sit so senseless, so seared, and hardned in their Consciences, that certainly if they should have Hell fire thrown in their Faces, as it is sometimes cried up in their Ears, they would scarce be moved; and this comes upon them as a Just Judgment of God, 2 Thess. 2. 11, 12.

Thirdly, If thou do slight these, or those Convictions that may be set upon thy Heart, by reading of this Discourse or hearing of any other good Man preach the Word of God sincerely; thou wilt have the stifling of these or those Convictions to account and answer for at the Day of Judgment! Not only thy Sins that are commonly committed by thee in thy Calling and common Discourse, but thou shalt be called to a Reckoning for slighting Convictions, disregarding of Convictions, which God useth as a special Means to make poor Sinners see their lost Condition, and the need of a Saviour. Now here I might add many more Considerations besides these, to the end thou mayest be willing to tend, and listen to Convictions; as,

First, Consider thou hast a precious Soul, more worth than the whole World; and this is commonly worked upon (if ever it be saved) by Convictions.

Secondly, This Soul is (for certain) to go to Hell, if thou shalt be a sligher of Convictions.

Thirdly, If thou go to Hell, thy Body must go thither too, and thence never to come out again. Now consider this, you that (are apt to) forget God (and his Convictions) least he tear you in pieces, and there be none to deliver, Psal. 50. 22.

But if thou shalt be such a one, that shall, notwithstanding thy reading of thy Misery, and also of God's Mercy still persist to go on in thy Sins; know in the first Place that here thou shalt be left, by things that thou readeest, without excuse; and in the World to come thy Damnation will be exceedingly aggravated, for thy not regarding of them, and turning from thy Sins; which was not only reprov'd by them, but also for rejecting of that Word of Grace that did instruct thee how, and which way, thou shouldst be saved from them. And so farewell, I shall leave thee, and also this Discourse, to God, who I know will pass a righteous Judgment both upon that and thee. I am yours, tho' not to serve your Lusts and filthy Minds, yet to reprove, instruct, and according to that Proportion of Faith and Knowledge which God hath given me, to declare unto you the Way of Life and Salvation. Your judgings, railings, surmisings, and disdaining of me, that I shall leave till the fiery Judgment comes, in which the Offender shall not go unpunished, be he you or me; yet I shall pray

pray for you, wish well to you, and do you what good I can. And that I might not write or speak in vain, Christian, pray for me to our God, with much Earnestness, Fervency, and frequently, in all your knocking at your Father's Door, because I do very much stand in need thereof; for my Work is great, my Heart is vile, the Devil lieth at watch, the World would fain be saying, Aha, aha, thus we would have it; and of my self, keep my self I cannot; Trust my self I dare not; if God do not help me, I am sure it will not be long before my Heart deceive me, and the World have their Advantage of me; and so God be dishonoured by me, and thou also asham'd to own me. O therefore be much in Prayer for me, thy Fellow. I trust in that glorious Grace that is conveyed from Heaven to Sinners, by which they are not only sanctified here in this World, but shall be glorified in that which is to come: Unto which, the Lord of his Mercy bring us all.

JOHN BUNYAN.

THE
DOCTRINE
OF THE
Law and Grace unfolded, &c.

ROM. vi. 14.

For ye are not under the Law, but under Grace.

IN the Three former Chapters, the *Ap-
postle* is pleading for the Salvation of
Sinners by Grace, without the Works
of the Law, to the end he might confirm
the Saints, and also that he might win over
all those that did oppose the truth of this
Doctrine, or else leave them the more
without excuse: And that he might so do,
he taketh in hand, First, To shew the
State of all Men naturally, or as they come
into the World by Generation, saying in
the third Chapter, *There is none Righteous,
no not one; there is none that understand-
eth; there is none that doth good, &c.* As
if he had said, It seems there is a Gene-
ration of Men that think to be saved by
the Righteousness of the Law; but, let me
tell them, that they are much deceived, in
that they have already sinned against the
Law; *For by the Disobedience of the one,
many, yea all, were brought into a state of
Condemnation, Rom. 5. 12 to 20.* Now,
in the sixth Chapter, he doth, as if he had
turned him round to the Brethren, and
said, My Brethren, you see now that it is
clear and evident, that it is freely by the
Grace of Christ, that we do inherit eternal
Life. And again, for your comfort, my
Brethren, let me tell you, that your Con-
dition is wondrous safe, in that you are
under Grace, for saith he, *Sin shall not have
dominion over you, that is, neither the*

damning Power, neither the filthy Power,
so as to destroy your Souls: *For you are not
under the Law*, that is, you are not under
that, that will damn you for Sin; *But* (you
are) *under Grace*, or stand thus in relation
to God, that though you have sinned, yet
you shall be pardoned. *For you are not
under the Law, &c.* If any should ask,
What is the meaning of the Word [UN-
DER?] I answer, It signifieth, you are
not held, kept, or shut up by it, so as to
appear before God under that Administra-
tion, and none but that; or thus, You are
not now bound by the authority of the
Law, to fulfil it, and obey it, so as to
have no Salvation without you so do; or
thus, If you transgress against any one tittle
of it, you by the Power of it must be con-
demned: No, no, for you are not so under
it, that is, not thus under the Law. Again,
For you are not under the Law; What is
meant by this word [LAW?] The word
Law, in Scripture, may be taken more
ways than one, as might be largely cleared.
There is the Law of Faith, the Law of
Sin, the Law of Men, the Law of Works,
otherwise called the Covenant of Works,
or the first, or old Covenant, *Heb. 8. 13.*
In that he saith a new Covenant, (which is
the Grace of God, or commonly called the
Covenant of Grace) *he hath made the first
old*; that is, the Covenant of Works, or

the Law. I say therefore, the word [LAW] and the word [GRACE,] in this sixth of the *Romans*, do hold forth the two Covenants, which all Men are under, that is, either the one or the other. *For ye are not under the Law*; that is, you to whom I do now write these Words, who are and have been effectually brought into the Faith of Jesus: you are not under the Law, or under the Covenant of Works. He doth not therefore apply these Words to all, but to some, whom he saith, *But ye, mark, [YE] ye Believers, ye converted Persons, ye Saints, ye that have been born again. (Ye) for ye are not under the Law*, implying others are, that are in their natural State, that have not been brought into the Covenant of Grace, by Faith in Jesus Christ. The Words therefore being thus understood, there is discovered these two Truths in them:

Doct. 1. First, That there are some in Gospel Times, that are under the Covenant of Works.

Doct. 2. Secondly, That there is never a Believer under the Law, (as it is the Covenant of Works) but under Grace, through Christ. *For ye, (you Believers, you converted Persons, Ye) are not under the Law, but under Grace*; or, for you are delivered and brought into, or under the Covenant of Grace.

For the first, That there are some that are under the Law, or under the Covenant of Works, see I pray you that Scripture in the third of the *Romans*, where the Apostle speaking before of Sins against the Law, and of the Denunciations thereof, against those that are in that Condition, he saith, *What Things soever the Law saith, it saith to them that are under it*; Mark, *it saith to them that are under the Law, That every Mouth may be stopped, and all the World become guilty before God*, Rom. 3. 19. that is, all those that are under the Law, as a Covenant of Works, that are yet in their Sins and unconverted, as I told you before. Again, Gal. 5. 18. he saith, *But if you are led by the Spirit, you are under the Law*, implying again, that those which are for sinning against the Law, or the Works of the Law, either as it is the old Covenant; these are under the Law, and not under the Covenant of Grace. Again, Gal. the 3d. the 10th verse, there he saith, *For as many as are of the Works of the Law, are under the Curse*; that is, they that are under the Law, are under the Curse; for mark, they that are under the Covenant of Grace are not under the Curse. Now there are but two Covenants; therefore it must needs be that they that are under the Curse are under the Law: seeing those that are under the other Covenant, are not under the Curse, but under the Blessing. *So then, they which be of Faith, are blessed with faithful Abraham*, but the rest are

under the Law, Gal. 3. 9. Now I shall proceed to what I do intend to speak unto.

First, I shall shew you what the Covenant of Works, or the Law is, and when it was first given, together with the Nature of it.

Secondly, I shall shew you what it is to be under the Law, or Covenant of Works and the miserable State of all those that are under it.

Thirdly, I shall shew you who they are that are under this Covenant or Law.

Fourthly, I shall shew you how far a Man may go, and yet be under this Covenant, or Law.

For the First, What this Covenant of Works is, and when it was given.

The Covenant of Works, or the Law here spoken of, is the Law delivered upon Mount Sinai to Moses, in two Tables of Stone, in ten particular Branches, or Heads; for this see Gal. 4. The Apostle speaking there of the Law, and of some also that through Delusions of false Doctrine, were brought again, as it were under it, or at least were leaning that Way, verse 21, he saith, *As for you that desire to be under the Law, I will shew you the Mystery of Abraham's two Sons*, which he had by Hagar and Sarah; these two do signify the two Covenants, the one nam'd Hagar, signifies Mount Sinai, where the Law was delivered to Moses on two Tables of Stone, Exod. 24. 12. Chap. 34. 1. Deut. 10 1. Which is that, that whosoever is under, he is destitute of, and altogether without the Grace of Christ, in his Heart at the present. Gal. 5. 3, 4. *For I testify again to every Man (saith he, speaking to the same People) that Christ is become of none Effect unto you, whosoever of you are justified by the Law*, namely, that given on Mount Sinai. *Ye are fallen from Grace*. That is, not that any can be justified by the Law, but his Meaning is, all those that seek Justification by the Works of the Law, they are not such as seek to be under the second Covenant, the Covenant of Grace. Also the 2 Cor. 3. 7, 8. The Apostle speaking again of these two Covenants, he saith, *For if the Ministration of Death (or the Law, for it is all one) written and engraven in Stones (mark that) was glorious, how shall not the Ministration of the Spirit (or the Covenant of Grace) be rather glorious?* As if he had said, 'Tis true, there was a Glory in the Covenant of Works, and a very great Excellency did appear in it; namely, in that given in the Stones on Sinai, yet there is another Covenant, the Covenant of Grace, that doth exceed it for Comfort and Glory.

But secondly, Though this Law was delivered to Moses from the Hands of Angels on two Tables of Stone, on Mount Sinai; yet this was not the first appearing of

of this Law to Man; but even this in Substance (though possibly not so openly) was given to the first Man *Adam*, in the Garden of *Eden*, in these Words, *And the Lord God commanded the Man, saying, Of every Tree in the Garden thou mayst freely eat: But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof thou shalt surely die*, Gen. 2. 16, 17. Which Commandment then given to *Adam*, did contain in it, a Forbidding to do any one of those Things, that was and is accounted evil, although at that Time it did not appear so plainly, in so many particular Heads, as it did when it was delivered on Mount *Sinai*; but yet the very same: And that I shall prove thus:

God commanded *Adam* in *Paradise*, to abstain from all Evil against the first Covenant, and not from some Sins only: but if God had not commanded *Adam* to abstain from the Sins spoken against the Ten Commandments, he had not commanded to abstain from all, but from some; therefore it must needs be, that he then commanded to abstain from all Sins forbidden in the Law given on Mount *Sinai*. Now that God commanded to abstain from all Evil, or Sin, against any of the ten Commandments, when he gave *Adam* the Command in the Garden, it is evident, in that he did punish the Sins that were committed against those Commands, that were then delivered on Mount *Sinai*, before they was delivered on Mount *Sinai*, which will appear as followeth:

The first, second and third Commandments, were broken by *Pharoah* and his Men; for they had false Gods which the Lord executed Judgment against; (as in *Exod.* 12. 12.) and blasphemed their true God; (*Exod.* 7. 17. to the End.) for their Gods could neither deliver themselves nor their People from the Hand of God; but in the Things wherein they dealt proudly, he was above them, *Exod.* 18. 11.

Again, Some judge that the Lord punished the Sin against the second Commandment, which *Jacob* was in some Measure guilty of, in not purging his House from false Gods, with the defiling of his Daughter *Dinah*, Gen. 34. 2.

Again, We find that *Abimelech* thought the Sin against the third Commandment, so great, that he required no other Security of *Abraham*, against the Fear of Mischief, that might be done to him by *Abraham*, his Son, and his Son's Son, but only *Abraham's* Oath; (*Gen.* 21. 23.) the like we see between *Abimelech* and *Isaac*, (*Gen.* 31. 53.) the like we find in *Moses* and the *Israelites*, who durst not leave the Bones of *Joseph* in *Egypt*, because of the Oath of the Lord, whose Name, by so doing, would have been abused, *Exod.* 13. 19.

And we find the Lord rebuking his Peo-

ple for the Breach of the fourth Commandment, *Exod.* 16. 27, 28, 29.

And for the Breach of the fifth, the Curse came upon *Ham*, Gen. 9. 25, 26, 27. And *Ismael* dishonouring his Father, in mocking *Isaac*, was cast out, as we read, Gen. 21. 9, 10. The Sons-in-law of *Lot*, for slighting their Father, perish'd in the Overthrow of *Sodom*, Gen. 19. 14, &c.

The sixth Commandment was broken by *Cain*, and so dreadful a Curse and Punishment came upon him, that it made him cry out, *My Punishment is greater than I can bear*, Gen. 4. 13.

Again, When *Esau* threaten'd to slay his Brother, *Rebecca* sent him away, saying, *Why should I be deprived of both of you in one Day?* hinting unto us, that she knew Murther was to be punish'd with Death, Gen. 27. 54. Which the Lord himself declared likewise to *Noah*, Gen. 9. 6.

Again, A notable Example of the Lord's Justice in punishing Murther, we see in the *Egyptians* and *Pharoah*, who drowned the *Israelites* Children in the River, *Exod.* 1. 22. And they themselves were drowned in the Sea, *Exod.* 14. 27.

The Sin against the seventh Commandment was punished in the *Sodomites*, &c. with the utter Destruction of this City, and themselves, Gen. 19. 24, 25. Yea, they suffer the Vengeance of eternal Fire, *Jude* 7. Also the Male *Sechemites*, for the Sin committed by *Hamor's* Son, were all put to the Sword, Gen. 34. 25, 26.

Our first Parents sinned against the eighth Commandment, in taking the forbidden Fruit, and so brought the Curse on themselves, and their Posterity, Gen. 3. 16.

Again, the Punishment due to the Breach of this Commandment, was by *Jacob* accounted Death, Gen. 31. 30, 32. and also by *Jacob's* Sons, Gen. 44. 9, 10.

Cain sinning against the ninth Commandment, as in Gen. 4. 9. was therefore cursed as to the Earth, *verse* the 11th.

And *Abraham*, tho' the Friend of God, was blamed for false Witness by *Pharoah*, and sent out of *Egypt*, Gen. 12. 18, 19, 20. And both he and *Sarah* reproved by *Abimelech*, Gen. 20. 9, 10, 16.

Pharoah sinned against the tenth Commandment, Gen. 12. 15. and was therefore plagu'd with great Plagues, *verse* 17. *Abimelech* coveted *Abraham's* Wife, and the Lord threaten'd Death to him and his, except he restored her again, Gen. 20. 3. yea, tho' he had not come near her, yet for coveting and taking her, the Lord fast closed up the Wombs of his House, *verse* 18.

I could have spoken more fully to this, but that I would not be too tedious, but speak what I have to say with as much Brevity as I can. But before I pass it, I will

will besides this, give you an Argument or two more for the further clearing of this; that the Substance of the Law delivered on Mount *Sinai*, was before that delivered by the Lord to Man in the Garden. As first, Death reigned over them that had not sinned, after the Similitude of *Adam's* Transgression (that is, tho' they did not take the forbidden Fruit, as *Adam* did) but had the Transgression been no other, or had their Sin been laid to the Charge of none but those that did eat of that Fruit, then those that were born to *Adam*, after he was shut out of the Garden, had not had Sin; in that they did not actually eat of that Fruit, and so had not been slaves to Death. But in that Death did reign from *Adam* to *Moses*, or from the time of his Transgression against the first giving of the Law, 'till the time the Law was given on Mount *Sinai*, it is evident, that the Substance of the ten Commandments was given to *Adam* and his posterity under that command, *Eat not of the Tree that is in the midst of the Garden*. But yet if any shall say, that it was because of the Sin of their Father that Death reigned over them; to that I shall answer, that altho' original Sin be laid to the Charge of his Posterity, yet it is also for their Sins, that they actually committed, that they were plagued: And again saith the Apostle, *For where there is no Law, there is no Transgression*, Rom. 4. 15. *For Sin is not imputed where there is no Law; nevertheless Death reigned from Adam to Moses*, saith he, Rom. 5. 13, 14. But if there had been no Law, then there had been no Transgression, and so no Death to follow after as the Wages thereof; for Death is the Wages of Sin, Rom. 6. 23. and Sin is the Breach of the Law; an actual Breach in our particular Persons, as well as an actual Breach in our publick Person, 1 John 3. 4.

Again, They are no other Sins than those against that Law given on *Sinai*, for the which those Sins before-mentioned was punished; therefore the Law given before by the Lord to *Adam* and his Posterity, is the same with that afterwards given on Mount *Sinai*.

Again, The Conditions of that on *Sinai*, and of that in the Garden, are all one, the one saying, *Do this and live*, the other saying the same. Also Judgment denounced against Men in both kinds alike; therefore this Law, it appeareth to be the very same that was given on Mount *Sinai*.

Again, the Apostle speaketh but of Two Covenants, (to wit, Grace and Works) under which two Covenants all are; some under one, and some under the other: Now this to *Adam* is one, therefore that on *Sinai* is one; and all one with this; and that this is a Truth, I say, I know that the Sins against that on *Sinai* was punished by God for the Breach thereof, before it was given there: so it doth plainly appear to be a

Truth; for it would be unrighteous with God for to punish for that Law that was not broken; therefore it was all one with that on *Sinai*.

Now the Law given on *Sinai*, was for the more clear Discovery of those Sins that were before committed against it; for tho' the very Substance of the Ten Commandments were given in the Garden, before they were received from *Sinai*; yet they lay so darkly in the Heart of Man, that his Sins were not so clearly discovered, as afterwards they were; therefore, saith the Apostle, the Law was added, Gal. 3. 19. (or more plainly, given on *Sinai*, on Tables of Stone) *that the Offence might abound*; that is, that it might the more clearly be made manifest and appear, Rom. 5. 20.

Again, We have a notable Resemblance of this at *Sinai*, even in giving the Law; for, first, the Law was given twice on *Sinai*, to signify, that indeed the Substance of it was given before. And secondly, the first Tables that were given on *Sinai*, were broken at the Foot of the Mount, and the others were preserved whole; to signify, that though it was the true Law that was given before with that given on *Sinai*, yet it was not so easy to be read, and to be taken Notice of, in that the Stones were not whole, but broken, and so the Law written thereon somewhat defaced and disfigured.

But if any object and say, tho' the Sins against the one be the Sins against the other, and so in that they do agree; yet it doth not appear, that the same is therefore the same Covenant of Works with the other.

Ans. That which was given to *Adam* in Paradise, you will grant was the Covenant of Works; for it runs thus, *Do thus and live*, Do it not and die; nay, *Thou shalt surely die*. Now there is but one Covenant of Works: If therefore I prove, that that which was delivered on Mount *Sinai*, is the Covenant of Works, then all will be put out of doubt. Now that this is so, it is evident:

First, Consider the Two Covenants are thus called in Scripture, the one the Administration of Death, and the other the Administration of Life; the one the Covenant of Works, the other of Grace; but that delivered on *Sinai*, is called the Ministration of Death; that therefore is the Covenant of Works, 2 Cor. 3. *For if* (saith he) *the Ministration of Death, written and engraven in stones, was glorious, &c.*

Secondly, The Apostle writing to the *Galatians*, doth labour to beat them off from trusting in the Covenant of Works; but when he comes to give a Discovery of that Law or Covenant (he labouring to take them off from trusting in it) he doth plainly tell them, it is that which was given on *Sinai*, Gal. 4. 24, 25. Therefore that

that which was delivered in two Tables of Stone on Mount *Sinai*, is the very same that was given before to *Adam* in Paradise, they running both alike; that in the Garden, saying, *Do this and live; but in the Day thou eatest thereof (or dost not do this) thou shalt surely die.*

And so is this on *Sinai*, as is evident when he saith, *The Man that doth these things shall live by them*, Rom. 10. 5. and in case they break them, even any of them, it saith, *Cursed is every one that continueth not in all things, that are written in the (whole) book of the Law to do them*, Gal. 3. 10. Now this being thus cleared, I shall proceed.

A second Thing to be spoken to is this, to shew what it is to be under the Law, as it is a Covenant of Works; to which I shall speak, and that thus:

To be under the Law, as it is a Covenant of Works, it is, *To be bound, upon pain of eternal Damnation, to fulfil, and that compleatly, and continually, every particular Point of the Ten Commandments, by doing them; do this, and then thou shalt live; otherwise, Cursed is every one that continueth not in all (in every particular thing or) things, that are written in the Book of the Law to do them*, Gal. 3. 10. That Man that is under the first Covenant, stands thus, and only thus, as he is under that Covenant or Law. Poor Souls, through Ignorance of the Nature of that Covenant of Works, the Law that they are under, they do not think their State to be half so bad as it is; when, alas! there is none in the World in such a sad Condition again besides themselves; for, indeed, they do not understand these things. He that is under the Law, as it is a Covenant of Works, is like the Man that is bound by the Law of his King, upon pain of Banishment, or of being hanged, drawn, and quartered, not to transgress any of the Commandments of the King: So here, they that are under the Covenant of Works, they are bound, upon pain of eternal Banishment and Condemnation, to keep within the Compass of the Law of the God of Heaven. The Covenant of Works, may, in this Case, be compared to the Laws of the *Medes and Persians*, which being once made, cannot be alter'd, Dan. 6. 8. You find, that when there was a Law made and given forth, that none should ask a Petition of any, God or Man, but of the King only; this Law being established by the King (*verse 9.*) *Daniel* breaking of it, let all do whatever they can, *Daniel* must into the Lions Den, (*ver. 16.*) So here, I say, there being a Law given, and sealed with the Truth, and the Word of God, (how, that the Soul that sinneth shall die, *Ezek.* 18. 4.) whosoever doth abide under this Covenant, and dieth under the same, they must and shall into the Lions Den: Nay, worse than that, for they shall be thrown

into Hell, to the very Devils.

But to speak in a few Particulars for thy better understanding herein: know, first, That the Law of God, or Covenant of Works, doth not contain itself in one particular Branch of the Law, but doth extend itself into many, even into all the *Ten Commandments*, and those Ten into very many more, as might be shewed: So that the Danger doth not lie in the breaking of one or Two of these Ten only, but it doth lie even in the Transgression of any one of them. As you know, if a King should give forth Ten particular Commands to be obey'd by his Subjects, upon Pain of Death: Now if any Man doth transgress against any One of these Ten, he doth commit Treason, as if he had broke them all, and lieth liable to have the Sentence of the Law as certainly passed on him, as if he had broken every Particular of them.

2. Again, you know that the Laws being given forth by the King, which if a Man keep and obey a long Time; yet if at the last he slips and breaks those Laws, he is presently apprehended, and condemned by that Law. These Things are clear as touching the Law of God, as it is a Covenant of Works: If a Man do fulfil Nine of the Commandments, and yet breaketh but One, that being broken will as surely destroy him, and shut him out from the Joys of Heaven, as if he had actually transgressed against them all; for indeed, in effect, so he hath: There is a notable Scripture for this in the Epistle of *James*, 2 Chap. at the 10th ver. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all*; that is, he hath in effect broken them all, and shall have the Voice of them all cry out against him: And it must needs be so, saith *James*, because *he that said (or that Law which said) Do not commit Adultery, said also, Do not kill. Now if thou commit no Adultery, yet if thou killest, thou art become a Transgressor of the Law.* As thus, It may be thou didst never make to thyself a God of Stone or Wood, or at least, not to worship them so really and so openly as the Heathen do; yet if thou hast stollen, born false Witness, or lusted after a Woman in thy Heart, *Matt.* 5. 28. thou hast transgressed the Law; and must for certain, living and dying under that Covenant, perish for ever by the Law: For the Law hath resolved on that before-hand, saying, *Cursed is every one that continueth not in ALL things*; mark, I pray you, *in all things*, that's the Word, and that seals the Doctrine.

3. Again, Tho' a Man do not covet, steal, murder, worship Gods of Wood and Stone, &c. yet if they do take the Lord's Name in vain, they are for ever gone, living and dying under that Covenant. *Thou shalt not take the Name of the Lord thy God in vain*: There is the Command; but how if we do?

Then he saith, *The Lord will not hold him guiltless that taketh his Name in vain*: No, tho' thou live as holy as ever thou canst, and walk as circumspectly as ever any did; yet if thou dost take the Lord's Name in vain, thou art gone by that Covenant: *For I will not*, mark, *I will not* (let him be in never so much Danger) *I will not hold him guiltless that taketh my Name in vain*, Exod. 20. 7. and so likewise for any other of the Ten, do but break them, and thy State is irrecoverable, if thou live and die under that Covenant.

4. Tho' thou shouldest fulfil this Covenant, or Law, even all of it, for a long time, ten, twenty, forty, fifty or three-score Years, yet if thou do chance to slip, and break One of them but once before thou die, thou art also gone and lost by that Covenant; for mark, *Cursed is every one that continueth not in all things*; (that is, continueth not in *all things*, mark that) *which are written in the Book of the Law to do them*: But if a Man do keep all the Law of God his whole Life-time, only sin one time before he dies, that one Sin is a Breach of the Law, and he hath not continued in doing the Things contained therein; (For, to continue according to the Sense of this Scripture, is to hold on without any Failing, either in Thought, Word, or Deed) therefore, I say, tho' a Man do walk up to the Law all his Life-time, but only at the very last, sin one time before he die, he is sure to perish for ever, dying under that Covenant. For, my Friends, you must understand, that the Law of God is (*yea*) as well as the Gospel; and as they that are under the Covenant of Grace shall surely be saved by it, so, even so, they that are under the Covenant of Works and the Law, they shall surely be damned by it, if continuing there. This is the Covenant of Works, and the Nature of it; namely, not to abate any thing, no, not a Mite, to him that lives and dies under it: *I tell thee* (saith Christ) *thou shalt not depart thence* (that is, from under the Curse) *till thou hast paid the very last Mite*, Luke 12. 59.

5. Again, You must consider, That this Law doth not only condemn Words and Actions, as I said before, but it hath Authority to condemn the most secret Thoughts of the Heart, being evil; so that if thou do not speak any Word that is evil, as Swearing, Lying, Jestings, Dissembling, or any other Word that tendeth to, or savoureth of Sin, yet if there should chance to pass but one vain Thought thro' thy Heart but one in all thy Life time, the Law taketh hold of it, accuseth, and also will condemn thee for it. You may see one Instance for all in the 5th of *Mat.* at the 27th, and 28th verses, where Christ saith, That tho' a Man do not lie with a Woman carnally, yet if he do but look on her, and in his Heart lust after her, he is

counted by the Law, being rightly expounded, such a one that hath committed the Sin, and thereby hath laid himself under the Condemnation of the Law. And so likewise of all the rest of the Commands, if there be any Thought that is evil, do but pass thorough thy Heart, whether it be against God, or against Man in the least Measure, tho' possibly not discerned of thee, or by thee, yet the Law takes hold of thee therefore, and doth by its Authority, both cast, condemn and execute thee for thy so doing. *The thought of Wickedness is Sin*, Prov.

6. Again, The Law is of that Nature and Severity, that it doth not only enquire into the Generality of thy Life, as touching several Things, whether thou art Upright there or no, but the Law doth also follow thee into into all thy holy Duties, and watcheth over thee there, to see whether thou doest do all Things aright there; that is to say, whether, when thou doest pray, thy Heart hath no wandering Thoughts in it; whether thou do every holy Duty thou doest perfectly, without the least Mixture of Sin; and if it do find thee to slip, or in the least Measure to fail in any holy Duty that thou doest perform, the Law taketh hold on that, and findeth fault with that, so as to render all the holy Duties that ever thou didst, unavailable because of that: I say, if when thou art a Hearing, there is but one vain Thought, or in Praying, but one vain Thought, or any other Thing whatsoever, let it be Civil or Spiritual, one vain Thought once in all thy Life-time, will cause the Law to take such hold on it, that for that one Thing, it doth even set open all the Flood-gates of God's Wrath against thee, and irrecoverably, by that Covenant, it doth bring eternal Vengeance upon thee: So that, I say, look which ways thou wilt, fail wherein thou wilt, and do it as seldom as ever thou canst, either in Civil or Spiritual Things, as aforesaid; that is, either in the Service of God, or in thy Employments of the World, as thy Trade or Calling, either in Buying or Selling any way, in any Thing whatsoever: I say, if in any Particular it findeth thee tardy, or in the least measure guilty, it calleth thee an Offender, it accuseth thee to God, it puts a stop to all the Promises thereof, that are joyned to the Law, and leaves thee there as a cursed Transgressor against God, and a Destroyer of thy own Soul.

* Here I would have thee, by the way, for to take Notice, that it is not my Intent, at this time, to enlarge on the several Commands in particular; for that would be very tedious both for me to write, and thee to read: Only thus much I would have thee to do at the Reading hereof; make a Pause, and sit still one Quarter of an Hour, and muse a little in thy

* If thou wouldst have a more full Discourse hereof, read *Deed* upon the Commandments.

thy Mind thus with thy self, and say, Did I ever break the Law, yea, or no? Had I ever in all my Life-time one sinful Thought passed thro' my Heart since I was born, yea or no? And if thou findest thyself guilty, as I am sure thou canst not otherwise chuse but do, unless thou shut thy Eyes against thy every Day's Practice; then, I say, conclude thyself guilty of the Breach of the first Covenant. And when that this is done, be sure in the next Place, thou do not straightway forget it, and put it out of thy Mind, that thou art condemned by the same Covenant; and then do not content thyself until thou do find, that God hath sent thee a Pardon from Heaven, through the Merits of our Lord Jesus Christ, the Mediator of the second Covenant. And if God shall but give thee a Heart to take this my Counsel, I do make no Question but these Words spoken by me, will prove an Instrument for the Directing of thy Heart, to the right Remedy, for the Salvation of thy Soul.

Thus much now touching the Law and the Severity of it, upon the Person that is found under it, having offended or broken any one Particular of it, either in Thought, Word, or Action; and now, before I do proceed to the next Thing, I shall answer four Objections that do lie in my way; and also, such as do stumble most Part of the World.

The first Objection. And first, But, you will say, methinks you speak very harsh; it is enough to daunt a Body: Set the Case therefore, That a Man after he hath sinned, and broken the Law, repenteth of his Wickedness, and promiseth to do so no more; will not God have Mercy then, and save a poor Sinner then?

1. *Ans.* I told you before, That the Covenant once broken, will execute upon the Offender, that which it doth threaten to lay upon him; and as for your supposing that your repenting, and promising to do so no more, may help well, and put you in a Condition to attain the Mercy of God by the Law: These Thoughts do flow from gross Ignorance, both of the Nature of Sin, and also of the Nature of the Justice of God. And if I was to give you a Description of one in a lost Condition for the present, I would brand him out with such a Mark of Ignorance as this is.

2. *Ans.* The Law, as it is a Covenant of Works, doth not allow of any Repentance unto Life, to those that live and die under it; for the Law being once broken by thee, never speaks good unto thee, neither doth God at all regard thee, if thou be under that Covenant, notwithstanding all thy Repentings, and also Promises, to do so no more. No, saith the Law, thou hast sinned, therefore I must curse thee; for it is my Nature to curse, even, and nothing else but curse every one that doth in any

Point transgress against me, *Gal. 3. 10. They brake my Covenant, and I regarded them not, saith the Lord, Heb. 8.* Let them cry, I will not regard them: let them repent, I will not regard them; they have broken my Covenant, and done that in which I delighted not; therefore by that Covenant I do curse, and not bless; damn, and not save; frown, and not smile; reject, and not embrace; charge Sin, and not forgive it. *They brake my Covenant, and I regarded them not:* So that I say, If thou break the Law, the first Covenant; and thou being found there, God looking on thee thorough that, he hath no regard on thee, no pity for thee, no delight in thee.

Object. 2. But hath not the Law Promises as well as Threatnings? saying, *The Man that doth these things shall live* (mark, he shall live) *by them*, or in them.

Ans. First, To break the Commandments, is not to keep or fulfil the same; but thou hast broken them, therefore the Promise doth not belong to thee by that Covenant. Secondly, The Promises that are of the Law, are conditional, and so not performed, unless there be a full and continual Obedience to every Particular of it, and that without the least Sin. *Do this, mark, do this, and afterwards thou shalt live;* but if thou break one point of it once in all thy Life, thou hast not done the Law; therefore the promises following the Law, do not belong unto thee, if one Sin hath been committed by thee. As thus, (I will give you a plain instance) "Set the case there be a Law made by the King, that if any Man speak a Word against him, he must be put to Death, and this must not be revoked, but must for certain be expected on the Offender; though there be a promise made to them that do not speak a word against him, that they should have great love from him; yet this promise is nothing to the Offender, he is like to have no share in it, or to be ever the better for it; But contrariwise, the Law that he hath offended must be executed on him; for his Sin shutteth him out from a share of, or in the Promises. So it is here, there is a Promise made indeed, but to whom? Why, it is to none but those that live without sinning against the Law: but if thou (I say) sin one time against it in all thy life time, thou art gone, and not one Promise belongs to thee, if thou continue under this Covenant. Methinks the Prisoners at the Bar, having offended the Law (and the charge of a just Judge towards them) do much hold forth the Law, as it is a Covenant of Works, and how it deals with them that are under it. The Prisoner having offended, cries out for Mercy; good my Lord Mercy (saith he) pray my Lord pity me; the Judge saith, what canst thou say for thy self, that Sentence

Sentence of Death should not be passed upon thee? Why, nothing but this, I pray my Lord be merciful: But he answers again, Friend, the Law must take place, the Law must not be broken: The Prisoner saith, Good my Lord spare me, and I will never do so any more: The Judge notwithstanding the Man's out-cries, and sad Condition, must according to the tenor of the Law, pass Judgment upon him, and the Sentence of the Condemnation, must be read to the Prisoner, though it makes them fall down dead to hear it, if he executes the Law, as he ought to do. And just thus 'tis concerning the Law of God.

Object. 3. I, but sometimes (for all your Haste) the Judge doth also give some Pardons, and forgive some Offenders, notwithstanding their Offences, though he be a Judge.

Ans. It is not because the Law is merciful, but because there is manifested the Love of the Judge, (not the Love of the Law) I beseech you to mark this Distinction; for if a Man that hath deserved Death by the Law, be notwithstanding this, forgiven his Offence, it is not because the Law saith, Spare him; but it is the Love of the Judge (or Chief Magistrate) that doth set the Man free from the Condemnation of the Law: But mark, here the Law of Men and the Law of God do differ; the Law of Man is not so irrevocable, but if the Supream please, he may sometimes grant a Pardon, without Satisfaction given for the Offence; but the Law of God is of this Nature, that if the Man be found under it, and a Transgressor, or one that hath transgressed against it, before that Prisoner can be released, there must be a full and compleat Satisfaction given to it, either by the Man's own Life, or by the Blood of some other Man; *For without shedding of Blood there is no Remission*, Heb. 9. 22. that is, there is no Deliverance from under the Curse of the Law of God; and therefore, however the Law of Man may be made of none effect, sometimes by shewing Mercy without giving of a full Satisfaction, yet the Law of God cannot be so contented, nor at the least give Way, that the Person offending that, should escape the Curse, and not be damned, except some one do give a full and compleat Satisfaction to it for him, and bring the Prisoner into another Covenant, (to wit) the Covenant of Grace, which is more easy, and Soul-refreshing, and Sin-pardoning.

I say therefore, you must understand, that if there be a Law made that reaches the Life, to take it away for the Offence given by the Offender against it; then it is clear, that if the Man be spared and saved, it is not the Law that doth give the Man this Advantage, but it is the mere Mercy of the King, either because he hath a Ransom or Satisfaction some other Way, or being provoked thereto out of his own Love to the

Person whom he saveth. Now thou also having transgressed and broken the Law of God, if the Law be not executed upon thee, it is not because the Law is merciful, or can pass by the least Offence done by thee, but thy Deliverance comes another way: therefore, I say, however it be by the Laws of Men, where they be corrupted and perverted, yet the Law of God is of that Nature, that if it hath not thy own Blood, or the Blood of some other Man (for it calls for no less) for to ransom thee from the Curse of it, being due to thee for thy Transgression, and to satisfy the Cries, the doleful Cries thereof, and ever for to present thee pure and spotless before God (notwithstanding this fiery Law) thou art gone if thou hadst a thousand Souls; *For without shedding of Blood there is no Remission*, Heb. 9. 22. No Forgiveness of the least Sin against the Law.

Object. 4. But, you will say, I do not only repent me of my former Life, and also promise to do so no more, but now I do labour to be righteous, and to live a holy Life; and now instead of being a Breaker of the Law, I do labour to fulfil the same; what say you to that?

Ans. Set the case thou couldest walk like an Angel of God; set the case thou couldest fulfil the whole Law, and live from this Day to thy Life's end, without sinning in Thought, Word, or Deed, which is impossible; but, I say, set the case it should be so, why, thy State is as bad (if thou be under the first Covenant) as ever it was. For, first, I know thou dardest not say but thou hast, at one time or other, sinned; and, if so, then the Law hath condemned thee; and, if so, then I am sure, that thou, with all thy Actions and Works of Righteousness, canst not remove the dreadful and unresistible Curse that is already laid upon thee by that Law which thou art under, and which thou hast sinned against; tho' thou livest the holiest Life that any Man can live in this World, being under the Law of Works, and so not under the Covenant of Grace, thou must be cut off without Remedy; for thou hast sinned, though afterwards thou live never so well.

The Reasons for this that hath been spoken, are these:

First, The Nature of God's Justice calls for it, that is, it calls for irrecoverable Ruin on them that transgress against this Law: for Justice gave it, and Justice looks to have it compleatly, and continually obeyed, or else Justice is resolved to take Place, and execute its Office, which is to punish the Transgressor against it; you must understand that the Justice of God is as unchangeable as his Love; his Justice cannot change its Nature, Justice it is, if it be pleased, and Justice it is, if it be displeased. The Justice of God in this place, may be compared to Fire; there is a great Fire made in

in some Place, if thou do keep out of it, it is Fire; if thou do fall into it, thou wilt find it Fire; and therefore the Apostle useth this as an Argument to stir up the *Hebrews* to stick close to Jesus Christ, lest they fall under the Justice of God, by these Words, *Heb. 12. 29. For our God is a consuming Fire*: into which if thou fall, it is not for thee to get out again, as it is with some that fall into a material Fire; no, but he that falls into this, he must lie there for ever; as it is clear where he saith, *Isa. 33. 14. Who among us can dwell with everlasting Burnings, and with devouring Fire?* For Justice once offended, knoweth not how to shew any Pity or Compassion to the Offender; but runs on him like a Lion, takes him by the Throat, throws him into Prison, and there he is sure to lie, and that to all Eternity, unless infinite Satisfaction be given to it, which is impossible to be given by any of (us) the Sons of *Adam*.

Secondly, the Faithfulness of God calls for irrecoverable Ruine, to be poured out on those that shall live and die under this Covenant. If thou having sinned but one Sin against this Covenant, and shouldest afterwards escape damning, God must be unfaithful to himself, and to his Word, which both agree as one. First, he would be unfaithful to himself; to himself, that is, to his Justice, Holiness, Righteousness, Wisdom and Power, if he should offer to stop the runnings out of his Justice, for the damning of them that have offended it. And Secondly, he would be unfaithful to his Word (his written Word) and deny, disown, and break that, of which he hath said, *Luke 16. 7. It is easier for Heaven and Earth to pass away, than for one Tittle of the Law to fail*, or be made of none effect; now if he should not according to his certain Declarations therein, take Vengeance on those that fall and die within the Threat, and sad Curses denounced, in that his Word could not be fulfilled.

Thirdly, Because otherwise he would disown the Sayings of his Prophets, and gratify the Sayings of his Enemies; his Prophets say he will take Vengeance, his Enemies say he will not; his Prophets say he will remember their Iniquities, and recompence them into their Bosom; but his Enemies say they shall do well, and they *shall have Peace though they walk after the Imagination of their own Heart*, *Deut. 29. 19, 20.* and be not so strict as the Word commands, and do not as it saith: But let me tell thee, hadst thou a thousand Souls, and each of them was worth a thousand Worlds, God would set them all on a light Fire, if they fall within the condemnings of his Word, and thou die without a Jesus, even the right Jesus; *for the Scriptures cannot be broken*. What dost thou think that God, Christ, Prophets, and Scriptures, will all lye for thee? And falsify their Words for

thee? It will be but ill venturing thy Soul upon that.

And the Reasons for it are these, First, Because God is God; and secondly, Because Man is Man.

First, Because God is perfectly Just, and eternally Just; perfectly Holy, and eternally Holy; perfectly Faithful, and eternally Faithful; that is, without any Variableness or Shadow of Turning, but perfectly continueth the same, and can as well cease to be God, as to alter or change the Nature of his God-head. And as he is thus the Perfection of all Perfections, he gave out his Law to be obeyed; but if any offend it, then they fall into the Hands of this his eternal Justice, and so must drink of his irrecoverable Wrath, which is the Execution of the same Justice. I say, this being thus, the Law being broken, Justice takes Place, and so Faithfulness followeth, to see that Execution be done, and also to testify that he is true, and doth denounce his unspeakable, unsupportable, and unchangeable Vengeance on the Party offending.

Secondly, Because thou art not as infinite as God, but a poor created Weed, that is here to Day and gone to Morrow; and not able to answer God in his Essence, Being and Attributes; thou art bound to fall under him, for that thy Soul or Body can do nothing that is infinite in such a way, as to satisfy this which is an infinite God in all his Attributes.

But to declare unto you the Misery of Man by this Law to purpose, I do beseech you to take Notice of these following Particulars, besides what hath been already spoken. First, I shall shew the Danger of them by Reason of the Law, as they come from *Adam*; Secondly, as they are in their own Persons particularly under it.

1. First, As they come from *Adam*, they are in a sad Condition; because he left them a broken Covenant: Or, take it thus, because they, while they were in him, did with him break that Covenant. Oh! this was the Treasure that *Adam* left to his Posterity, it was a broken Covenant, inasmuch that Death reigned over all his Children, and doth still to this Day, as they come from him, both natural and eternal Death, *Rom. 5.* It may be, Drunkard, Swearer, Liar, Thief, thou dost not think of this.

2. Secondly, He did not only leave them a broken Covenant, but also made them (himself) Sinners against it: He made them Sinners; *By one Man's disobedience many were made Sinners*, *Rom. 5. 19.* And this is worse than the first.

3. Thirdly, Not only so, but he deprived them of their Strength, by which at first they were enabled to stand, and left them no more than dead Men. Oh helpless State! Oh how beggarly and miserable are the Sons of *Adam*!

K k

4. Fourthly,

4. Fourthly, Not only so, but also before he left them, he was the Conduite-pipe thro' which the Devil did convey off his poyson'd Spawn and venomous Nature in the Hearts of *Adam's* Sons and Daughters, by which they are at this Day so strongly and so violently carried away, that they fly as fast to Hell and the Devil, by reason of Sin, as Chaff before a mighty Wind.

5. Fifthly, in a Word, *Adam* led them out of their Paradise, that is one more; and put out their Eyes, that is another; and left them to the Leading of the Devil; O sad! Canst thou hear this, and not have thy Ears to tingle and burn on thy Head! Canst thou read this, and not feel this, and not feel thy Conscience begin to throb and dagg? If so, surely it is because thou art either possessed with the Devil, or besides thy self. But I pass this, and come to the second Thing, which is the cause of their being in a sad Condition, which is by reason of their being in their Particular persons under it.

First, therefore they that are under the Law, they are in a sad Condition; because they are under that which is more ready (through our Infirmary) to Curse than to Bless; they are under that called the Ministration of Condemnation, 2 *Cor.* 3. that is, they are under that Dispensation, or Administration, whose proper work is to Curse, and Condemn, and nothing else.

Secondly, their Condition is sad, who are under the Law; because they are not only under that Ministration that doth condemn, but also that which doth wait an Opportunity to condemn: the Law doth not wait that it might be gracious, but it doth wait to curse and condemn; It came on purpose to discover Sin, *Rom.* 5. 20. *The Law entred, saith the Apostle, that the offence might abound;* or appear indeed to be that which God doth hate; and also to Curse for that which hath been committed, as he saith, *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them;* *Gal.* 3. 10.

Thirdly, they are in a sad Condition; because that Administration they are under, that are under the Law, doth always find fault with the Sinner's obedience, as well as his disobedience; (if it be not done in a right Spirit, which they that are under that Covenant cannot do, by reason of their being destitute of Faith) therefore, I say, it doth controle them, saying, This was not well done; this was done by halves; this was not done freely, and that was not done perfectly, and out of love to God: And hence it is that some Men, notwithstanding they labour to live as Holy as ever they can, according to the Law, yet they do not live a peaceable Life, but are

full of condemnings, full of guilt and torment of Conscience; finding themselves to fail here, and fall short there, omitting this good which the Law commands, and doing that evil which the Law forbids, but never giveth them one good Word for all their Pains.

Fourthly, they that are under the Law are in a sad Condition; because they are under that Administration that will never be contented with what is done by the Sinner; if thou be under this Covenant, work as hard as thou canst, the Law will never say, *Well done;* never say, *My good servant:* No, but always it will be driving of thee faster, hastning of thee harder, giving of thee fresh commands, which thou must do, and upon pain of Damnation not to be left undone. Nay, it is such a Master that will curse thee, not only for thy Sins, but also because thy good works were not so well done, as they ought to be.

Fifthly, they that are under this Covenant or Law, their state is very sad; because this Law doth command impossible Things of him that is under it; and yet doth but right in it, seeing Man at the first, had in *Adam* strength to stand, if he would have used it, and the Law was given them, (as I said before) when Man was in his full strength; and therefore no inequality, if it commands the same still, seeing God that gave thee strength, did not take it away. I will give you a similitude for the clearing of it; set the case that I give to my Servant ten Pounds, with this charge, lay it out for my best Advantage, that I may have my own again with Profit; now if my Servant contrary to my command, goeth and spends my Money in a disobedient way, is it any inequality in me to demand of my Servant what I gave him at first? nay, and though he have nothing to pay, I may lawfully cast him into Prison, and keep him there until I have satisfaction. So here, the Law was delivered to Man, at the first when he was in a possibility to have fulfilled it; now then, though Man may have lost his strength, yet God is just in commanding the same Work to be done. I, and if they do not do the same things, I say, that are impossible for them to do, it is just with God to damn them, seeing it was they themselves that brought themselves in this Condition; therefore saith the Apostle, *What things soever the Law, or Commands saith, it saith to them that are under the Law; that every mouth may be stopped, and all the World may become guilty before God,* *Rom.* 3. 19. and this is thy sad Condition that art under the Law, *Gal.* 3. 10.

But if any should object and say, but the Law doth not command impossible Things of natural Man.

I should answer in this case as the Apostle did in another, very much like unto

unto it, saying, *They know not what they say, nor whereof they affirm*: For doth not the Law command thee to love the Lord thy God, with all thy Soul, with all thy Strength, with all thy Might? &c. and can the natural Man do this? *Jer. 17. 23.*

How can those that are accustomed to do evil, do that which is commanded in this particular? Can the Ethiopian change his skin, or the Leopard his spots?

Doth not the Law command thee to do Good and nothing but Good? And that with all thy Soul, Heart, and Delight, (which the Law as a Covenant of Works called for) and can't thou being carnal do that? But there is no Man that hath Understanding, if he should hear thee say so, but would say that thou wast either bewitched, or stark mad.

Sixthly, they that are under the Law, are in a sad Condition; because, that tho' they follow the Law, or Covenant of Works; I say, tho' they follow it, it will not lead them to Heaven; no, but contrariwise, it will lead them under the Curse. *It is not possible, saith Paul, that any should be justified by the Law, (or by our following of it) for by that is the Knowledge of Sin, and by it we are condemned for the same, which is far from leading us to Life, being the Ministration of Death, 2. Cor. 3. and again, Israel that followeth after the Law of Righteousness, hath not attained to the Law of Righteousness: wherefore? because they sought it not by Faith, but by the Law, and by the Works thereof, Rom. 9. 30, 31, 32.*

Seventhly, they that are under the Law are in a sad Condition; because they do not know whether ever they shall have any Wages for their Work or no; they have no Assurance of the Pardon of their Sins, neither any Hopes of eternal Life: but poor Hearts as they are, they work for they do not know what, even like a poor Horse that works hard all Day, and at Night hath a dirty Stable for his Pains; so thou mayest work hard all the Days of thy Life, and at the Day of Death, instead of having a glorious Rest in the Kingdom of Heaven, thou may'st, nay, thou shalt have for thy Sins, the Damnation of thy Soul and Body in Hell to all Eternity; for as much as I say before, that the Law, if thou sinnest, it doth not take Notice of any good Work done by thee; but takes its Advantage to destroy and cut off thy Soul for the Sin thou hast committed.

Eighthly, they that are under the Law, are in a sad Condition, because they are under that Administration, upon whose Souls God doth not smile (they dying there) for the Administration that God doth smile upon his Children through, is the Covenant of Grace, they being in Jesus Christ, the Lord of Life and Conso-

lation: but contrariwise to those that are under the Law; for they have his Frowns, his Rebukes, his Threatnings, and with much Severity they must be dealt withal. *For they brake my Covenant, and I regarded them not, saith the Lord, Heb. 8. 9.*

Ninthly, they are in a sad Condition; because they are out of the Faith of Christ: they that are under the Law, have not the Faith of Christ in them; for that Dispensation which they are under, is not the Administration of Faith, *The Law is not of Faith, saith the Apostle, Gal. 3. 2.*

Tenthly, because they have not receiv'd the Spirit; for that is received *by the bearing of Faith*, and not by the Law, nor the Works thereof, *Gal. 3. 2.*

Eleventhly, in a Word, if thou live and die under that Covenant, Jesus Christ will neither pray for thee, neither let thee have one Drop of his Blood to wash away thy Sins; neither shalt thou be so much as one of the least in the Kingdom of Heaven; for all these Privileges come to Souls under another Covenant, as the Apostle saith, *For such are not under the Law, but under Grace*; that is, such as have a Share in the Benefits of Jesus Christ, or such as are brought from under the first Covenant, into the second; or from under the Law, into the Grace of Christ's Gospel, without which Covenant of Grace, and being found in that, there is no Soul can have the least Hope of eternal Life, no Joy in the Holy Ghost, no Share in Privileges of Saints, because they are tied up from them by the Limits and Bonds of the Covenant of Works. For you must understand, that these two Covenants have their several Bounds and Limitations, for the ruling and keeping in Subjection, or giving of Freedom to the Parties under the said Covenants: Now they that are under the Law, are within the Compass and Jurisdiction of that, and are bound to be in Subjection to that; and living and dying under that, they must stand and fall to that, as *Paul saith, To his own Master he shall stand or fall.* The Covenant of Grace doth admit to those that are under it, also Liberty, and Freedom, together with Commanding of Subjection to the Things contain'd in it, which I shall speak to further hereafter.

But now, that the former Things may be further made to appear, that is, what the sad Condition of all them that are under the Law is; as I have shewn you something of the Nature of the Law, so also shall I shew, that the Law was added and given for that Purpose, that it might be so with those that are out of the Covenant of Grace.

First, God did give the Law, that Sin might abound, *Rom. 5. 20.* not that it should take away Sin in any, but to discover the Sin which is already begotten, or that

that may hereafter be begotten, by Lust and Satan: I say, this is one proper Work of the Law, to make manifest Sin; it is sent to find Fault with the Sinner, and it doth also watch that it may do so, and it doth take all Advantages, for the accomplishing of its Work in them that give Ear thereto, or do not give Ear, if it have the Rule over them. I say, it is like a Man that is sent by his Lord to see and pry into the Labours and Works of other Men, taking every Advantage to discover their Infirmities and Failings, and to chide them; yea, to throw them out of the Lord's Favour for the same.

Secondly, Another great End why the Lord did add or give the Law, it was that no Man might have any Thing to lay to the Charge of the Lord, for his condemning of them that do transgress against the same. You know that if a Man should be had before an Officer or Judge, and there be condemned, and yet by no Law; he that condemns him, might be very well reprehended, or reprov'd for passing the Judgment; yea, the Party himself might have better Ground to plead for his Liberty, than the other to plead for the condemning of him: but this shall not be so in the Judgment-Day, but contrariwise; for then every Man shall be forced to lay his Hand on his Mouth, and hold his Tongue at the Judgment of God, when it is pass'd upon them; therefore saith the Apostle, *What Things soever the Law saith, it saith to them that are under the Law* (that is, all the Commands, all the Cursings and Threatnings that are spoken by it, are spoken saith he) *that every Mouth may be stopped*; mark, I beseech you, it saith, saith he, *that every Mouth might be stopped, and that all the World might become guilty before God*, Rom. 3. 19. So that now in Case any in the Judgment Day, should object against the Judgment of God, as those in the 25. of *Matthew* do, saying, Lord when saw we thee thus and thus? And why dost thou pass such a sad Sentence of Condemnation upon us? Surely this is Injustice and not Equity: Now for the preventing of this, the Law was given; I, and that it might prevent thee to purpose, God gave it betimes, before either thy first Father had sinned, or thou wert born. So that again, if there should be these Objections offered against the Proceedings of the Lord in Justice and Judgment, saying, Lord, why am I thus condemned, I did not know it was Sin? Now against these two was the Law given, and that betimes, so that both these are answered. If the first come in and say, why am I judged? Why am I damned? Then will the Law come in, even all the Ten Commandments, with every one of their Cries against thy Soul, the first saying, He hath sinned against me, damn him; the second saying also, He hath transgressed

against me, damn him; the third also saying the same, together with the 4, 5, 6, 7, 8, 9, 10. even all of them will discharge themselves against thy Soul, if thou die under the first Covenant, saying, he, or they, have transgressed against us, damn them, damn them: and I tell thee also, that these ten great Guns, the ten Commandments, will with discharging themselves in Justice against thy Soul, so rattle in thy Conscience, that thou wilt in Spight of thy Teeth, be immediately put to Silence, and have thy Mouth stopped; and let me tell thee further, that if thou shalt appear before God, to have the ten Commandments discharge themselves against thee, thou hadst better be tied to a Tree, and have ten, yea ten Thousand of the biggest Pieces of Ordnance in the World, to be shot off against thee; for these could go no further, but only to kill the Body; but they, both Body and Soul, to be tormented in Hell with the Devil to all Eternity.

3. Again, if the second thing should be objected, saying, But Lord, I did not think this had been Sin, or the other had been Sin, for no body told me so: Then also will the giving of the Law take off that, saying, Nay, but I was given to thy Father *Adam* before he had sinned, or before thou wast born, and have ever since been in thy Soul to convince thee of thy Sins, and to controul thee for doing the Thing that was not right. Did not I secretly tell thee at such a Time, in such a Place, when thou wast doing of such a thing with such a one, or when thou wast all alone, that this was a Sin, and that God did forbid it, therefore if thou didst commit it, God would be displeased with thee for it: And when thou wast thinking to do such a Thing, at such a Time, did not I say forbear, do not so? God will smite thee, and punish thee for it, if thou dost do it? And besides God did so order it, that you had me in your Houses, in your Bibles, and also you could speak and talk of me; thus pleading the Truth, thou shalt be forc'd to confess it is so; nay, it shall be so in some sort with the very Gentiles, and barbarous People, that fall far short of that light we have in these parts of the World (for saith the Apostle) *The Gentiles which have not the Law, these do by Nature the Things contained in the Law; these having not the Law* (that is, not written as we have, yet they) *are a Law unto themselves, which sheweth the Works of the Law is written in their Hearts*, Rom. 2. 14, 15. that is, they have the Law of Works in them by Nature, and therefore they shall be left without Excuse; for their own Conscience shall stand up for the Truth of this, where he saith, *Their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another*. I but when? *Why, in the Day when God shall judge the secrets of Men*

Men by Jesus Christ according to my Gospel, Rom. 2. 15, 16. So this I say is another End for which the Lord did give the Law, namely, that God might pass a Sentence in Righteousness, without being charged with any Injustice, by those that shall fall under it in the Judgment.

4. A fourth End, why the Lord did give the Law, was, because they that die out of Jesus Christ, might not only have their Mouths stopp'd; but also that their Persons might become guilty before God, (Rom. 3. 19.) and indeed this will be the Ground of silencing, (as I said before) they finding themselves guilty, their Consciences backing the Truth of the Judgment of God, pass'd upon them, *they shall become guilty*; that is, they shall be fit Vessels for the Wrath of God to be poured out into, being fill'd with Guilt by Reason of Transgressions against the Commandments: thus therefore shall the Parties under the first Covenant be fitted to Destruction, (Rom. 9. 22.) even as Wood, or Straw, being well dried, is fitted for the Fire, and the Law was added and given, and speaks to this very End, that Sins might be shewn, Mouths might be stopp'd from quarrelling: *And that all the World, mark, the World might become guilty before God, and so be in Justice for ever and ever overthrown, because of their Sins.*

And this will be so, for these Reasons.

First, because God hath a Time to magnify his Justice and Holiness, as well as to shew his Forbearance and Mercy. We read in Scripture, that his Eyes are too pure to behold Iniquity, Hab. 1. 13. and then we shall find it true. We read in Scripture, that he will magnify the Law, and make it honourable, and then he will do it indeed.

Now because the Lord doth not strike so soon as he is provok'd by Sin, therefore poor Souls will not know nor regard the Justice of God; neither do they consider the Time in which it must be advanced (which will be) when Men drop under the Wrath of God as fast as Hail in a mighty Storm, 2 Pet. 3. 9. Psal. 50. 21, 22. Now therefore look to it *all you* that count the long Suffering and Forbearance of God Slackness; and because for the present he keepeth Silence, therefore think that he is like unto yourselves. No, No, but know that God hath his set Time for every Purpose of his, and in its Time, it shall be advanced most marvellously, to the everlasting Astonishment and Overthrow of that Soul, that shall be dealt withal by Justice and the Law. O! how will God advance his Justice? O! how will God advance his Holiness? First, by shewing Men that he in Justice cannot, will not regard them, because they have sinned: And secondly, in that his Holiness will not give Way for such unclean Wretches to abide in his Sight,

Vol. II.

his Eyes are so pure.

Secondly, Because God will make it appear that he will be as good as his Word to Sinners; Sinners must not look to escape always, though they may escape a while, yet they shall not go for all ado unpunished; no, but they shall have their Due to a Farthing, when every Threatning and Curse shall be accomplish'd, and fulfilled on the Head of the Transgressor. Friend, there is never an idle Word that thou speakest, but God will account with thee for it; there is never a Lye thou tellest, but God will reckon with thee for it; nay, there shall not pass so much as one Passage in all thy Life-time, but God, the righteous God, will have it in the Trial, by his Law (if thou die under it) in the Judgment-Day.

But you will say: But who are those that are thus under the Law?

Answer. Those that are under the Law, may be branched out into three Ranks of Men: either, first, such as are grossly prophane, or such as are more refined; which may be two Ways, some in a lower Sort, and some in a more eminent Way.

First, Then they are under the Law, as a Covenant of Works, who are, open, prophane, and ungodly Wretches, such as delight not only in Sin, but also make their Boast of the same, and brag at the Thoughts of committing of it: now as for such as these are, there is a Scripture in the first Epistle of Paul to Timothy, 1 Chap. at the 9. and 10 Verses, which is a notable one to this Purpose, *The Law* (saith he) *is not made for a righteous Man* (not as it is a Covenant of Works) *but for the* (unrighteous or) *lawless and disobedient; for the ungodly, and for Sinners, for unholy, and prophane, for Murderers of Fathers, and Murderers of Mothers, for Man-slayers: for Whoremongers, for them that defile themselves with Mankind, for Men-stealers, Lyars* (look to it Lyars) *for perjured Persons, and* (in a Word) *if there be any other Thing that is not according to sound Doctrine.* These are one Sort of People that are under the Law, and so under the Curse of the same, whose due is to drink up the brim-full Cup of God's eternal Vengeance, and therefore I beseech you not to deceive yourselves. For know you not that the unrighteous shall not inherit the Kingdom of God? Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of Heaven, 1 Cor. 6. 9. 10. Poor Souls, you think that you may have your Sins, your Lusts and Pleasures, and yet you shall do pretty well and be let to go free in the Judgment Day: but see what God saith of such in the 9th of Deuteronomy, ver. 19. 20. Which shall bless

bleſs themſelves in their Heart, ſaying, we ſhall have Peace, we ſhall be ſaved, we ſhall do as well as others, in the Day when God ſhall judge the World by Jeſus Chriſt (but faith God) I will not ſpare them, no, but my Anger and my Jealouſy ſhall ſmoke againſt them, How far? even to the executing all the Curſes that are written in the Law of God upon them; Nay, faith God, I will be even with them; For I will blot out their Names from under Heaven. And indeed it muſt of Neceſſity be ſo, becauſe ſuch Souls are Unbelievers, in their Sins, and under the Law, which cannot, will not ſhew any Mercy on them; for it is not the Adminiſtration of Mercy and Life, but the Adminiſtration of Death and Deſtruction (as you have it 2 Cor. the 3. Chap. the 7. 9. verſes) and all thoſe, every one of them, that are open, prophane, and ſcandalous Wretches, are under it, and have been ſo ever ſince they came into the World to this Day; and they will for certain live and die under the ſame Diſpenſation, and then be damned to all Eternity, if they be not converted from under that Covenant, into and under the Covenant of Grace (of which I ſhall ſpeak in its Place) and yet for all this, how brag and crank are our poor Wantons, and wicked ones, in this Day of Forbearance? as if God would never have a Reckoning with them, as if there was no Law to condemn them, as if there was no Hell-fire to put them into: But Oh! How will they be deceived? when they ſhall ſee Chriſt ſitting upon the Judgment-Seat, having laid aſide his prieſtly and propheticall Office, and appearing only as a Judge to the Wicked? When they ſhall ſee all the Records of Heaven unfolded and laid open; when they ſhall ſee each Man his Name out of the Book of Life, and in the Book of the Law; when they ſhall ſee God in his Majeſty, Chriſt in his Majeſty, the Saints in their Dignity; but themſelves in their Impurity, What will they ſay then? whither will they fly then? where will they leave their Glory? *Iſa.* 10. 3. O ſad State!

Secondly, They are under the Law alſo, who do not only ſo break and diſobey the Law, but follow after the Law, as hard as ever they can, ſeeking Juſtification thereby? that is, though a Man ſhould abſtain from the Sins againſt the Law, and labour to fulfil the Law, and give up himſelf to the Law; yet if he look no further than the Law, he is ſtill under the Law, and for all his obedience to the Law, the Righteous Law of God, he ſhall be deſtroyed by that Law. Friend, you muſt not underſtand that none but prophane Perſons are under the Law: No, but you muſt underſtand that a Man may be turned from a vain, looſe, open, prophane Converſation, and ſinning againſt the Law, to a Holy, Righteous life, and yet be in the ſame State,

under the ſame Law, and as ſure to be damned as the other that are more prophane and looſe. And though you may ſay this is very ſtrange, yet I ſhall both ſay it, and prove it to be true. Read with underſtanding that Scripture in *Romans* 9, at the 30, 31. verſes, where the Apoſtle ſpeaking of the very ſame thing, ſaith, *But Iſrael which followed after the Law of Righteouſneſs; mark, that followed after the Law of Righteouſneſs; they notwithstanding their earneſt purſuit, or hunting after the Law of Righteouſneſs, fell ſhort of the Law of Righteouſneſs.* It ſignifies thus much to us, that let a Man be never ſo earneſt, ſo fervent, ſo reſtleſs, ſo ſerious, ſo ready, ſo apt and willing to follow the Law, and the Righteouſneſs thereof, if he be under that Covenant, he is gone, he is loſt, he is deprived of eternal Life, becauſe he is not under the Miniſtration of Life (if he die there;) read alſo that Scripture, *Gal.* 3. 10. (which ſaith) *For as many as are of the Works of the Law, are under the Curſe;* mark, they that are of the Works of the Law: now for to be of the Works of the Law, it is to be of the Works of the Righteouſneſs thereof; that is, to abſtain from Sins againſt the Law, and to do the Commands thereof, as near as ever they can for their Lives, or with all the Might they have; and therefore I beſeech you to conſider it, for Mens being ignorant of this, is the cauſe why ſo many go on, ſuppoſing they have a ſhare in Chriſt; becauſe they are reformed and abſtain from the Sins againſt the Law, who, when all comes to all, will be damned notwithstanding, becauſe they are not brought out from under the Covenant of Works, and put under the Covenant of Grace.

Object. But (can you in very deed make theſe things manifeſtly evident from the Word of God?) methinks to reaſon thus is very ſtrange, that a Man ſhould labour to walk up according to the Law of God, as much as ever he can, and yet that Man notwithstanding this, ſhould be ſtill under the Curſe. Pray clear it.

Anſw. Truly this doth ſeem very ſtrange, I do know full well, to the natural Man, to him that is yet in his Unbelief; becauſe he goeth by beguiled Reaſon: but for my Part, I do know it is ſo, and ſhall labour alſo to convince thee of the truth of the ſame.

Fiſt then, the Law is thus ſtrict and ſevere, that if a Man do Sin but once againſt it, he (I ſay) is gone for ever by the Law, living and dying under that Covenant: If you would be ſatiſfied, as touching the Truth of this, do but read the third of the *Galatians* at the 10. verſe, Where it ſaith, *Cursed is every one* (that is, not a Man ſhall miſs by that Covenant) *that continueth not in all* (mark in all) *things that are written in the Book of the Law to do*

do them: pray mark, here is a Curse in the first Place; if all Things written in the Book of the Law be not done, and that is, continually too, that is without any failing, or one slip, as I said before. Now there is never a one in the World but before they did begin to yield Obedience to the least Command, they in their own Persons did sin against it, by breaking of it: the *Apostle* methinks is very notable for the clearing of this in that third of the *Romans*, and also in the fifth; in the one he endeavours for to prove that all had *transgressed* in the first *Adam*, as he stood a common Person representing both *himself* and *us* in his standing and falling, *Rom.* 5. 12. *Wherefore* (saith he) *as by one Man Sin entered into the World, and Death by Sin: and so Death passed upon all Men;* mark that, but why? *for that all have sinned;* that is, for as much as all naturally are guilty of *original Sin*, the Sin that was committed by us in *Adam*: So this is one cause why none can be justified by their obedience to the Law, because they have in the first Place broken it in their first Parents. But secondly, in case this should be opposed and rejected by *quarrelsome Persons*, though there be no ground for it, *Paul* hath another argument to back his Doctrine, saying, *For we have proved* (already) *that both Jews and Gentiles are all under Sin.* First, *As it is written, There is none Righteous, no not one.* Secondly, *They are all gone out of the Way, they are together* (mark, together) *become unprofitable, there is none that doth good, no not one.* Thirdly, *Their throat is an open Sepulchre, with their Tongues they have used deceit, the poison of Asps is under their lips.* Fourthly, *Their mouths are full of cursing and Bitterness.* Fifthly, *Their Feet are swift to shed blood.* In a word, *Destruction and Misery are in their Ways. And the way of Peace they have not known.* Now then, saith he, having proved these things so clearly, the Conclusion of the whole is this, *That what things soever the Law saith* (in both shewing of Sin and cursing for the same) *it saith* (All) *to them that are under the Law, that every mouth may be stopped, and all the World may become guilty before God,* *Rom.* 3. 9. to 20. So that here I say lieth the Ground of our being justified by the Law, even because in the first Place we have sinned against it; for know this for certain, that if the Law doth take the least advantage of thee, by thy sinning against it, all that ever thou shalt afterwards hear from it, is nothing but Curse, Curse, Curse him, *For not continuing in all things that are written in the Book of the Law to do them.*

Secondly, Thou canst not be saved by the righteous Law of God, the first Covenant, because that (together with this thy miserable State, by original and actual Sins,

before thou didst follow the Law) since thy turning to the Law, thou hast committed several Sins against the Law. (*In many things we offend all.*) So that now thy Righteousness to the Law, being mixed with sometimes the Lust of Concupiscence, Fornication, Coverousness, Pride, Heart-risings against God, Coldness of Affection towards him, Backwardness to good Duties, speaking idle Words, having Strife in your Hearts, and such like; I say, these Things being thus, the Righteousness of the Law is become too weak through this our Flesh, (*Rom.* 8. 3.) and so notwithstanding all our Obedience to the Law, we are yet thro' our Weakness under the Curse of the Law; for, as I said before, the Law is so holy, so just, and so good, that it cannot allow that any Failing or Slip should be done by them that look for Life by the same. *Curfed is every one that continueth not in every thing,* *Gal.* 3. 10. and this *Paul* knew full well, which made him throw away all his Righteousness. But you will say that was his own. *Answer.* But it was even that which while he calls it his own, he also calls it the Righteousness of the Law, (see *Phil.* 3. 7, 8, 9, 10.) and accounts it but Dung, but as Dirt on his Shoes, that he might be found in Christ, and so be saved by him without the Deeds of the Law, *Rom.* 3. 28.

But thirdly, Set the case of Righteousness of the Law, which thou hast, was pure and perfect without the least Flaw or Fault, without the least Mixture of the least sinful Thought; yet this would fall far short of presenting of thee blameless in the Sight of God. And that I prove by these Arguments.

The first Argument is, That that which is not Christ, cannot redeem Souls from the Curse, it cannot compleatly present them before the Lord: Now the Law is not Christ: Therefore the Moral Law cannot (by all our Obedience to it) deliver us from the Curse that is due to us, *Acts.* 4. 12.

The second Argument is, That that Righteousness that is not the Righteousness of Faith (that is by believing in Jesus Christ) cannot please God. Now the Righteousness of the Law, as a Covenant of Works, is not the Righteousness of Faith; Therefore the Righteousness of the Law, as acted by us, being under that Covenant, cannot please God. The first is proved in *Heb.* 11. 6. *But without Faith it is impossible to please him,* mark, it is impossible. The second thus, *The Law is not of Faith,* *Gal.* 3. 12. *Rom.* 10. 5, 6. compared with *Gal.* 3. 11. *But that no Man is justified in the Sight of the Lord by the Law, it is evident; for the just shall live by Faith, and the Law is not of Faith.* But for the better understanding of those that are weak of Apprehension, I shall prove it thus:

First, That Soul who hath eternal Life, he must

must have it by Right of Purchase, or Redemption, (*Heb. 9. 22. Eph. 1. 7.*) Secondly, this Purchase or Redemption, must be thro' the Blood of Christ. *We have Redemption through his Blood. Without shedding of Blood there is no Remission.* Now the Law is not in a Capacity to die, and so to redeem Sinners by the Purchase of Blood, which Satisfaction Justice calls for (read the same Scriptures, *Heb. 9. 22.*) Justice calls for Satisfaction, because thou hast transgressed, and sinned against it, and that must have Satisfaction; therefore, all that ever thou canst do cannot bring in Redemption; tho' thou follow the Law up to the Nail Head, (as I may say) because all this is not shedding of Blood: For believe it, and know it for certain, that tho' thou hadst sinned but one Sin, before thou didst turn to the Law; that one Sin will murder thy Soul, if it be not washed away by Blood, even by the precious Blood of Jesus Christ, that was shed when he did hang upon the Cross on Mount *Calvary*.

Object. But you will say, methinks that giving up ourselves to live a righteous Life, should make God like better on us, and so let us be saved by Christ, because we are so willing to obey his Law.

Ans. The Motive that moveth God to have Mercy upon Sinners, is not because they are willing to follow the Law, but because he is willing to save them. *Not for thy Righteousness, or for thy Uprightness of Heart dost thou possess the Land,* *Deut. 9. 4, 5, 6.* Now understand this; if thy will to do Righteousness was the first moving Cause why God had Mercy on thee thro' Christ, then it must not be freely by Grace. (I say freely) but the Lord loves thee and saves thee upon free Terms, having nothing beforehand to make him accept of thy Soul, but only the Blood of Christ; therefore to allow of such a Principle, it is to allow, that Grace is to be obtained by the Works of the Law, which is so gross Darkness, as lies in the darkest Dungeon in Popery, and is also directly opposite to Scripture. *For we are justified freely by his Grace, through the Redemption that is in Christ;* not thro' the Good that is in ourselves, or done by us (*Rom. 3. 24.*) No, *But by Faith, without;* mark that, *without the Deeds of the Law,* verse 28. Again, *not of Works, least any Man should boast,* *Eph. 2. 9.* No, no (saith he) *Not according to our Works, (or Righteousness) but according to his own Purpose;* mark, *according to his own Purpose and Grace which was (a free Gift) given us in Christ Jesus (not lately, but) before the World began,* *2 Tim. 1. 9.*

Object. But you will say, then why did God give the Law, if we cannot have Salvation by following of it?

Ans. I told you before, that the Law was given for these following Reasons,

First, That thou mightest be convinced

by it of thy Sins, and that thy Sins might indeed appear very sinful unto thee; which is done by the Law these Ways: First, by shewing of thee what a holy God he is that gave the Law: And secondly, By shewing thee thy Vileness and Wickedness, in that thou, contrary to this holy God, hast transgressed against, and broken this his holy Law; therefore saith *Paul, The Law was added, that the Offence might abound,* *Rom. 5. 20.* that is, by shewing the Creature the Holiness of God, and also its own Vileness.

Secondly, That thou mayest know, that God will not damn thee for nothing in the Judgment-day.

Thirdly, Because he would have no quarrelling at his just condemning of them at that day.

Fourthly, Because he will make thee to know, that he is a holy God, and pure.

Quest. But seeing you have spoken thus far, I wish you would do so much as to shew in some Particulars, both what Men have done, and how far they have gone, and what they have received, being yet under this Covenant, which you call the Ministration of Condemnation.

Ans. This is something a difficult Question, and had need be not only warily, but also home and soundly answered. The Question consists of three Particulars. First, What Men have done. Secondly, How far Men have gone. Thirdly, What they have received, and yet to be under the Law or Covenant of Works; and so in a State of Condemnation.

As for the first, I have spoken something in general to that already: but for thy better understanding, I shall speak yet more particularly. First, a Man hath, and may be convinced and troubled for his Sins, and yet be under this Covenant, and that in a very heavy and dreadful manner; insomuch that he may find the Weight of them to be intolerable and too heavy for him to bear, as it was with *Cain, Gen. 4. 13. My Punishment (saith he) is greater than I can bear.*

Secondly, A Man living thus under a Sense of his Sins, may repent and be sorry for them, and yet be under this Covenant, and yet be in a damned State, *Matt. 27. 3. And when he (Judas) saw what was done, he repented.*

Thirdly, Men may not only be convinced, and also repent for their Sins, but they may also desire the Prayers of the Children of God for them too, and yet be under this Covenant and Curse, *Exod. 10. 16, 17. And Pharaoh called for Moses and Aaron, and said, I have sinned; intreat the Lord your God that he may take away from me these Plagues.*

Fourthly, A Man may also humble himself for his Offences and Disobedience against his God, and yet be under this Covenant, see *1 Kings 21. 24 to 29.*

Fifthly,

Fifthly, A Man may make Restitution unto Men for the Offence he hath done unto them, and yet be under this Covenant.

Sixthly, A Man may do much Work for God in his Generation, and yet be under this first Covenant; as *Jehu*, who did do that which God bid him, *2 Kings* 9. 25, 26. and yet God threatneth even *Jehu*, because tho' he did do the Thing that the Lord commanded him, yet he did it not from a right Principle; for had he, the Lord would not have said, *Yet a little while, and I will avenge the Blood of Jezreel upon the House of Jehu*, *Hosea* 1. 4.

Seventhly, Men may hear and fear the Servants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two Things, but many; mark, *many Things gladly*, and yet be lost, and yet be damned (see *Mark* 6. 20.) *For Herod feared John* (Why? not because he had any civil Power, over him, but) *because he was a just Man, and holy, and observ'd him, and when he heard him, he did many Things, and heard him gladly.* It may be, that thou thinkest, that because thou hearest such and such, therefore thou art better than thy Neighbours: But know for certain, that thou mayst not only hear, but thou mayst hear and do, and that not with a backward Will, but gladly; mark, *gladly*, and yet be *Herod still*, an Enemy to the Lord Jesus *still*; consider this I pray you.

2. But, Secondly, to the second Thing, which is this, How far may such a one go? To what may such a one attain? Whither may he arrive, and yet be an undone Man, under this Covenant?

Ans. First, Such a one may be received into Fellowship with the Saints, as they are in a visible Way of walking one with another; they may walk Hand in Hand together (see *Mat.* 25. 1. where he saith) *The Kingdom of Heaven* (that is, a visible Company of Professors of Christ) *is likened to ten Virgins, which took their Lamps, and went forth to meet the Bridegroom, five of them were wise, and five were foolish.* These in the first Place are called Virgins; that is, such as are clear from the Pollutions of the World: Secondly, They are said to go forth; that is, from the Rudiments and Traditions of Men: Thirdly, They do agree to take their Lamps with them; that is, to profess themselves the Servants of Jesus Christ, that wait upon him, and for him; and yet when he came, he found half of them (even them Virgins) that had Lamps, that also went forth from the Pollutions of the World, and the Customs of Men, to be such as lost their precious Souls (see *verse* 10.) which they should not have done, had they been under the Covenant of Grace, and so, not under the Law.

Vol. II.

Secondly, they may attain to a great deal of Honour in the said Company of Professors (that which may be accounted Honour) insomuch, that they may be put in Trust with Church Affairs, and bear the Bag, as *Judas* did. I speak not this to shame the Saints, but being beloved I warn then; yet I speak this on Purpose, that it might (if the Lord will) knock at the Door of the Souls of Professors; consider *Demas*.

Thirdly, They may attain to speak of the Word as Ministers, and become Preachers of the Gospel of Jesus Christ, insomuch, that the People where they dwell, may even take up a Proverb concerning them, saying, *Is he among the Prophets?* his Gifts may be so rare, his Tongue may be so fluent, and his Matter may be so fit, that he may speak with a Tongue like an Angel, and speak of the hidden Mysteries, yea, of them *all*; mark that, (*1 Cor.* 13. 1, 2, 3, 4.) and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of Grace savingly, but may live and die under the Curse of the Law.

Fourthly, They may go yet further; they may have the Gifts of the Spirit of God, which may enable them to cast out Devils, to remove the biggest Hills or Mountains in the World; nay, thou mayst be so gifted, as to prophesy of Things to come, the most glorious Things, even the Coming of the Lord Jesus Christ, to reign over all his Enemies, and yet be but a *Balaam*, a wicked and a mad Prophet, see *2 Pet.* 2. 16. *Numb.* 24, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

Fifthly, They may not only stand thus for a while, for a little Season; but they may stand thus *till the Coming of our Lord Jesus Christ with his holy Angels*, ay, and not be discovered of the Saints till that very Day. *Then all those Virgins arose* (the wise and the foolish) *then!* when? why, when this Voice was heard, *Behold the Bridegroom cometh, go you out to meet him* (*Mat.* 25. 1, 2, 3, 4, 5, 6.) and yet was out of the Lord Jesus Christ, and yet was under the Law.

Sixthly, Nay, further, They may not only continue in a Profession *till then* (supposing themselves to be under the Grace of the Gospel, when indeed they are under the Curse of the Law) but even when the Bridegroom *is come*, they may still be so confident of their State to be good, that they will even reason out the Case with Christ, why they are not let into the Kingdom of Glory, saying, *Lord, Lord, have we not eaten and drank in thy Presence? and hast not thou taught in our Streets?* Nay further, *Have not we taught in thy Name? and in thy Name cast out Devils?* nay not only thus, but, *done many*; mark, *we have done many wonderful Works*: Nay, further, they were so confident, that they com-

M m

manded,

manded, in a commanding Way, saying, *Lord, open to us.* See here I beseech you, how far these went; they thought they had had intimate Acquaintance with Jesus Christ; they thought he could not chuse but save them; they had eat and drank with him, sat at the Table with him, received Power from him, executed the same Power. In thy name have we done thus and thus; even wrought many wonderful Works, see *Mat. 7. 22. Luke 13. 25, 26.* And yet these poor Creatures were shut out of the Kingdom. O consider this (I beseech you) before it be too late, lest you say, Lord, let us come in, when Christ saith, Thrust him out, *verse 28.* And hearing you cry, *Lord, open to us,* say, *Depart, I know you not;* lest though you think of having Joy, you have Weeping and Gnashing of Teeth.

3. But, Thirdly, the third Thing touched in the Question, was this; What may such a one receive of God, who is under the Curse of the Law?

First, They may receive an Answer to their Prayers from God, at sometimes, for some Things as they do stand in Need of. I find in Scripture, that God did hear these Persons, that the Apostle saith was cast out, see *Gen. 21. 17. And God heard the Voice of the Lad* (even of cast out Ishmael) *And the Angel of the Lord called to Hagar,* (which was the Bond-woman, and under the Law, *Gal. 4. 30.*) *out of Heaven, and said unto her, Fear not; for God hath heard the Voice of the Lad where he is.* Friends, it may be you may think, because you have your Prayers answered in some particular Things, therefore you may suppose, that as to your eternal State, your Condition is very good. But you must know, that God doth hear the Cry of a Company of *Ishmaelites*, the Sons of the Bond-woman, who are under the Law as a Covenant of Works. I do not say he hears them as to their eternal State, but he heareth them as to several Streights, that they go through in this Life, ay, and gives them Ease and Liberty from their Trouble. Here this poor Wretch was almost perished for a little Water, and he cryed, and God heard him, yea, he heard him out of Heaven. Read also the *107 Psalm, 23, 24, 25, 26, 27, 28, 29. Psal. 106. 15. He gave them their Desire, and sent Leanness to their Souls.*

But some may say, Methinks this is yet more strange, that God should hear the Prayers, the Cries of those that are under the Law, and answer them.

Ans. I told you before, he doth not hear them as to their eternal State, but as to their temporal State; For God as their Creator hath a Care of them, and causeth the Sun to shine upon them, and the Rain to distil upon their substance, *Mat. 5. 45.* Nay, he doth give the Beasts in the Field

their appointed Food, and doth hear the young Ravens when they cry, *Psal. 147. 9.* which are far inferiour to Man. I say therefore, that God doth hear the Cries of his Creatures, and doth answer them too, tho' not as to their eternal State; but may damn them nevertheless when they die, for all that.

Secondly, They may receive Promises from the Mouth of the Lord. There are many that have had Promises made to them by the Lord, in a most eminent manner, and yet (as I said before) are such as are cast out and called the Children of the Bond-woman (which is the Law) see *Gen. 21. 17, 18. And the Angel of the Lord called out from Heaven to Hagar* (that was the Bond-woman) *saying, Fear not; for God hath heard the voice of the Lad where he is. Arise, lift up the Lad, and hold him in thine hand; FOR I WILL MAKE OF HIM;* mark there is the Promise. *For I will make of him* (of the Son of the Bond-woman) *a great Nation.*

Thirdly, Nay, they may go further; for they may receive another Heart than they had before, and yet be under the Law. There is no Man, I think, but those that do not know what they say, that will think or say, that *Saul* was under the Covenant of Grace, yet after he had talked with *Samuel*, and had turned his back to go from him, saith the Scripture; *God gave him another Heart* (*1 Sam. 10. 9.*) *another Heart,* mark that, and yet an out-cast, a rejected Person, *1 Sam. 15. 26, 29.* Friends, I beseech you, let not these things offend you, but let them rather beget in your Hearts an enquiring into the Truth of your Condition, and be willing to be searched to the bottom; and also, that every Thing which hath not been planted by the Lord's Right-hand, may be rejected, and that there may be a reaching after better Things, even the Things that will not only make thy Soul think thy State is good now, but that thou mayest be able to look Sin, Death, Hell, the Curse of the Law, together with the Judge, in the Face with Comfort, having such a real, found, effectual Work of God's Grace in thy Soul, that when thou hearest the Trumpet sound, seest the Graves flie open, and the Dead come creeping forth out of their Holes; when thou shalt see the Judgment set, the Books opened, and all the World standing before the Judgment-seat; I say, that then thou mayest stand, and have that blessed Sentence spoken to thy Soul, *Come ye blessed of my Father, inherit the Kingdom prepared for you from before the Foundation of the World,* *Mat. 25. 34.*

Object. But, you will say, for all this, we cannot believe that we are under the Law; for these reasons: As, first, Because we have found a change in our Hearts. Secondly, Because we do deny that the

Covenant

Covenant of Works will save any. Thirdly, Because for our Parts, we judge our selves far from legal Principles; for we are got up into as perfect a Gospel order, as to matter of Practice and Discipline in Church Affairs, as any this Day in *England*, as we judge.

Ans. First, That Man's belief that is grounded upon any Thing done in him, or by him only, that Man's belief is not grounded upon the Death, Burial, Resurrection, Ascension, and Intercession of Jesus Christ; for that Man that hath indeed good ground of his eternal Salvation, his Faith is settled upon that Object which God is well pleas'd, or satisfy'd withal, which is that Man which was born of *Mary*, even her *First-born Son*; that is, he doth apply by Faith to his Soul the Virtues of his Death, Blood, Righteousness, &c. and doth look for Satisfaction of Soul no where else, than from that, neither doth the Soul seek to give God any Satisfaction, as to Justification any other ways; but doth willingly and chearfully accept of, and embrace the Virtues of Christ's Death, together with the rest of his Things, done by himself on the Cross as a Sacrifice, and since also as a Priest, Advocate, Mediator, &c. And doth so really and effectually receive the Glories of the same, *That thereby, mark that, thereby he is changed into the same image from glory to glory*, 2 Cor. 3. 18. Thus in general, but yet more particular.

First, To think that your Condition is good, because there is some change in you from a loose prophane Life, to a more close, honest, and civil Life and Conversation; I say, to think this testimony sufficient for to ground the stress of thy Salvation upon, is very dangerous. First, Because such a Soul doth not only lay the stress of its Salvation besides the Man Christ Jesus that died upon the Cross: But, Secondly, because that his Confidence is not grounded upon the Saviour of Sinners; but upon his turning from gross Sins, to a more refined Life (and it may be to the performance of some good duties) which is no Saviour: I say, this is very dangerous; therefore read it, and the Lord help you to understand it; for unless you lay the whole stress of the Salvation of your Souls upon the Merits of another Man (namely Jesus;) and that by what he did do, and is adoining without you; for certain, as sure as God is in Heaven, your Souls will perish: And this must not be notionally neither, as with an assenting of the Understanding only: but it must be by the wonderful, invisible, invincible Power of the Almighty God, working in your Souls by his Spirit, such a real, saving, holy Faith, that can, through the Operation of the same Spirit by which it is wrought, lay hold on, and apply the most heavenly, most excellent, most meritorious

Benefits of the Man Christ Jesus, not only to your Heads and Fancies, but to your very Souls and Consciences, so effectually, that you may be able by the same Faith to challenge the Power, Madness, Malice, Rage, and destroying Nature, either of Sin, the Law, Death, the Devil, together with Hell, and all other Evils, throwing your Souls upon the Death, Burial, Resurrection, and Intercession of that Man Jesus without, *Rom. 8. 32. to 40.*

But, Secondly, Do you think that there was no Change in the five foolish Virgins, spoken of in *Matt. 25. 1, 2, 3.* yes, there was such a Change in them very People, that the five wise ones could give them Admittance of walking with them, in the most pure Ways and Institutions of the Gospel of Christ; and yet but foolish; nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from Heaven; and yet but foolish Virgins, and yet but under the Law; and so under the Curse, as I said before.

Object. But (say you) we have disowned the Covenant of Works, and turned from that also.

Ans. This is sooner said than done: Alas, alas! poor Souls think because they can say *Grace, Grace*, it is freely by Grace; therefore they are under the Covenant of Grace. A very wide Mistake; you must understand thus much, that tho' you be such as can speak of the Grace of the Gospel, yet if you yourselves be not brought under the very Covenant of Grace, you are yet notwithstanding your Talk and Profession, very far wide of a *Sense*, and of a *Share* in the Covenant of the Grace of God, held forth in the Gospel.

The Jews were of a clearer Understanding many of them, than to conclude that the Law, and only the Law, was the Way to Salvation; for they, even they, that received not the Christ of God, did expect a Saviour should come, *John 7. 27, 41, 42, 43.* But they were Men that had not the Gospel Spirit, which alone is able to lead them to the very Life, Marrow, or Substance of the Gospel in right Terms; and so being muddy in their Understandings, being between the Thoughts of a Saviour, and the Thoughts of the Works of the Law, thinking that they must be accomplished for the obtaining of a Saviour, and his Mercy towards them: I say, between these, they fell short of a Saviour. As many poor Souls in these Days, they think they must be saved alone by the Saviour: Yet they think there is something to be done on their Parts, for the obtaining of the good Will of the Saviour, as their Humiliation for Sin, their turning from the same, their Promises and Vows, and Resolutions to become a new Man, joyn in Church-Fellowship, and what not; and thus they bringing this along with them, as a Means to

to help them, they fall short of eternal Salvation, if they are not converted, see that Scripture, *Rom. 9. 30, 31, 32.* The Apostle faith there, that they that fought not did obtain, when they that did seek fell short. *What shall we say then,* faith he, *that the Gentiles which sought not after Righteousness, have attained to Righteousness (yea) even the Righteousness of Faith;* and what else? Why, *But Israel which followed after the Law of Righteousness, have not attained to the Law of Righteousness;* how came that to pass? *Because* (faith he) *they sought it not by Faith, but as it were,* mark, he doth say not altogether: no, *but as it were,* that is, because as they sought, they did a little by the by lean upon the Works of the Law. And let me tell you, that this is such a hard Thing to beat Men off of, that though *Paul* himself did take the Work in Hand, he did find enough to do, touching it: How is he fain to labour in the ten first Chapters of his Epistle to the *Romans*, for the establishing of those that did even profess largely in the Doctrine of Grace? And also in that Epistle to the *Galatians*, and yet lost many, do what he could. Now the Reason why the Doctrine of Grace doth so hardly down (even with Professors) in Truth, effectually; it is because there is a Principle naturally in Man, that doth argue against the same, and that thus: Why? faith the Soul, I am a *Sinner*, and God is *righteous, holy, and just*; his holy Law therefore having been broken by *me*, I must by all Means, if ever I look to be saved, in the first Place, be sorry for my Sins. Secondly, Turn from the same. Thirdly, follow after good Duties, and practise the good Things of the Law, and Ordinances of the Gospel, and so hope that God for Christ's Sake may forgive all my Sins; which is not the Way to God, as a Father in Christ, but the Way, the very Way to come to God by the Covenant of Works or the Law, which things I shall more fully clear, when I speak to the second Doctrine.

Again therefore, those that this Day profess the Gospel, for the Generality of them, they are such that notwithstanding their Profession, they are very ignorant of that glorious Influence, and Lustre of the same; I say, they are ignorant of the Vertue and Efficacy of the glorious things of Christ held forth by and in the Gospel, *2 Cor. 4. 3.* which doth argue their not being under the Covenant of Grace, but rather under the Law or old Covenant. As for Instance, if you do come among some Professors of the Gospel, in general, you shall have them pretty busy, and ripe; else able to hold you in a very large Discourse in several Points of the same glorious Gospel; but if you come to the same People, and ask them concerning Heart-work, or what Work the Gospel hath

wrought on them, and what Appearance they have had of the sweet Influences and Vertues on their Souls and Consciences, it may be they give you such an Answer as this: I do find by the preaching thereof, that I am chang'd, and turned from my Sins in a good Measure, and also have learned * to distinguish between the Law and the Gospel, so that for the one, that is, for the Gospel, I can plead, and also can shew the Weakness and Unprofitableness of the other: And thus far it is like they may go, which is not far enough to prove them under the Covenant of Grace, though they may have their Tongues so largely tipt with the *Profession of the same*, see *2 Pet. 2. 20.* where he faith, *For if after they have escaped the Pollutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ (which was not a saving Knowledge) they are again intangled therein and overcome, the latter End of that Man is worse than his Beginning.* See *Mat. 25. 1, 2, 3, 4, &c.* and also *Mat. 7. 22.*

Object. But (you will say) is not this a fair declaring of the Work of Grace, or doth it not discover that without all Gain-saying, we are under the Covenant of Grace, when we are able not only to speak of the glorious Gospel of Jesus Christ, but also to tell, and that by Experience, that we have been changed from worse to better, from Sin to a holy Life, by leaving of the same, and that by hearing of the Word preached?

Ans. A Man may in the first Place be able to talk of all the *Mysteries* of the Gospel, and that like an *Angel of God*, and yet be no more in God's Account, than the *sounding* of a *Drum, Brass*, or the tinkling of a *Cimbal*, which are Things that notwithstanding their Sound and great Noise, are absolutely void of Life and Motion, and so are accounted with God as nothing; that is, no *Christians*, no *Believers*, not under the *Covenant of Grace* for all that. See *1 Cor. 13. 12, 3, 4.*

Secondly, Men may not only do this, but may also be changed in reality for a season, from what they formerly were, and yet be nothing at all in the Lord's Account as to an eternal Blessing. Read (*2 Pet. 2. 20.*) the Scripture which I mentioned before; for indeed that one Scripture is enough to prove all that I desire to say, as to this very thing; for if you observe, there is enfolded therein, these following things; first, that Reprobates may attain to a knowledge of Christ. Secondly, This knowledge may be of such Weight and Force, that for the present, it may make them escape the Pollutions of the World, and this by hearing the Gospel. *For if after they have escaped the Pollutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ, they are again*

* But only in Tongue.

* Some professors take them at the best; they are but like Dogs, spitting out their filth for a time: again entangled therein, and overcome, the last end of that Man is worse than his beginning. Now that they are Reprobates, * Dogs or Sows. Read further, *But* (saith he) *it is happened to them according to the true Proverb; the Dog is turned to his own vomit again, and the Sow, that was washed, to her wallowing in the mire, v. 21, 22.*

* The last part of the Objection. * But (say you) our Practices in the Worship of God shall testifie for us, that we are not under the Law; for we have by God's Goodness attained to as exact a Way of walking in the Ordinances of God, and as near the Examples of the Apostles, as ever any Churches since the Primitive time, as we judge.

Ans. What then? do you think that the walking in the Order of the Churches of old, as to matter of outward-worship, is sufficient to clear you of your Sins at the Judgment day? or do you think that God will be contented with a little bodily Subjection to that which shall vanish, and fade like a Flower, *when the Lord shall come from Heaven in flaming Fire, with his mighty Angels, 2 Thes. 1. 7, 8.* Alas, alas, how will such Professors as these are, fall before the Judgment-seat of Christ? then such a question as this, *Friend, how camest thou in hither, not having on thy wedding garment?* will make them speechless, and fall down into everlasting Burnings, thousands on a Heap; for you must know, that it is not then your crying, Lord, Lord, that will stand you in stead, not your saying, We have eat and drank in thy presence, that will keep you from standing on the left Hand of Christ.

It is the Principle as well as the Practice, that shall be enquired into at that Day.

Quest. The Principle (you will say) what do you mean by that?

Ans. My Meaning is, the Lord Jesus Christ will then enquire and examine, whether the Spirit from which you acted, was Legal, or Evangelical; that is, whether it was the Spirit of Adoption, that did draw you out to the Thing you took in Hand, or a meer moral Principle, together with some shallow and common Illuminations into the outward Way of the Worship of God, according to Gospel rule.

Quest. But (you will say its like) how should this be made manifest, and appear?

Ans. I shall speak briefly in answer hereunto, as followeth. First then, that Man that doth take up any of the Ordinances of God, namely, as Prayer, Baptism, breaking of Bread, Reading, Hearing, Alms-deeds, or the like: I say, he that doth practise any of these, or such like, supposing thereby to procure the Love of Christ to his own Soul, he doth do what he doth from a Legal, and not from an Evangelical, or Gospel Spirit: as

thus; for a Man to suppose that God will hear him for his Prayers sake, for his Alms sake, for his Humiliation sake, or because he hath promised to make God amends hereafter, whereas there is no such thing as a Satisfaction to be made to God by our Prayers, or whatever we can do; I say, there is no such Way to have Reconciliation with God in. And so also, for Men to think, because they are got into such and such an Ordinance, and have crouded themselves into such and such a Society, that therefore they have got pretty good shelter from the Wrath of the Almighty; when alas poor Souls there is no such thing: No, but God will so set his Face against such Professors, that his very looks will make them to tear their very Flesh; yea, make them to wish, would they had the biggest Mill-stone in the World hanging about their Neck, and they cast into the midst of the Sea. For friends, let me tell you, though you can now content yourselves, without the only harmless, undefiled, perfect Righteousness of Christ; yet there is a Day a coming, in which there is not one of you shall be saved; but those that are and shall be found clothed with that Righteousness: God will say to *ALL* the rest, *Take them, bind them Hand and Foot, and cast them into outer Darkness; there shall be weeping, and gnashing of Teeth* (Mat. 22. 13.) for Christ will not say unto Men in that Day, Come, which of you made a Profession of me, and walked in Church-fellowship with my Saints: no, but then it shall be enquired into, who have the Reality of the Truth of Grace wrought in their Hearts: And for certain, he that misseth of that, shall surely be cast into the Lake of Fire, there to burn with the Devils and damned Men and Women; there to undergo the Wrath of an eternal God, and that not for a Day, a Month, a Year, but for ever, and ever; There is that which cutteth to the quick: Therefore look to it, and consider now what you do, and whereon you hang your Souls; for it is not every Pin that will hold in the Judgment, not every Foundation that will be able to hold up the House against those Mighty, Terrible, Soul-drowning Floods, and destroying Tempests, which then will roar against the Soul and Body of a Sinner (*Luke the 6. the three last verses*) and if the Principle be rotten, all will fall, all will come to nothing. Now the Principle is this, Not to do Things because we would be saved, but to do them from this, namely, Because we do really believe that we are and shall be saved; but do not mistake me, I do not say we should slight any holy Duties (*God forbid*) but I say, he that doth look for Life, because he doth do good Duties, he is under the Covenant of the Works of the Law, let his Duties be never so eminent, so frequent, so fervent, so zealous. Ay, and I say,

say, as I said before, that if any Man or Men, or multitudes of People, do get into never so high, so eminent, and clear Practices and Gospel-order, as to Church-Discipline, if it be done to this end I have been speaking of, from this Principle, they must and shall have these sad things fall to their share, which I have made mention of.

Object. But (you will say) can a Man use Gospel-ordinances with a Legal Spirit.

Answer. Yes, as easily as the Jews could use and practise Circumcision, though not the Moral, or Ten Commandments. For this I shall be bold to affirm, that it is not the Commands of the New Testament-administration, that can keep a Man from using of himself in a legal Spirit; for know this for certain, that it is the Principle, not the Command, that makes the Subjecter to the same, either Legal or Evangelical, and so his Obedience from that command to be from Legal Convictions, or Evangelical Principles.

* I beseech you, do not think, that because I say this, therefore I am against the Ordinances of the Gospel; for I do honour them in their Places: Yet would not that any of them should be idolized, or done in a wrong Spirit.

Now herein the Devil is wondrous subtle and crafty, in suffering People to practise the Ordinances and Commands of the Gospel, if they do but do them in a legal Spirit, * from a Spirit of Works; for he knows then, that if he can but get the Soul to go on in such a Spirit, though they do never so many Duties, he shall hold them sure enough; for he knows full well, that thereby they do set up something in the room of, or at the least to have some (though but a little) Share with the Lord Jesus Christ in their Salvation; and if he can but get thee here, he knows that he shall cause thee by thy depending a little upon the one, and so thy whole Dependence being not upon the other (that is Christ, and taking of him upon his own Terms) thou wilt fall short of Life by Christ, though thou do very much busy thyself in a suitable Walking, in an outward Conformity to the several Commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe, that as Satan by his Instruments did draw many of the Galatians by Circumcision (though I say, it was none of the Commands of the moral Law) to be Debtors to do upon Pain of eternal Damnation the whole of the moral Law: So also Satan in the Time of the Gospel, doth use even the Commands laid down in the Gospel (some of them) to bind the Soul over to do the same Law; the Thing being done and walked in, by, and in the same Spirit: For as I said before, it is not the Obedience to the Command, that makes the Subjecter there-to evangelical, or of a Gospel Spirit: but contrariwise, the Principle that leads out the Soul to the Doing of the Command, that makes the Persons that do thus practise any Command, together with the Command by them practised, either legal or evangelical.

As for Instance, Prayer, it is a Gospel-Command; yet, if he that prays, doth it in a legal Spirit, he doth make that which in itself is a Gospel-Command, an Occasion of leading him into a Covenant of Works, in as much as he doth it by, and in that old Covenant Spirit.

Again, Giving of Alms, is a Gospel-Command, yet if I do give Alms from a legal Principle, the Command to me is not Gospel but Legal, and it binds me over (as aforesaid) to do the whole Law, *For he is not a Jew* (not a Christian) *that is one outwardly*; that is one, only by an outward Subjection to the Ordinances of Prayer, Hearing, Reading, Baptism, Breaking of Bread, &c. *But he is a Jew*, (a Christian) *which is one inwardly*; who is rightly principled, and practiseth the Ordinances of the Lord from the Leadings forth of the Spirit of the Lord, from a true and saving Faith in the Lord, *Rom. 2. 28, 29.*

Those Men spoken of in the 7. of *Matthew*, for certain, for all their great Declaration, did not do what they did from a right Gospel Spirit; for had they, no Question but the Lord would have said, *Well done, good and faithful Servants*: But in that the Lord Jesus doth turn them away into Hell, notwithstanding their great Profession of the Lord, and of their Doing in his Name, it is evident, that notwithstanding all that they did do, they were still under the Law, and not under that Covenant as true Believers are (to wit) the Covenant of Grace, and if so, then all their Duties that they did, of which they boasted before the Lord, was not in, and by a right Evangelical Principle or Spirit.

Again, saith the Apostle, *Whatsoever is not of Faith is Sin*, *Rom. 14. 23.* but there are some that do even practise Baptism, Breaking of Bread, together with other Ordinances, and yet are Unbelievers; therefore Unbelievers doing these Things, they are not done in Faith, but Sin: Now to do these Things in Sin, or without Faith, it is not to do Things in an Evangelical or Gospel Spirit; also they that do these Things in a Legal Spirit, the very practising of them, renders them not under the Law of Christ, as Head of his Church; but the Works they do are of so much Contradiction to the Gospel of God, or the Covenant of Grace, that they that do them thus, do even set up against the Covenant of Grace; and the very Performance of them is of such Force, that it is sufficient to drown them that are subject thereunto, even under the Covenant of Works; but these poor Souls are not aware of it, and there is their Misery.

Quest. But have you no other Way to discover the Things of the Gospel, how they are done with a Legal Principle, but those you have already made Mention of?

Answer.

Ans. That thou mightest be indeed satisfied herein, I shall shew you the very *Manner* and *Way* that a *Legal*, or old *Covenant* converted Professor (bear with the *Terms*) doth take both in the *Beginning*, *Middle* and the *End* of his doing of any *Duty* or *Command*, or whatsoever it be that he doth do.

First, He thinking this or that to be his *Duty*, and considering of the same, he is also presently *persuaded* in his own *Conscience*, that *God* will not accept of him, if he leave it undone; he seeing that he is short of his *Duty* (as he supposeth) while this is undone by him, and also judging that *God* is angry with him, until the Thing be done; he in the *second Place* sets to the doing of the *Duty*, to the End he may be able to pacify his *Conscience* by doing of the same, persuading of himself that now the *Lord* is pleased with him for doing of it. Thirdly, Having done it, he contents himself, sits down at his *Ease*, until some further *Convictions* of his *Duty* to be done, which when he seeth and knoweth, he doth do it as aforesaid, from the same *Principle* as he did the former, and so goeth on in his *Progress* of *Profession*. This is to do Things from a *Legal Principle*, and from an old *Covenant Spirit*; for thus runs that *Covenant*, *The Man that doth these Things shall live in them, or by them*, Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. Rom. 10. 5. but more of this in the Use of this *Doctrine*.

Object. But (you will say) by these *Words* of yours, you do seem to deny that there are *conditional Promises* in the *Gospel*, as is clear, in that you strike at such *Practices* as are *conditional*, and commanded to be done upon the same.

Ans. The Thing that I strike at, is this; that a Man in, or, with a *Legal Spirit*, should not, nay cannot, do any *conditional Command* of the *Gospel* acceptable, as to his *eternal State*; because he doth it in an old *Covenant Spirit*. *No Man putteth new Wine into old Bottles*: But new Wine must have new Bottles, a *Gospel Command* must have a *Gospel Spirit*, or else the *Wine* will break the Bottles, or the *Principle* will break the *Command*.

Object. Then you do grant that there are *conditional Promises* in the *New Testament*, as in the moral Law, or *ten Commands*.

Ans. Though this be true; yet the *conditional Promises* in the *New Testament*, do not call to the same *People* in the same *State* or *Unregeneracy* to fulfil them, upon the same *Conditions*.

The Law and the Gospel being two distinct *Covenants*, they are made in divers *Ways*, and the Nature of the *Conditions* also being not the same, as saith the Apostle, *The Righteousness of the Law saith one thing, and the Righteousness of Faith saith another*, Rom. 10. 4, 5, 6. that is, the great Condi-

tion in the Law is, *If you do these Things you shall live by them*: But the *Condition*, even the greatest *Condition*, laid down for a *poor Soul* to do, as to *Salvation* (for it is that we speak of) is to believe, that my Sins be forgiven me for *Jesus Christ's Sake*, without the Works or *Righteousness* of the Law, on my Part to help forward, Rom. 4. 5. *To him that worketh not* (saith the Apostle) (for *Salvation*) *but believeth on him that justifieth the ungodly, his Faith*; mark, *his Faith is counted for Righteousness*. So that we (saith he) conclude that a Man is justified by Faith, without; mark again, without the Deeds of the Law. Rom. 3. 28.

But again, there is never a *Condition* in the *Gospel*, that can be fulfilled by an *Unbeliever*: and therefore, whether there be *Conditions*, or whether there be none; it makes no Matter to thee, who art without the Faith of Christ: for it is impossible for thee in that State to do them, so as to be ever the better, as to thy *Eternal Estate*; therefore least thou shouldest split thy Soul upon the *Conditions* laid down in the *Gospel*, as thou wilt do, if thou go about to do them only with a *legal Spirit*. But I say, to prevent this, see if thou canst fulfil the first *Condition*; that is, to believe that all thy Sins are forgiven thee; not for any *Condition* that hath been, or can be done by thee, but merely for the Man's Sake, that did hang on Mount *Calvary*, between two Thieves, some sixteen hundred Years ago and odd: And I say, see if thou canst believe that at that Time, he did (when he hanged on the Cross) give full Satisfaction for all thy Sins, before thou in thy Person hadst committed ever a one. I say, see if thou canst believe this, and take heed thou deceive not thyself with an historical, notional, or traditional Acknowledgment of the same. And secondly, See if thou canst so well fulfil this *Condition*, that the very *Vertue* and *Efficacy* that it hath on thy Soul, will engage thee to fulfil those other *Conditions*, really in love to that Man, whom thou shouldest believe, hath frankly, and freely forgiven thee all, without any *Condition* acted by thee, to move him thereto, according to that Saying in the 2 Cor. 5. 14, 15. and then thy Doing will arise from a contrary *Principle*, than otherwise it will do; that is, then thou wilt not act and do, because thou wouldest be accepted of God; but because thou hast some good Hope in thy Heart, that thou art accepted of him already, and not on thine, but wholly and alone upon another Man's Account; for here runs the *Gospel Spirit* of Faith; mark, *We believe, and therefore speak*, So we believe and therefore do. 2 Cor. 4. 13. *Take Heed therefore that you do not, that you may believe, but rather believe so effectually, that you may do, even all that Jesus doth require*

require of you from a right *Principle*, even out of *Love* to your dear *Lord Jesus Christ*, which Thing I shall speak to more fully by and by.

Object. But what do you mean by those Expressions, *Do not do that you may believe, but believe so effectually that you may do.*

Ans. When I say, do not do that you may believe; I mean, do not think that any of the Things that thou canst do, will procure, or purchase *Faith* from God unto thy *Soul*; for that is still the old *Covenant Spirit*, the *Spirit* of the *Law*, to think to have it for thy doing. They that are saved are saved by *Grace*, through *Faith*, and that not of themselves; not for any Thing that they can do, for they are both the free Gift of God, *Eph. 2. 8. Not of (doing or of) Works lest any Man should (be proud, and) boast*, verse 9. Now some People be so ignorant, as to think that God will give them Christ, and so all the Merits of his Death, if they will be but vigilant, and do something to please God, that they may obtain him at his Hands; but let me tell them they may lose a thousand *Souls* quickly, if they had so many, by going this Way to work, and yet be never the better; for the Lord doth not give his Christ to any upon such Conditions, but he doth give him freely; that is, without having any Respect to any Thing that is in thee, *Rev. 22. 17. Isa. 55. 1, 2. To him that is athirst will I give; he doth not say I will sell, but I will give him the Water of Life freely*, *Rev. 21. 6.*

Now if Christ doth give it, and that freely, then he doth not sell it for any Thing that is in the Creature; but Christ doth give himself, as also doth his Father, and that freely; not because there is any Thing in us, or done by us, that moves him thereunto. If it were by doing, then saith Paul, *Grace is not Grace*, seeing it is obtained by Works; but *Grace is Grace*, and that is the reason it is given to Men without their Works, *Rom. 11. 6. And if it be by Grace*, that is, if it be a free Gift from God, without any Thing foreseen, as done, or to be done by the Creature, *then it is not of Works*, which is clear: Therefore it is Grace without the Works of the Law; but if you say nay, it is of something in the Man, done by him that moves God thereunto; then you must conclude, that either *Grace is no Grace*, or else that *Works are Grace*, and not *Works*. Do but read with understanding, *Rom. 11. 6.*

Now before I go any further, it may be necessary to speak a Word or two to some poor *Souls* that are willing to close in with *Jesus Christ*, and would willingly take him upon his own terms, only they being muddy in their Minds, and have not yet attained the understanding of the terms and Conditions of the two *Covenants*, they are kept off from closing with Christ; and all

is, because they see they can do nothing. As for example, come to some *Souls*, and ask them how they do, they will tell you presently, that they are so bad that it is not to be expressed: If you bid them believe in *Jesus Christ*, they will answer, that they cannot believe; if you ask them why they cannot believe, they will answer, because their Hearts are so hard, so dead, so dull, so backward to good duties; and if their Hearts were but better, if they were more earnest, if they could pray better, and keep their Hearts more from running after Sin, then they could believe; but should they believe with such vile Hearts, and presume to believe in Christ, and be so filthy: Now all this is, because the *Spirit* of the *Law* still ruleth in such a Soul, and blinds them so that they cannot see the Terms of the Gospel. To clear this take the Substance of the Drift of this poor Soul, which is this: If I was better, than I think I could believe; but being so bad as I am, that is the reason that I cannot; this is just to do something that I may believe, to work that I may have Christ, to do the Law that I may have the Gospel; or thus to be righteous that I may come to Christ. O Man! thou must go quite back again, thou must believe, because thou canst not pray, because thou canst not do; thou must believe, because there is nothing in thee (naturally) that is good, or desireth after good, else thou wilt never come to Christ as a Sinner; and if so, then Christ will not receive thee; and if so, then thou mayest see that to keep off from Christ, because thou canst not do, is to keep from Christ by the Law, and to stand off from him, because thou canst not buy him. Thus having spoken something by the Way, for the Direction of those *Souls* that would come to Christ, I shall return to the former discourse, wherein ariseth this Objection.

Object. But you did but even now put *Souls* upon fulfilling the first Condition of the Gospel, even to believe in Christ, and so be saved; but now you say, it is alone by Grace, without Condition; and therefore by these words, there is first a Contradiction to your former sayings, and also that Men may be saved without the Condition of Faith, which to me seems a very strange Thing. I desire therefore that you would clear out what you have said, as to my Satisfaction.

Ans. Though there be a Condition commanded in the Gospel, yet he that commands the Condition, doth not leave his *Children* to their own natural *Abilities*, that in their own *Strength* they should fulfil them (as the *Law* doth) but the same God that doth command that the Condition be fulfilled, even he, doth help his *Children* by his *Holy Spirit*, to fulfil the same Condition; For it is God that worketh in you, mark, in you (believers) both to will and to do,

do, of his own good pleasure, Phil. 2. 13. Thou hast wrought all our works in us, and for us, Isa. 16. 12. So that if the Condition be fulfilled, it is not done in the Ability of the Creature.

But Secondly, Faith, as it is a Gift of God, or an Act of ours, take it which way you will: If we speak properly of Salvation; it is not the first, nor the second Cause of our Salvation; but the third, and that but instrumentally neither; that is, it only layeth hold of, and applieth to us that which saveth us, which is the Love of God, through the Merits of Christ, which are the two main Causes of our Salvation, without which all other Things are nothing, whether it be Faith, Hope, Love, or whatever can be done by us. And to this, the great Apostle of the Gentiles speaks fully: for, saith he, God who is rich in Mercy, loved us, even when we were dead in our Sins, Eph. 2. 4. (that is, when we are without Faith) and that was the cause why we believe; for he thereby hath quickned us together, through the meritorious Cause, which is Christ, and so hath saved us by Grace, that is, of his own voluntary Love and good Will; the effects of which was this, he gave us Faith to believe in Christ; read feberly that second of the Ephesians, at the 4, 5, 6, 7, 8. verses. Faith as the Gift of God is not the Saviour, as our Act doth merit nothing. Faith was not the cause that God gave Christ at the first, neither is it the cause why God converts Men to Christ: But Faith is a Gift bestowed upon us, by the gracious God, the Nature of which is to lay hold on Christ, that God afore did give for a Ransom, to redeem Sinners; this Faith hath its nourishment and supplies from the same God, that at the first did give it; and is the only Instrument, through the Spirit, that doth keep the Soul in a comfortable frame, both to do and suffer for Christ, helps the Soul to receive Comfort from Christ, when it can get none from it self, beareth up the Soul in its progress Heaven-wards: But that it is the first cause of Salvation, that I deny; or that it is the second, I deny: but 'tis only the Instrument, or Hand, that receiveth the Benefits that God hath prepared for thee before thou hadst any Faith: So that we do nothing for Salvation, as we are Men. But if we speak properly, It was God's Grace that moved him to give Christ a Ransom for sinners, and the same God with the same Grace, that doth give to the Soul Faith to believe, and so by believing, to close in with him, whom God out of his Love and Pity, did send into the World to save Sinners; so that all the Works of the Creature are shut out, as to Justification and Life, and Men are saved freely by Grace. I shall speak no more here, but in my discourse upon the second Covenant, I shall answer a Hell-bred Objection or two, to forewarn Sinners, how they

Vol. II.

turn the Grace of God into Wantonness.

And thus you see I have briefly spoken to you something touching the Law. First, What it is and when given. Secondly, How sad those Mens Conditions are that are under it. Thirdly, Who they are that be under it. Fourthly, How far they may go, and what they may do, and receive, and yet be under it, which have been done by way of Answer to several Questions, for the better Satisfaction of those that may stand in doubt of the Truth of what hath been delivered.

Now in the next Place, I shall come to some Application of the Truth of that which hath been spoken; but I shall in the first Place speak something to the second Doctrine, and then afterwards I shall speak something by way of Use and Application to this first Doctrine.

The second Doctrine now to be spoken to, is to shew, that the People of God are not under the Law, but under Grace.

For ye are not under the Law, but under Grace, Rom. 6. 14.

YOU may well remember, that from these words, I did observe these two great Truths of the Lord, First, that there are some in Gospel times, that are under the Law, or Covenant of Works.

Secondly, That there is never a Believer under the Law (or Covenant of Works) but under Grace.

I have spoken something to the former of these Truths (to wit) that there are some under the Law, together with who they are, and what their Condition is, that are under it. Now I am to speak to the second, and to shew you who they are, and what their Condition is, that are under that.

* But before I come to that, I shall speak a few words, to shew you what the word GRACE in this Place signifies; for the word Grace in the Scripture, referreth sometimes to Favour with Men (Esther 2. 7. Gen. 39. 4. Chap. 50. 4. 33, 10.) sometimes to holy Qualifications of Saints (2 Cor. 8. 7.) and sometimes to hold forth the Condescension of Christ, in coming down from the Glory which he had with his Father, before the World was, to be made of no Reputation, and a Servant to Men (2 Cor. 8. 9. Phil. 2. 2, 7.) Again, sometimes it is taken for the free, rich, and unchangeable Love of God to Man, through Jesus Christ; who for our Cause and Sakes, did make himself poor; and so it is to be understood in these words, For you are not under the Law (to be cursed, and damned, and sent headlong to Hell) but (you are) under Grace, to be saved, to be pardoned, to be preserved

O o

preserved, *and kept by the mighty Power of God, through Faith* (which alone is the Gift of Grace) *unto eternal Glory*. This one Scripture alone proves the same, *Eph. 2. 8. For by Grace you are saved*, by free Grace, by rich Grace, by unchangeable Grace. And you are saved from the Curse of the Law, from the Power, Guilt, and Filth of Sin, from the Power, Malice, Madness, and Rage of the Devil, from the Wishes, Curses, and Desires of Wicked Men; from the hot, scalding, flaming, fiery Furnace of Hell; from being arraigned, as Malefactors, convinced, judged, condemned, and fettered with the Chains of our Sins to the Devils, to all Eternity; and all this freely, freely by his Grace (*Rom. 3. 24.*) by rich Grace, unchangeable Grace; for saith he, *I am God, and change not: Therefore ye Sons of Jacob are not consumed*, *Mal. 3. 6.* This is Grace indeed.

The Word [GRACE] therefore in this Scripture (*Rom. 6. 14.*) is to be understood of the free Love of God in Christ to Sinners, by Vertue of the new Covenant, in delivering them from the Power of Sin, from the Curse and condemning Power of the old Covenant, from the destroying Nature of Sin, by its continual Workings; as is all evident, if you read with Understanding the Words as they lie. *For* (saith he) *Sin shall not have Dominion over you*, or it shall not domineer, reign, or destroy you, though you have transgressed against the Covenant of Works (the Law) and the Reason is rendered in these Words, *For ye are not under the Law*; that is, under that which accuseth, chargeth, condemneth, and brings Execution on the Soul for Sin, *but under Grace*, that is, under that which frees you, forgives you, keeps you, and justifies you from all your Sins, Adversaries, or whatever may come in to lay any Thing to your Charge, to damn you. For that is truly called Grace in this Sense, that doth set a Man free from all his Sins, deliver him from all the Curses of the Law, and what else can be laid to his Charge, freely without any Forefight in God to look at what Good will be done by the Party that hath offended: And also that doth keep the Soul by the same Power through Faith (which also is his own proper Gift) unto eternal Glory.

Again, this is a Pardon not conditional but freely given; Consider first, it is set in Opposition to Works. *You are not under the Law*. Secondly, The Promise that is made to them (saying *Sin shall not have Dominion over you*) doth not run with any Condition, as on their Part to be done; but meerly and alone because they were (under) or because they had the Grace of God extended to them. *Sin shall not have Dominion over you, For* (mark the Reason) *For you are not under the Law, but under Grace*. The Words being thus opened,

and the Truth thus laid down, how there is never a Believer under the Covenant of Works, but under Grace, the free, rich, unchangeable Love of God; it remaineth, that in the first Place, we prove the Doctrine, and after that proceed.

Now in the Doctrine there are two things to be considered and proved. First, That Believers are under Grace. Secondly, Not under the Law as a Covenant of Works (for so you must not understand me:) for these two we need go no further than the very Words themselves, the first Part of the Words proves the first Part of the Doctrine, *You are not under the Law*; the second Part proves the other, *But* (ye are) *under Grace*.

But besides these, consider with me a few Things for the demonstrating of these Truths; as,

First, They are not under the Law, because their Sins are pardoned; which could not be if they were dealt withal according to the Law, and their being under it; for the Law alloweth of no Repentance, but accuseth, curseth, and condemneth every one that is under it. *Cursed is every one that continueth not in all Things written in the Book of the Law to do them*, *Gal. 3. 10.* But I say, Believers having their Sins forgiven them, it is because they are under another, even a new Covenant, *Heb. 8. 8. Behold the Days come, saith the Lord, that I will make a new Covenant with them: For I will be merciful to their Unrighteousness, and their Sins, and their Iniquities will I remember no more*, verse 4.

Secondly, They are not under the Law, because their Sins and Iniquities are not only forgiven, but they are forgiven them freely: they that stand in the first Covenant, and continue there, are to have never a Sin forgiven them unless they can give God a compleat Satisfaction; for the Law calls for it at their Hands, saying, *Pay me that thou owest*. O but when God deals with his Saints by the Covenant of Grace it is not so; for it is said, *And when he saw they had nothing to pay, he frankly and freely forgave them all. I will heal their Back-slidings and love them freely, I will blot out thy Transgressions for mine own Sake*, &c. *Luke 7. 42. Hosea 14. 4. Isaiah 43. 25.*

Thirdly, The Saints are not under the Law, because the Righteousness that they stand justified before God in, is not their own actual Righteousness by the Law, but by Imputation; and is really the Righteousness of another, namely, of God in Christ, *2 Cor. 5. 21. Phil. 3. 8, 9, 10. Even the Righteousness of God, which is by Faith of Jesus Christ, which is unto all, and upon all* (that is imputed to) *them that believe*, *Rom. 3. 22.* But if they were under the old Covenant, the Covenant of Works, then their Righteousness must be their own * or no

* But it is impossible that the Righteousness of Man by the Law should save him.

Forgiveness

Forgiveness of Sins, *If thou do well, shalt not thou be accepted? but if thou transgress, Sin lieth at the Door*, saith the Law, Gen.

4. 7.

Fourthly, in a Word, whatsoever they do receive, whether it be Conversion to God, whether it be Pardon of Sin, whether it be Faith or Hope, whether it be Righteousness, whether it be Strength, whether it be the Spirit, or the Fruits thereof, whether it be Victory over Sin, Death or Hell, whether it be Heaven, everlasting Life, and Glory inexpressible, or whatsoever it be, it comes to them freely, God having no first Eye to what they would do, or should do, for the obtaining of the same. But to take this in Pieces. 1. In a Word, are they converted? God finds them first, for saith he, *I am found of them that sought me not*, Isa. 65. 1.

2. Have they Pardon of Sin? They have that also freely, *I will heal their Back-slidings, and love them freely*, Hos. 14. 4.

3. Have they Faith? It is the Gift of God in Christ Jesus, *and he is not only the Author* (that is the Beginner thereof) *but he doth also perfect the same*, Heb. 12. 2.

4. Have they Hope? It is God that is the first Cause thereof. *Remember thy Word unto thy Servant, wherein THOU hast caused me to hope*. Psal. 119. 49.

5. Have they Righteousness? It is a free Gift of God, Rom. 5. 17.

6. Have they Strength to do the Work of God in their Generations? or any other Thing that God would have them do, that also is a free Gift from the Lord, for without him, we neither do, nor can do any Thing, John 15. 5.

7. Have we Comfort, or Consolation? We have it not for what we have done, but from God through Christ; for he is the God of all our Comforts, and Consolations, 2 Cor. 1.

8. Have we the Spirit, or the Fruits thereof? It is the Gift of the Father. *How much more shall your Heavenly Father give the Holy Spirit to them that ask him?* Luke 11. 13. *Thou hast wrought all our Works for us*, Isa. 26. 12.

And so I say, whether it be Victory over Sin, Death, Hell, or the Devil, it is given us by the Victory of Christ. *But Thanks be to God which hath given us the Victory through our Lord Jesus Christ*, 1 Cor. 15. 57. Rom. 7. 24, 25. Heaven and Glory, it is also the Gift of him *who giveth his richly all Things to enjoy*, Mat. 25.

So that these Things, if they be duly and soberly considered, will give Satisfaction in this Thing. I might have added many more for the clearing of these Things: As first, when God came to Man to convert him, he found him a *dead Man*, Eph. 2. 1, 2. he found him an *Enemy to God, Christ, and the Salvation of his own*

Soul; he found him wallowing in all Manner of Wickedness, he found him taking Pleasure therein, with all Delight and Greediness.

2. He was fain to *quicken him by putting his Spirit into him, and to translate him by the mighty Operation thereof*.

3. He was fain to reveal Christ Jesus unto him, *Man being altogether senseless, and ignorant of the blessed Jesus*, Mat. 11. 25, 27. 1 Cor. 2. 7, 8, 9, 10.

4. He was fain to break the Snare of the Devil, and to let poor Man, poor bound and fetter'd Man, out of the Chains of the Enemy.

Now we are to proceed, and the Things that we are to treat upon in the second Place are these;

First, * Why it is a free and unchange-

* Besides the Reasons already given.

able Grace. Secondly, Who they are, that are actually brought into his free and unchangeable Covenant of Grace, and how they are brought in.

Thirdly, What are the Privileges of those that are actually brought into this free and glorious Grace, of the glorious God of Heaven, and Glory.

For the first, *Why it is a free and unchangeable Grace*; and for the opening of this, we must consider, First, How and through whom this Grace doth come to be, first free to us, and secondly unchangeable. This Grace is free to us, through Conditions in another; that is, by Way of Covenant, or Bargain; for this Grace comes by Way of Covenant or Bargain to us, yet made with another for us.

First, That it comes by Way of Covenant, Contract, or Bargain (though not personally with us) be pleased to consider these Scriptures, where it is said, Psal.

89. 3. † *I have made a Covenant with my chosen: I have sworn unto David my Ser-*

† The word David in this Place signifieth Christ, as also in these Scriptures

vant. And as for thee also, by the Blood of thy Covenant (speaking of Christ) *have I sent forth the Prisoners out of the Pit, wherein was no Water*, Zech. 9. 9, 10, 11. Again, *you have sold yourselves for nought, and you shall be bought without Money*, Ezek. 34. 23, 24. Chap. 37. 24, 25. *Blessed be the Lord* (therefore saith Zacharias) *for he hath visited and* (also) *redeemed his People. And hath raised up an Horn of Salvation for us, in the House of his Servant David.*

As he spake by the Mouth of his Holy Prophets, which have been since the World began: that we should be saved from our Enemies, and from the Hands of all that hate us: To perform his Mercy promised to our Fathers, and to remember his holy Covenant, or Bar-

I might give you more Scriptures, but pray consider the second Thing.

gain, Luke 1. 68, 69, 70, 71, 72. And if any should be offended with the Plainness of these Words, as some poor Souls may be through Ignorance, let them be pleased to read soberly that 49. Chapter of the Prophet Isaiah, from ver. 1. to 12. and there they

they may see that it runs as plain a Bargain, as if two should be making of a Bargain between themselves, and concluding upon several Conditions on both Sides; but more of this hereafter.

Now secondly, This Covenant (I say) was made with one, not with many, and also confirm'd in the Conditions of it with one, not with several. First, That the Covenant was made with one, see Gal. 3. 16. *Now to Abraham and to his Seed was the Promise made; he saith not to Seeds, as of many; but as of one; and to thy Seed, which is Christ, ver. 17. And this I say is the Covenant which was confirmed before of God, in Christ, &c.* The Covenant was made with the Seed of Abraham, not the Seeds, but the Seed, which is the Lord Jesus Christ, our Head, and Undertaker in the Things concerning the Covenant.

4. The Condition was made with one, and also accomplish'd by him alone, and not by several; yet in the Nature, and for the everlasting Deliverance of many; even by one Man Jesus Christ, as it is clear from Rom. 5. 15, 16, 17, &c. and in Zech. 9. 11. the Lord saith to Christ, *And as for thee; mark, as for thee also, by the Blood of the Covenant, or as for thee whose Covenant was by Blood; that is, the Conditions of the Covenant was, that thou shouldest spill thy Blood; which having been done in the Account of God (saith he) I according to my Condition, have let go the Prisoners, or sent them out of the Pit wherein was no Water; those Scriptures in Galatians the 3, at the 16 and 17 verses that are above cited, are notably to our purpose; the sixteenth verse saith it was made with Christ, and the seventeenth saith, it was also confirmed in, or with God in him, pray read with understanding. Now (saith Paul) the Promises were not made unto seeds, as of many; but as of one, and to thy seed which is Christ. ----- The Law which was four hundred and thirty years after, cannot disannul, that it should make the Promise of none effect.* Not that the Covenant was made with Abraham and Christ together, as two Persons that were the Undertakers of the same; the Promise was made with, or, to Abraham afterwards: but the Covenant with Christ before. Further, that the Covenant was not personally made with Abraham, no, nor with any of the Fathers, neither so as that they were the Persons that should stand engaged, to be the Accomplishers thereof, either in whole or in part: which is very clear.

First, because this Covenant was not made with God and the Creature; not with another poor Adam, that only stood upon the Strength of natural Abilities: but this Covenant was made with the second Person, with the eternal Word of God; with him that was every ways as Holy,

as Pure, as Infinite, as Powerful, and as Everlasting as God, *Prov. 22. 23. to 31. Zech. 13. 7. Rev. 1. 11, 17, 22, 13, 16. Isa. 9. 6. Phil. 2. 6. Heb. 1.*

Secondly, This Covenant or Bargain was made indeed and in Truth, before Man was in being. Oh! God thought of the Salvation of Man before there was any Transgression of Man; for then I say, and not since then, was the Covenant of Grace made with the undertaker thereof; for all the other sayings are to shew unto us that glorious Plot and Contrivance that was concluded on before time, between the Father and the Son, which may very well be concluded on for a Truth from the Word of God, if you consider; First, That the Scripture doth declare that the Price was agreed on by the Son before time; the Promise was made to him by the Father, that he should have his Bargain before time; and the choice, who they were that should be saved, was made before time, even before the World began.

For the First, That the Price was agreed upon before the World began; Consider the Word which speaketh of the Price that was paid for Sinners, even *The precious Blood of Christ; It saith of him, who verily was fore-ordained before the Foundation of the World, but was made manifest in these last times for you, who by him do believe, &c.* 1 Pet. 1. 19, 20. Mark, it was fore-ordained or concluded on between the Father and his Son, before the World began.

Secondly, The Promise from God to the Son, was also made in the same manner, as it is clear, where the Apostle saith with comfort to his Soul, that he had *hopes of eternal Life, which God that cannot lie, promised before the World began, Tit. 1. 2.* which could be to none but the Mediator of the New Covenant, because there was none else to whom it should be made but he.

Thirdly, The Choice was also made then, even before Man had a being in the World, as it is evident where he saith, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed US with all spiritual blessings in heavenly Places IN Christ, according as he hath chosen US in him before the Foundation of the World, that we should be holy and without blame before him in Love.*

Eph. 1. 3, 4. Nay, * did I look upon it * Did I here to be necessary, I should shew you think this would meet with any Opposition, I should be in this more large. very largely and clearly, that God did not only make the Covenant with Christ before the World began, and the Conditions thereof: But I could also shew you that the very Saints qualifications as part of the Covenant, was then concluded on by the Father and the Son, according to these Scriptures, Eph. 1. 3, 4. Chap. 2. 10. and Rom. 8. 28. which it may be I may touch upon further anon.

But thirdly, This Covenant was not made

made with any of the Fathers, neither in whole, nor in part, as the Undertakers thereof; for then it must be also concluded, that they are Copartners with Christ in our Salvation, and so, that Christ is not Mediator alone: but this would be Blaphemy for any one to surmise. And therefore by the Way, when thou readeſt of the New Covenant in Scripture, as though it was made with *Adam, Noah, Abraham, or David*, thou art to conſider thus with thy ſelf; Firſt, That God ſpoke to them in ſuch a Way, for to ſhew, or ſignifie unto us, how he did make the Covenant, that he did make with Chriſt, before the World began, they being Types of him. Secondly, That he thereby might let them underſtand, that he was the ſame then as he is now, and now as he was then; and that then it was reſolved on between His Son and He, that in after ages his Son ſhould in their Natures, from their Loins, and for their Sins, be born of a Woman, hanged on the Croſs, &c. for them: for all along you may ſee that when he ſpeaketh to them of the New Covenant, he mentions their ſeed, their ſeed, ſtill aiming at Chriſt; Chriſt the *Seed* of the Woman, was to break the Serpent's Head, *Gen. 3. 15. Gen. 17. Pſal. 87. 36.* Now to *Abraham* and his *Seed*, was the Promise made, his Seed ſhall endure for ever, and his Throne as the Days of Heaven, &c. ſtill pointing at Chriſt. And Thirdly, To ſtir up their Faith and Expectations to be conſtant unto the end, in waiting for that which he and his Son had concluded on before time, and what he had ſince the Concluſion, declared unto the World by the Prophets. Fourthly, It appeareth that the Heart of God was much delighted therein alſo, as is evident, in that he was always in every age, declaring of that unto them, which before he had prepared for them. O this good God of Heaven!

Object. But you will ſay perhaps, the Scriptures ſay plainly, that the New Covenant was and is made with Believers, ſaying, *The Days come, ſaith the Lord, that I will make a New Covenant with the Houſe of Iſrael, and the Houſe of Judah, not according to the Covenant that I made with their Father in the Day in which I brought them out of the Land of Egypt, &c. Heb. 8. 10, 11, 12. Jer. 31. 33.* So that it doth not run with Chriſt alone, but with Believers alſo. *I will make a new covenant with the Houſe of Iſrael and Judah, &c.*

1. *Anſw.* Firſt, it cannot be meant that the New Covenant was made with *Chriſt*, and the Houſe of *Iſrael* and *Judah* as the Undertaker thereof: for ſo it was made with *Chriſt* alone, which is clear, in that it was made long before the Houſe of *Iſrael* and *Judah* had a Being, as I ſhewed before.

2. *Anſw.* But Secondly, Theſe Words here are ſpoken, firſt to ſhew rather the end

of the Ceremonies, than the beginning or riſe of the New Covenant. Mind a little, The Apoſtle is labouring to beat the Jews, to whom he wrote this Epistle, off of the Ceremonies of the Law, of the Priests, Altar, Offerings, Temple, &c. and to bring them to the right underſtanding of the thing and things that they held forth, which was to come, and to put an End to thoſe. If you do but underſtand the Epistle to the *Hebrews*, it is a Diſcourſe that ſheweth that the Son of God being come, there is an End put to the Ceremonies; for they were to continue ſo long and ſo longer. It, ſaith the Apoſtle, *ſtood in Meats and Drinks, and divers waſhings, and carnal Ordinances impoſed on them until the time of reformation; that is, until Chriſt did come. But Chriſt being come an High Priest of good things to come, &c.* --- puts an End to the Things and Ordinances of the Levitical Priesthood, read the 7, 8, 9, 10th chapters, and you will find this true. So then when he ſaith, *The days come in which I will make a new covenant*; it is rather to be meant a changing of the Adminiſtration, a taking away the Type, the Shadow, the Ceremonies from the Houſe of *Iſrael* and *Judah*, and relieving by the Birth of Chriſt, and the Death of Chriſt, and the offering of the Body of him, whom the Shadows and Types did point out to be indeed he, whom God the Father had given for a Ransom by Covenant for the Souls of the Saints; and alſo to manifeſt the Truth of that Covenant, which was made between the Father and the Son before the World began: for tho' the New Covenant was made before the World began, and alſo every one in all Ages was ſaved by the virtue of that Covenant; yet that Covenant was never ſo clearly made manifeſt, as at the Coming, Death, and Reſurrection of Chriſt; and therefore ſaith the Scripture, *He hath brought Life and Immortality to Light through the Goſpel, 2 Tim. 1. 9, 10. Who hath ſaved us, and called us with an holy calling, not according to the Works of Righteouſneſs which we have done: but according to his own purpoſe and grace, which was given us in Chriſt before the World began (there is the Covenant) but it was made MANIFEST by the APPEARING of our Saviour Jeſus Chriſt, who hath aboliſhed death, and brought life and immortality to LIGHT through the Goſpel.* Therefore I ſay, theſe Words are therefore to diſcover, that the Time was come to change the Diſpenſation, to take away the Type, and bring in the Subſtance, and ſo manifeſting that more clearly which before lay hid in dark Sayings and Figures. And this is uſual with God to ſpeak in this manner.

Again, If at any Time you do find in the Scripture, that the Covenant of Works is ſpoken of as the firſt Covenant that was manifeſt, and ſo before the ſecond Covenant; yet you muſt underſtand, that it was ſo on-

ly as to Manifestation; that is, it was first given to Man, yet not made before that which was made with Christ: And indeed it was requisite that it should be given, or made known first, that thereby there might be a Way made for the second, by its discovering of Sin, and the sad State that Man was in after the Fall by reason of that. And again, that the other might be made the more welcome to the Sons of Men. * And

* Yet the second Adam, was before the first, and also the second covenant before the first. This is a Riddle.

in this did Christ in time most gloriously answer Adam, who was the Figure of Christ, *Rom. 5.* as well as of other things; for as the first Covenant was made with the first Adam, so was the second Covenant made with the second; for these are and were the two great publick Persons, or Representatives of the whole World, as to the first and second Covenants; and therefore you find God speaking on this wise in Scripture concerning the New Covenant, *My Covenant shall stand fast with HIM*, *Psal. 89. 28, 34, 35.* *My Mercy will I keep for HIM for evermore*, saith God: *my Covenant shall stand fast with HIM* (this HIM is Christ, if you compare this with *Luke 1. 32.*) *My Covenant will I not break*, namely that which was made with HIM, *nor alter the thing that is gone out of my Mouth: Once have I sworn by my Holiness that I will not lie unto* † DAVID, to whom this was spoken figuratively in the Person of Christ: for that was God's usual Way to speak of the glorious Things of the Gospel in the Time of the Law as I said before.

† David here is to be understood Christ.

Secondly, The Conditions also were concluded on, and agreed to be fulfilled by him; as it is clear, if you understand his Saying in the 12th of *John* at the 27th verse, where he foretelleth his Death, and saith, *Now is my Soul troubled, and what shall I say? Father, save me from this Hour; but for this cause came I (into the World) unto this Hour:* as if he had said, My Business is now not to shrink from my Sufferings that are come upon me; for these are the Things that are a great part of the Conditions contracted in the Covenant which stands between my Father and I; therefore I shall not pray that this might be absolutely removed from me: *For this cause came I into the World;* even this was the very Terms of the Covenant. By this you may see, We are under Grace.

Now in a Covenant there are these Three things to be considered;

First, What it is that is covenanted for.

Secondly, The Conditions upon which the Persons who are concerned in it do agree.

Thirdly, If the Conditions on both sides be not according to the Agreement fulfilled, then the Covenant standeth not, but is made void.

And this new Covenant, in these Particulars, is very exactly fulfilled, and made out in Christ.

First, The thing or things covenanted for, was the Salvation of Man, but made good in Christ. *The Son of Man is come to seek and save that which was lost. The Son of Man did not come to destroy Mens Lives, but to save them. He gave his Life a Ransom for many. And this is the Will (or Covenant) of him that sent him, that of all which he hath given him, he should lose nothing; but should raise it up again at the last Day,* *John 6. 39.*

Secondly, As touching the Conditions agreed on, they run thus:

First, On the Mediator's Side, that he should come into the World; and then on the Father's Side, that he should give him a Body, This was one of the glorious Conditions between the Father and Christ. *Wherefore when he cometh into the World, he saith, Sacrifices and Offerings thou wouldst not* that is, the old Covenant must not stand, but give Way to another Sacrifice which thou hast prepared, which is the giving up my Manhood to the Strokes of thy Justice, *for a Body, hast thou prepared me,* *Heb. 13. 20, 21.* This doth prove us under Grace.

Secondly, On the Mediator's Side, that he should be put to Death: and on God the Father's Side, that he should raise him up again; this was concluded on also to be done between God the Father, and his Son Jesus Christ. On Christ's Side, that he should die to give the Justice of the Father Satisfaction, and so to take away the Curse that was due to us wretched Sinners, by reason of our Transgressions: and that God his Father being every Ways fully and compleatly satisfied, should by his mighty Power revive and raise him up again. He hath brought again-----our Lord Jesus; that is, from Death to Life, through (the Virtue or effectual Satisfaction that he received from) the Blood (that was shed according to the Terms) of the everlasting Covenant, *Heb. 13. 21, 22.*

Thirdly, On the Mediator's Side, that he should be made a Curse, and on the Father's Side, that through him Sinners should be Inheritors of the Blessing; what wonderful Love doth there appear by this in the Heart of our Lord Jesus, in suffering such Things for our poor Bodies and Souls? *Gal. 3. 13, 14.* This is Grace.

Fourthly, That on the Mediator's Side, there should be by him, a Victory over Hell, Death, and the Devil, and the Curse of the Law: and on the Father's Side, that these should be communicated to Sinners, and they set at Liberty thereby, *Zech. 9. 12.* *Turn to the strong Hold, saith God, ye Prisoners of Hope, even to Day do I declare that I will render double unto thee.* Why so? It is because of the Blood of my Son's Covenant, *verse 11.* Which made Paul (though sensible of a Body of Death, and of the Sting that Death did strike into the Souls

Souls of all those that are found in their Sins) bold to say, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin*, that is true, and the terrible Law of God doth aggravate, and set it home with unsupportable Torment and Pain. But shall I be daunted at this? No, *I thank my God through Jesus Christ, he hath given me the Victory*. So that now, though I be a Sinner in myself, yet I can by believing in Jesus Christ the Mediator of this new Covenant, *Triumph* over the Devil, Sin, Death and Hell; and say, Do not fear, my Soul, seeing the *Victory* is obtained over all my Enemies through my Lord Jesus, 1 Cor. 15. 55, 56, 57. This is the Way to prove ourselves under Grace.

Fifthly, That on the Mediator's Side, he should by thus doing, bring in *everlasting Righteousness* for Saints, Dan. 9. 24. And that the Father for this should give them an everlasting Kingdom, 1 Pet. 1. 3, 4, 5. Eph. 1. 4. 2 Tim. 4. 18. Luke 22. 28, 29.

* But in the next Place, this was not all; that is, the Covenant of Grace, with the Conditions thereof, was not only concluded on by both Parties to be done, but Jesus Christ he must be authoriz'd to do what was concluded on, touching this Covenant by Way of Office. I shall therefore speak a Word or two also, touching the *Offices*, (at least some of them) that Christ Jesus did, and doth still execute as the Mediator of the new Covenant, which also was typed out by the Levitical Law; for this is the Way to prove that we are not under the Law but under Grace.

† And first, His first Office, after the Covenant was made and concluded upon, was, that Jesus should become bound as a Surety, and stand engaged upon Oath, to see that all the Conditions of the Covenant, that was concluded on between him and his Father, should according to the Agreement, be accomplished by him. And secondly, That after that, he should be the Messenger from God to the World, for to declare the Mind of God, touching the Tenour and Nature of both the Covenants especially of the new one; the Scripture saith, That Jesus Christ was not only made a *Priest* by an Oath, but also a *Surety*, or *Bonds-man*; as in the 7th of *Hebrews*, at the 21st and 22d ver. In the 21st ver. he speaketh of the Priesthood of Christ, that it was with an Oath; and saith in the 22d verse, *By so much (also) was Jesus made the Surety of a better Testament (or Covenant.)*

Now the Covenant was not only made on Jesus Christ's Side with an Oath, but also on God the Father's Side, that it might be for the better Ground of Establishment to all those that are, or are to be the Children of Promise. Methinks it is wonderful to consider, that the God and Father of our Souls by Jesus Christ, should be so bent upon the Salvation of Sinners, that

he would covenant with his Son Jesus for the Security of them; and also that there should pass an Oath on both sides, for the Confirmation of their Resolution to do Good: As if the Lord had said, My Son, thou and I have here made a Covenant, that I, on my Part, should do thus and thus; and that thou on thy Part shouldest do so and so: Now that we may give these Souls the best Ground of Comfort that may be, there shall pass an Oath on both Sides, that our Children may see that we do indeed love them. *Wherein God, willing more ABUNDANTLY to shew unto the Heirs of Promise, the Immutability of his Counsel* (in making of the Covenant) *confirm'd it by an Oath---That we might have strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us*, Heb. 6. 13, 14, 15, 16, 17, 18. Heb. 7. 21. Mark, the sixth Chapter saith God confirm'd his Part by an Oath; and the seventh saith, Christ was made, or set on his Office also by an Oath. Again, *Once (saith God) have I sworn by my Holiness, that I will not lye unto David (Psal. 89. 34, 35.) nor alter the Thing that is gone out of my Mouth*; as was before cited.

Herein you may see that God and Christ were in good earnest about the Salvation of Sinners; for so soon as ever the Covenant was made, the next Thing was, who should be bound to see all those Things fulfilled which were conditioned on between the Father and the Son: The Angels, they could have no hand in it; The *World* could not do it; The *Devils* had rather see them damned, than they would wish them the least good; thus Christ looked, and there was none to help; though the burthen lay never so heavy upon *his shoulder*, he must bear it himself; for there was none besides himself to uphold, or so much as to step in to be bound, to see the Conditions (before mentioned) fulfilled, neither in whole, nor in part (*Isa. 63. 1. to 7.*) So that he must not be only he, with whom the Covenant was made, but he must also become the *Bonds-man*, or Surety thereof; and so stand bound to see, that all and every particular Thing conditioned for, should be both in manner, and matter, at the Time and Place, according to the agreement, duly and orderly fulfilled. Is not this Grace?

Now as touching the nature of a *Surety* and his Work (in some things) it is well known to most Men; therefore I shall be very brief upon it.

First, You know a *Surety* is at the *Bargains* making; and so was Christ. *Then was I by him*, Prov. 8. 30.

Secondly, A *Surety* must consent to the *Terms* of the Agreement, or Covenant; and so did Christ Jesus.

Now that which he did ingage should be done for Sinners, according to the *Terms* of the Covenant, was this.

First,

First, That there should be a *compleat* Satisfaction given to God for the Sins of the World, for that was one great Thing that was agreed upon, when the Covenant was made, *Heb. 10. 5.*

Secondly, That Jesus Christ should (as afore said) bring in an everlasting Righteousness to cloath (his Body) the Saints withal, *Dan. 9. 24, 25.* Here is Grace.

Thirdly, That he should take in *charge* to see all those forth-coming without *Spot* or *Wrinkle*, at the Day of his glorious appearing from Heaven to Judgment, and to quit them before the Judgment-seat.

Again, Thirdly, in the Work of a *Surety*, there is required by the *Creditor*, that the *Surety* should stand to what he is *bound*; and on the *Sureties*, there is a consenting thereunto.

* How-
ever it is
in other
ingage-
ments yet
it is thus
in this.

* First, The *Creditor* looks, that in case the *Debtor* proves a Bankrupt, that then the *Surety* should ingage the Payment. Is not this Grace?

Secondly, The *Creditor* looks that the *Surety* should be an *able Man*: now our *Surety* was, and is, in this case very suitable; for he is *heir of all Things*.

Thirdly, the *Creditor* appoints the Day, and also looks that the Covenant should be kept, and the Debt paid according to the Time appointed; and it is required of *Sureties* (as well as Stewards) that they be found faithful, namely, to pay the Debt according to the *Bargain*; and therefore it is said, *When the fulness of Time was come, God sent forth his Son -- made under the Law, to redeem them that are under the Law* (according to the Suretiship) *Gal. 4. 4, 5.* thus comes Grace to Saints.

Fourthly, The *Creditor* looks that his *Money* should be brought into his House, to his own Habitation. Jesus our *Surety*, in this also is faithful; for by his own Blood, which was the Payment, he is entred into the Holy Place, even into Heaven it self, which is God's dwelling Place, to render the Value and Price that was agreed upon for the Salvation of Sinners, but I shall speak more of this in another Head; therefore I pass it.

† Though the Deb-
tor, to-
gether
with the
Surety, is
liable to
pay the
Debt by
the Law
of Man,
yet Christ
our Sure-
ty only by
the Cove-
nant of
Grace.

† Again, fourthly, If the *Surety* stands bound, the *Debtor* is at Liberty, and if the Law do issue out any process to take any, it will be the *Surety*; and O! how wonderfully true was this accomplished, in that when Christ our *Surety* came down from Heaven, God's Law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact upon him, that it would never let him alone, until it had accused him, and condemned him, executed him, and screwed his very Heart's Blood out of his precious Heart and Side; nay, and more than this too, as I shall shew hereafter.

But, secondly, In the next Place, after that Jesus Christ had stood bound, and was

become our *Surety* in Things pertaining to this Covenant, his next Office was to be the *Messenger* of God touching his Mind, and the Tenor of the Covenant, unto the poor World; and this did the Prophet foresee long before, when he saith, *Behold, I will send my Messenger, and he shall prepare the Way before thee*, (speaking of John the Baptist:) *And he shall prepare the Way before thee*: (And then he speaketh of Christ to the People, saying,) *And the Lord whom ye seek, shall suddenly come to his Temple*: Who is he? *Even the Messenger of the Covenant, whom ye delight in*: (that is Christ) *Behold he shall come, saith the Lord of Hosts*, *Mal. 3. 1.*

Now the Covenant being made before between the Father and the Son, and Jesus Christ becoming bound to see all the Conditions fulfilled; this being done, he comes down from Heaven to Earth, to declare to the World what God the Father and He had concluded on before, and what was the Mind of the Father towards the World, concerning the Salvation of their Souls: and indeed, who could better come on such an *Errand* than he that stood by when the Covenant was made? than he that *shook Hands* with the Father in making of the Covenant? than he that was become a *Surety* in the Behalf of poor Sinners, according to the Terms of this Covenant?

Now, you know, a *Messenger* commonly when he cometh, he doth bring some *Errand* to them to whom he is sent, either of what is done for them, or what they would have them, whom they sent unto, do for them, or such like. Now what a glorious *Message* was that which our Lord Jesus Christ came down from Heaven withal to declare unto poor Sinners, and that from God his Father? I say, how glorious was it? and how sweet is it to you that have seen your selves lost by Nature? and it will also appear a glorious one to you, who are seeking after Jesus Christ, if you do but consider these following Things about what he was sent.

First, Jesus Christ was sent from Heaven to declare unto the World from God the Father, that he was *wonderfully* filled with Love to poor Sinners. First, In that he would *forgive* their *Sins*. Secondly, In that he would *save* their *Souls*. Thirdly, In that he would make them *Heirs* of his Glory. *For God so loved the World, that he gave his only begotten Son. --- For God sent not his Son into the World to condemn the World; but that the World through him might be saved*, *John 3. 15, 16, 18.*

Secondly, God sent Jesus Christ to tell the poor World, how that he would do this for poor Sinners, and yet be *just*, and yet do his *Justice* no Wrong; and that was to be done by Jesus Christ his *dying* of a *curst* Death in the Room of poor Sinners, to satisfy Justice, and make way for Mercy; to take away the *stumbling Blocks*, and let open Hea-
vens

vens Gates; to overcome Satan, and break off from Sinners his Chains; to set (*Luke 4. 18.*) open the Prison Doors, and to let the Prisoners go free, *Isa. 61. 1, 2, 3.* And this was the *Message* that Christ was to deliver to the World by Commandment from his Father; and this he told us when he came of his *Errand*, where he saith, *I lay down my Life for my Sheep --- No Man taketh it away from me, but I lay it down of myself: I have Power to lay it down, and to take it up again: and this Commandment have I received of my Father,* *John 10. 15, 16, 17, 18.* even this Commandment hath my Father given me, that I should both do this thing, and also tell it unto you.

Thirdly, He was not only sent as a *Messenger* to declare this his Father's Love, but also how dearly he himself loved Sinners, what a Heart he had to do them good, where he saith, *All that the Father hath given me shall come to me* (and let me tell you my Heart too, saith Christ) *He that cometh unto me, will I in no wise cast out.* As my Father is willing to give you unto me, even so am I as willing to receive you. As my Father is willing to give you Heaven, so am I willing to make you fit for it, by washing you with my own Blood: I lay down my Life, that you might have Life; and this I was sent to tell you of my Father.

Fourthly, His *Message* was further; he came to tell them how and which way they should come to enjoy these glorious Benefits: also by laying down Motives to stir them up to accept of the Benefits: The Way is laid down in *John 3. 14, 15.* where Christ saith, *As Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up,* or caused to be hanged on the Cross, and die the Death; *That whosoever believeth in him should not perish, but have everlasting Life.* The Way therefore that thou shalt have the Benefit and Comfort of that which my Father and I have covenanted for thee, I am come down from Heaven to Earth on purpose to give thee Intelligence, and to certify thee of it: Know therefore, that as I have been born of a Woman, and have taken this Body, it is on purpose that I might offer it upon the Cross a Sacrifice to God, to give him Satisfaction for thy Sins, that his Mercy may be extended to thy Soul, without any wrong to Justice; and this thou art to believe, and not in the Notion, but from thy very whole Soul. Now the Motives are many. First, If they do not leave their Sins, and come to Jesus Christ, that their Sins might be washed away by his Blood, they are sure to be damned in Hell; for the Law hath condemned them already, *John 3. 18, 19.* Secondly, But if they do come, they shall have the Bosom of Christ to lie in, the Kingdom of Heaven to dwell in, the Angels and Saints for their Companions, shall shine there like the Sun, shall be there

Vol. II.

for ever, shall sit upon the Thrones of Judgment, &c. Here is Grace.

Methinks if I had but Time to speak fully to all things that I could speak to from these two heavenly Truths, and to make Application thereof; surely, with the Blessing of God, I think it might persuade some vile and abominable Wretch to lay down his Arms that he hath taken up in defiance against God (and is marching hell-wards, post-haste to the Devil) I say methinks it should stop him, and make him willing to look back, and accept of Salvation for his poor condemned Soul, before God's eternal Vengeance is executed upon him. O therefore! you that are upon this march, I beseech you consider a little. What, shall Christ become a *Drudge* for you? And will you be *Drudges* for the Devil? Shall Christ covenant with God for the Salvation of Sinners? And shall Sinners covenant with Hell, Death, and the Devil, for the Damnation of their Souls? Shall Christ come down from Heaven to Earth to declare this to Sinners? And shall Sinners stop their Ears against these good Tidings? Will you not hear the *Errand* of Christ, although he telleth you Tidings of Peace and Salvation? How if he had came, having taken a Command from his Father to damn you, and to send you to the Devils in Hell? Sinners, hear his *Message*, he speaketh no Harm, his Words are eternal Life, all Men that give Ear unto them, they have eternal Advantage by them. Advantage, I say, that never hath an End.

Besides, do but consider these two things, 'tis like they may have some Sway upon thy Soul.

First, When he came on his *Message*, he came with Tears in his Eyes, and did even weepingly tender the Terms of Reconciliation to them; I say with Tears in his Eyes. And when he came near the City, *i. e.* with his *Message* of Peace, beholding the Hardness of their Hearts, he wept over it, and took up a Lamentation over it; because he saw they rejected his Mercy, which was Tidings of Peace. I say, wilt thou then slight a weeping Jesus, one that so loveth thy Soul, that rather than he will lose thee, he will with Tears persuade with thee?

2. Not only so, but also when he came, he came all on a Gore of Blood to proffer Mercy to thee, to shew thee still how dearly he did love thee; as if he had said, Sinner, here is Mercy for thee; but behold my bloody Sweat, my bloody Wounds, my cursed Death; behold and see what Danger I have gone through to come unto thy Soul: I am come indeed unto thee, and do bring thee Tidings of Salvation, but it cost me my Hearts Blood before I could come at thee, to give thee the Fruits of my everlasting Love. But more of this anon.

Thus have I spoken something concerning Christ's being the Messenger of the New Covenant; but because I am not willing to

Qq

cut

cut too short off what shall come after, I shall pass by these things not half touched, and come to the other which I promised even now; which was to shew you, that as there were Levitical Ceremonies in, or belonging to the first Covenant, so these Types or Levitical Ceremonies, did represent the glorious Things of the New Covenant. In those Ceremonies you read of a Sacrifice; of a Priest to offer up the Sacrifice; the place where, and the manner how he was to offer it: of which I shall speak something.

First, As touching the Sacrifice, you find that it was not to be offered up of all Kind of Beasts; as of *Lions, Bears, Wolves, Tigers, Dragons, Serpents*, or such like. To signify, that not all Kind of *Creatures*, that had sinned, as *Devils*, the *fallen Angels*, should be saved: but the *Sacrifice* was to be taken out of some Kind of *Beasts* and *Birds*: to signify, that some Kind of *God's* *Creatures* that had *sinned*, he would be pleased to reconcile them to his self again; as poor fallen *Man* and *Woman*, those miserable *Creatures*, God the God of Heaven, had a good Look towards after their Fall: but not for the *curst Devils*, tho' more noble *Creatures* by *Creation* than *we*. Here is Grace.

Now though these *Sacrifices* were offered, yet they were not offered to the End, they should make the *Comers* to, or *Offerers* thereof *perfect*: but the Things were to represent to the World, what God had in after Ages for to do; which was even the Salvation of his *Creatures*, by *that Offering* of the *Body* of Jesus Christ, of which these were a Shadow and a Type for the Accomplishing of the second Covenant. For Christ was by Covenant to offer a *Sacrifice*, and that an effectual one too, if he intended the Salvation of Sinners: *A Body hast thou prepared me; I am come to do thy Will*, Heb. 10.

I shall therefore shew you, *First*, what was *expected* of God in the *Sacrifice*, in the *Type*, and then shew you how it was answered in the *Antitype*. Secondly, I shall shew you the *Manner* of the *offering* of the *Type*; and so answerable thereto, to shew you the *Fitness* of the *Sacrifice* of the *Body* of Christ, by Way of answering some Questions.

For the first of these.

First, God did expect *that Sacrifice* which he himself had appointed, and not another. To signify that none would serve his Turn, but the Body and Soul of his appointed Christ, the Mediator of the new Covenant, *John* 1. 29.

Secondly, This Sacrifice must not be *lame* nor *deform'd*; it must have no *Scar*, *Spot*, or *Blemish*, to signify that Jesus Christ was to be a *complete Sacrifice* by Covenant, *1 Pet.* 1. 29.

Thirdly, This Sacrifice was to be taken out of the *Flock* or *Herd*; to signify that

Jesus Christ *was* to come out of the *Race* of Mankind, according to the Covenant, *Heb.* 10. 5.

But Secondly, As to the Manner of it: *First*, the *Sacrifice*, before it was offered, was to have the Sins of the Children of *Israel*, confessed over it: to signify that Jesus Christ must, *Isa.* 53. 4, 5, 6, 7. *1 Pet.* 2. 24. bear the Sins of all his Children by Covenant. *As for thee, by the Blood of thy Covenant In his own Body on the Tree*, *Zech.* 9. 10, 11.

Secondly, It must be had to the Place appointed, namely, without the Camp of *Israel*: to signify, that Jesus Christ must be lead to Mount *Calvary*, *Luke* 23. 33,

Thirdly, The Sacrifice was to be kill'd there; to signify, that Jesus Christ must, and did suffer without the City of *Jerusalem* for our Salvation.

Fourthly, The Sacrifice must not only have its Life taken away, but also some of its *Flesh* burned upon the *Altar*: to signify, that Jesus Christ was not only to die a natural Death, but also that he should undergo the Pains, and Torments of the damned in Hell.

Fifthly, Sometimes there must be a living Offering, and a dead Offering; as the Goat that was killed and the scape Goat: the dead Bird, and the living Bird, *Levit.* 14. 3, 4, 5, 6. To signify, that Jesus Christ must die, and come to Life again.

Sixthly, The Goat that was to die, was to be the *Sin-Offering*; that is, to be offered as the rest of the *Sin-offerings*, to make an *Attonement* as a Type: And the other Goat, was to have all the Sins of the Children of *Israel* confessed over him, *Levit.* 16. from the 7 verse to the 22. and then to be let go into the Wilderness, never to be catch'd again, to signify that Christ's Death was to make Satisfaction for Sin; and his coming to life again, was to bring in everlasting, *Rom.* 4. 25. Justification, from the Power, Curse, and destroying Nature of Sin.

Seventhly, The scape Goat was to be carried by a fit Man into the Wilderness. To signify that Jesus Christ should be both fit and able, to carry our Sins quite away from us, so as they should never be laid to our Charge again. Here is Grace.

Eighthly, The Sacrifices under the Law, commonly Part of them must be eaten, *Exod.* 12. 5, 6, 7, 8, 9, 10, 11. To signify, that they that are saved, should spiritually feed on the Body and Blood of Jesus Christ, or else they have no Life by him, *John* 6. 51, 52, 53.

Ninthly, This Sacrifice must be eaten with unleavened Bread: To signify, that they which love their Sins, that devilish Leaven of *Wickedness*, they do not feed upon Jesus Christ.

Now,

As Christ did not suffer in his Body without suffering in Soul, nor yet in Soul without his suffering in Body; it was because not the Body without the Soul, but both the Body and Soul of the Saints should be for ever saved.

Now, of what hath been spoken, this is the Sum: That there is a Sacrifice under the new Covenant, as there were Sacrifices under the old; and that this Sacrifice did every Way answer that, or those: Indeed they did but suffer for Sin in Shew, but he in Reality; they as the Shadow, but he as the Substance. O! when Jesus Christ did come to make himself a Sacrifice, or to offer himself for Sin, you may understand that our Sins were indeed charged to purpose upon him: O how they feared his Soul, how they brake his Body, insomuch that they made the Blood run down his blessed Face, and from his precious Side; therefore thou must understand these following Things. First, that Jesus Christ by Covenant did die for Sin. Secondly, that his Death was not a meer natural Death, but a cursed Death; even such a one as Men do undergo from God for their Sins (though he himself had none) even such a Death, as to endure the very Pains and Torments of Hell; O sad Pains! and inexpressible Torments, that this our Sacrifice for Sin went under. The Pains of his Body were not all; no, but the Pains of his Soul; for his Soul was made an Offering, as well as his Body; yet all but one Sacrifice, *Isa. 53.* To signify, that the Suffering of Christ was not only a bodily Suffering, but a Soul-suffering; not only, to suffer what Man could inflict upon him, but also to suffer Soul-torments, that none but God can inflict, or suffer to be inflicted upon him. O the Torments of his Soul! they were Torments indeed; his Soul was that that felt the Wrath of God. *My Soul, saith he, is exceeding sorrowful, even unto Death, Mat. 26. 38. My Soul is troubled, and what shall I say? John 12. 27.* The Rock was not so rent, as was his precious Soul: there was not such a terrible Darkness on the Face of the Earth then, as there was on his precious Soul. O the Torments of Hell! and the Eclipsings of the divine Smiles of God, were both upon him, at once; the Devils assailing of him, and God forsaking of him, and all at once. *My God, my God, saith he, why hast thou forsaken me? Mat. 27. 46.* now in my greatest Extremity; now Sin is laid upon me, the Curse takes hold of me, the Pains of Hell are clasped about me, and thou hast forsaken me. O sad! Sinners, this was not done in Pretence but in Reality; not in Shew, but in very Deed; Otherwise Christ had dissembled, and had not spoken the Truth; but the Truth of it, his bloody Sweat declares, his mighty Cries declare the Things what, and for what he suffered declares. Nay, I must say thus much, that all the damned Souls in Hell, with all their Damnations, did never yet feel that Torment and Pain, that did this blessed Jesus in a little Time.

Sinner, canst thou read that Jesus Christ was made an Offering for Sin, and yet go on in Sin? canst thou hear that the Load of thy Sins did break the very Heart of Christ, and spill his precious Blood? And canst thou find in thy Heart to labour to lay more Sins upon his Back? Canst thou hear that he suffered the Pains, the fiery Flames of Hell, and canst thou find in thy Heart to add to his Groans, by flighting of his Sufferings? O hard hearted Wretch! How canst thou deal so unkindly with such a sweet Lord Jesus?

Quest. But why did Christ offer himself in Sacrifice?

A. That thou shouldest not be thrown to the very Devils.

Quest. But why did he spill his precious Blood?

Ans. That thou mightest enjoy the Joys of Heaven.

Quest. But why did he suffer the Pains of Hell?

Ans. That thou mightest not fry with the Devil and damned Souls.

Quest. But could not we have been saved if Christ had not died?

Ans. No, for without shedding of Blood, there is no Remission, and besides, there was no Death, that could satisfy God's Justice but his, which is evident; because there was none in a Capacity to die, or that was able to answer an infinite God by his so suffering, but he.

Quest. But why did God let him die?

Ans. He standing in the Room of Sinners; and that in their Names and Natures, God's Justice must fall upon him; for Justice takes Vengeance for Sin wheresoever it finds it, though it be on his dear Son. Nay, God favoured his Son no more, finding our Sins upon him, than he would have favoured any of us: For should we have died? so did he. Should we have been made a Curse? so was he. Should we have undergone the Pains of Hell? so did he.

Quest. But did he indeed suffer the Torments of Hell?

Ans. Yea, and that in such an horrible Way too, that it is unspeakable.

Quest. Could he not have suffered without his so suffering? would not his dying only of a natural Death have served the Turn?

Ans. No, in no wise: The Sins, for which he suffered, called for the Torments of Hell; the Condition in which he died, did call for the Torments of Hell; for Christ did not die the Death of a Saint, but the Death of a Sinner; of a cursed and damned Sinner (because he stood in their rooms, *Gal. 3. 13.*) the Law to which he was subjected, called for the Torments of Hell; the Nature of God's Justice could not bate him any Thing, the Death which he was to suffer, had not lost its sting; all these

these being put together, do irresistibly declare unto us, that he, as a Sacrifice, did suffer the Torments of Hell.

But secondly, had he not died and suffered the cursed Death, the Covenant had been made void, and his Suretyship would have been forfeited; and besides this, the World damned in the Flames of Hell fire; therefore his being a Sacrifice, was one Part of the Covenant, for the Terms of the Covenant was, that he should spill his Blood, *Zech. 9. 10, 11.* O blessed Jesus! O blessed Grace!

Quest. But why then is his Death so slighted by some?

Ans. Because they are Enemies to him, either through Ignorance, or Presumption; either for want of Knowledge, or out of Malice; for surely, did they love, or believe him, they could not chuse but break, and bleed at Heart, to consider and to think of him, *Zech. 12. 10, 11.*

Thus, passing this, I shall now speak something to Christ's *Priestly Office*: but by the Way if any should think, that I do here spin my thread too long, in distinguishing his Priestly Office, from his being a Sacrifice; the supposing that for Christ to be a Priest and a Sacrifice is all one and the same Thing, and it may be it is; because they have not thought on this so well as they should: Namely, that as he was a Sacrifice, he was Passive, *Isa. 53.* that is, led or had away as a Lamb to his sufferings: But as a Priest, he was active; that is, he did willingly, and freely give up his Body to be a Sacrifice. *He hath given his Life a Ransom for many.* This Consideration being with some Weight and Clearness on my Spirit, I was, and am caused to lay them down in two particular heads. And therefore,

The second Thing that I would speak something to, it is this; that as there were *Priests* under the first *Covenant*, so there is a Priest under this, belonging to this New Covenant, a high Priest, the chief Priest: as it is clear, where it is said, *We having an high-Priest over the House of God*, *Heb. 10. 21.* Chap. 3. 1. Chap. 5. 5, 10. and Chap. 7. 24, 25, 26. Chap. 8. 1, 4.

Now the Things that I shall treat upon are these. First, I shall shew you the *Qualifications* required of a Priest under the Law. Secondly his Office; and thirdly, how Jesus Christ did according to what was signified by those under the Law: I say, how he did answer the *Types*, and where he went beyond them.

For his Qualifications.

First, they must be called thereto of God; *No Man takes this honour upon him, but he that is called of God*, as Aaron, *Heb. 5. 4.* Now Aaron's being called of God to be a Priest, signifies that Jesus Christ is a Priest of God's Appointment, such a one that God hath chosen, likes of, and hath set on

Work, called of God an high-Priest, &c. ver. 10.

Secondly, The Priests under the Law, they must be Men compleat, not deformed; *Speak unto Aaron*, saith God to Moses, *saying, Whosoever he be of thy seed in their Generations, that hath any blemish, let him not approach to offer the Bread of his God: for whatsoever Man he be that hath a blemish, he shall not approach* (if he be) *a blind Man, or a lame Man, or he that hath a flat Nose, or any thing superfluous, or a Man that is broken footed, or broken handed, or crook-backed, or a Dwarf, or he that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: No Man that hath a blemish of the seed of Aaron the Priest, shall come nigh to offer offerings of the Lord made by Fire; he hath a blemish, he shall not come nigh to offer the Bread of his God*, *Levit. 21. 17 to 22.* What doth all this signifie, but that, in the first Place he must not be *Lame*, to signifie, he must not go *Haltingly* about the Work of our Salvation. 2. He must not be *Blind*, to signifie that he must not go *Ignorantly* to Work, but he must be quick of understanding in the Things of God. 3. He must not be *Scabbed*, to signifie, that the Priest must not be *Corrupt*, or *filthy* in his Office. 4. In a Word, he must be every way compleat, to signifie to us, that Jesus Christ was to be, and is most compleat, and most perfect every way, an acceptable high-Priest in Things pertaining to God, in reference to his second Covenant.

Thirdly, The Priests under the Law were not to be hard-hearted, but *pitiful* and *compassionate*, willing and ready, with Abundance of Bowels to offer for the People, and to make an Atonement for them, *Heb. 5. 1, 2.* To signifie, that Jesus Christ should be a tender hearted High-Priest, able and willing to *sympathize*, and be affected with the Infirmities of others, to pray for them, to offer up for them his precious Blood; he must be such a one, *who can have compassion on* (a company of poor) *ignorant Souls, and on them that are out of the Way*, to recover them, and to set them in safety, *Heb. 4. 15.* and that he might thus do, he must be a Man that had Experience of the Disadvantages that Infirmary and Sin did bring unto these poor Creatures, *Heb. 2. 17.*

Fourthly, The High-Priests under the Law were not to be shy or *squeamish*, in case there were any that had the *Plague* or *Leprosie*, *Scab* or *Blotches*; but must look on them, go to them, and offer for them (*Levit. 13.* read that whole Chapter) all which is to signifie, that Jesus Christ should not refuse to take notice of the several Infirmities of the poorest of his People, but to teach them, and to see that none of them be lost, by reason of their Infirmary, for want of looking to, or tending of.

This

This Privilege also have we under this second Covenant. This is the Way to make Grace shine.

Fifthly, The high-Priests under the Law, they were to be anointed with very excellent Oil, compounded by Art (*Exod. 29. 7. Chap. 30. 30.*) to signifie, that Jesus the great high-Priest of this New Covenant, should be in a most eminent way anointed to his Priestly Office by the Holy Spirit of the Lord.

Sixthly, the Priest's Food and Livelihood in the time of his Ministry, was to be the consecrated, and holy Things, *Exod. 29. 33.* to signifie, that it is the very Meat and Drink of Jesus Christ, to do his Priestly Office, and to save and preserve his poor emptied, and afflicted Saints. O what a New Covenant high-Priest have we!

Seventhly, the Priests under the Law, were to be washed with Water, *Exod. 29. 4.* to signifie, that Jesus Christ should not go about the Work of his Priestly Office, with the filth of Sin upon him, but was without Sin to appear as our high-Priest in the Presence of his Father, to execute his Priestly Office there for our Advantage, *For such a high-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens,* Heb. 7. 26.

Eighthly, The high-Priests under the Law, before they went into the Holy Place, were to be clothed with a curious Garment, a Breast-plate, and an Ephod, and a Robe, and brodered Coat, a Mitre, and a Girdle, and they were to be made of Gold, and Blue, and Purple, and Scarlet, and fine Linnen; and in his Garment and glorious Ornaments there must be precious Stones, and on those Stones there must be written the Names of the Children of Israel, (read the 28th of *Exodus*) and all this was to signifie what a Glorious high-Priest Jesus Christ should be; and how in the Righteousness of God, he should appear before God as our high Priest, to offer up the Sacrifice that was to be offered for our Salvation to God his Father: but I pass that.

Now I shall speak to his Office: The Office of the high-Priest in general was two-fold. First, To offer the Sacrifice without the Camp. Secondly, To bring it within the Veil, that is, into the holiest of all, which did Type out Heaven.

First, it was the Office of the Priest to offer the Sacrifice; and so did Jesus Christ, he did offer his own Body and Soul in Sacrifice. I say, HE did OFFER it, and not another, as it is written, *No Man taketh away my Life, but I lay it down of my self; I have Power to lay it down, and I have Power to take it up again,* John 10, 17, 18. And again it is said, *When he (Jesus) had offered up one sacrifice for Sins for ever, sat down on the Right Hand of God,* Heb. 10. 12.

Secondly, The Priests under the Law must offer up the Sacrifice that God had appointed, and none else, a compleat one without any blemish; and so did our high-Priest, where he saith, *Sacrifice and offerings thou wouldst not, but a Body hast thou prepared me, and that I will offer,* Heb. 10. 5.

Thirdly, the Priest was to take of the Ashes of the Sacrifice, and lay them in a clean place: and this signifies, that the Body of Jesus after it had been offered, should be laid into *Joseph's Sepulchre*, as in a clean place, where never any Man before was laid, *Levit. 6. 11.* compared with *John 19. 41, 42.*

This being one part of his Office, and when this was done, then in the next Place he was to put on the glorious Garment, when he was to go into the Holiest, and take of the Blood, and carry it thither, &c. he was to put on the holy Garment, which signifieth the Righteousness of Jesus Christ.

Secondly, He was in this holy Garment, which hath in it the Stones, and in the Stones, the Names of the Twelve Tribes of the Children of Israel, to appear in the Holy Places, *Exodus 28.* And thou shalt take two Oynx Stones, and shalt grave on them the Names of the Children of Israel. Six of their Names on one Stone, and the other six Names of the rest on the other Stone, according to their birth, ver. 9. 10. And this was to signifie, that when Jesus Christ was to enter into the Holiest, then, he was there to bear the Names of his Elect, in the Tables of his Heart, before the Throne of God, and the Mercy-seat, Heb. 12. 23.

Thirdly, With this he was to take of the Blood of the Sacrifices, and carry it into the Holiest of all, which was a Type of Heaven, and there was he to sprinkle the Mercy-seat; and this was to be done by the High-Priest only. To signifie, that none but Jesus Christ must have this Office and Privilege, to be the Peoples High-Priest to offer for them. *Heb. 9. 7.* But into the second went the High-Priest alone once every Year, yet not without Blood, which he offered for himself and for the errors of the People.

Fourthly, He was there to make an Attonement for the People with the Blood, sprinkling of it upon the Mercy-seat; but this must be done with much Incense, *Levit. 16.* And Aaron shall bring the Bullock which is for a Sin-offering for himself, and for his House, and shall kill the Bullock of the Sin-offering, which is for himself. And he shall take a Censur full of burning Coals of Fire from off the Altar before the Lord, and his Hands full of sweet Incense beaten small, and bring it within the Veil: And he shall put the Incense upon the Fire before the Lord, that the Cloud of the Incense may cover the Mercy-Seat, that is upon the Testimony, that he die not. And he shall take of

the Blood of the Bullock, and sprinkle it upon the Mercy-seat east-ward, and before the Mercy-seat shall he sprinkle the Blood with his Finger seven Times. And then he shall kill the Goat of the Sin-offering which is for the People, and bring his Blood within the Veil, and do with that Blood as he did with the Blood of the Bullock, and sprinkle it upon the Mercy-seat, and before the Mercy-seat, verse 11, 12, 13, 14, 15. Now this was for the Priest and the People; all which doth signify, that Jesus Christ was after his Death, to go into Heaven itself, of which this Holy Place was a Figure, *Heb. 9.* and there to carry the Sacrifice that he offered upon the Cross, into the Presence of God, for to obtain Mercy for the People in a Way of Justice. And in that he is said to take his Hands full of sweet Incense, it signifies that Jesus Christ was to offer up his Sacrifice in the Presence of his Father, in a Way of Intercession and Prayers.

I might have branch'd these Things out into several Particulars, but I would be brief.

I say, therefore, The Office of the Priest was to carry the Blood into the holy Place, and there to present it before the Mercy-seat, with his Heart full of Intercessions for the People, for whom he was a Priest, *Luke 1. 8, 9, 10, 11.* This is Jesus Christ's Work now in the Kingdom of Glory, to plead his own Blood, the Nature and Virtue of it, with a perpetual Intercession to the God of Mercy, on the behalf of us poor miserable Sinners, *Heb. 7. 24.*

Now in the Intercession of this Jesus, which is Part of his Priestly Office, there are these Things to be considered for our Comfort:

First, There is a pleading of the Virtue of his Blood, for them that are already come in; that they may be kept from the Evils of *Heresies, Delusions, Temptations, Pleasures, Profits*, or any Thing of this World, which may be too hard for them. Father, *I pray not that thou shouldest take them out of the World* (saith Christ) *but that thou shouldest keep them from the Evil,* *John 17. 15.*

Secondly, In case the Devil should aspire up into the Presence of God, to accuse any of the poor Saints, and to plead their Back-slidings against them, as he will do if he can; then there is Jesus, our Lord Jesus, ready in the Court of Heaven, at the right Hand of God, to plead the Virtue of his Blood, not only for the great and general Satisfaction that he did give when he was on the Cross, but also the Vertue that is in it now, for the Cleansing and fresh Purging of his poor Saints, under their several Temptations and Infirmities; as saith the Apostle, *For if when we were Enemies, we were recon-*

cil'd to God, by the Death of his Son: much more then being reconciled, we shall be saved by his Life; that is, by his Intercession, *Rom. 5. 10.*

Thirdly, The Maintaining of Grace, also, is by Jesus Christ's Intercession, being the second Part of his Priestly Office. O! had we not a Jesus at the right Hand of God, making Intercession for us, and to convey fresh Supplies of Grace unto us, through the Virtue of his Blood, being pleaded at God's right Hand; how soon would it be with us, as it is with those for whom he prays not at all? *John 17. 9.* But the Reason why thou standest while others fall, the Reason why thou goest through the many Temptations of the World, and shakest them off from thee while others are ensnared, and entangled therein; it is because thou hast an *interceding Jesus. I have prayed* (saith he) *that thy Faith fail not,* *Luke 22. 32.*

Fourthly, It is partly by the Virtue of Christ's Intercession that the Elect are brought in, there are many that are come to Christ, which are not yet brought in to Christ: and it is one Part of his Work to pray for their Salvation too. *Neither pray I for these alone, but for all those that shall believe* (though as yet they do not believe) *on me* (but that they may believe) through their Word *John 17. 20.* And let me tell thee Soul for thy Comfort, who art a coming in to Christ, panting and sighing, as if thy Heart would break, I tell thee, Soul, thou wouldest never have come to Christ, if he had not first by the Virtue of his Blood and Intercession sent into thy Heart an earnest Desire after Christ; and let me tell thee also, that it is his Business to make Intercession for thee; not only that thou mightest come in, but that thou mightest be preserved, when thou art come in. Compare *Heb. 7. 25. Rom. 8. 33, 34, 35, &c.*

Fifthly, It is by the Intercession of Christ, that the Infirmities of the Saints, in their holy Duties are forgiven: Alas, if it was not for the Priestly Office of Christ Jesus, the Prayers, Alms, and other Duties of the Saints, might be rejected, because of the Sin that is in them: but Jesus being our high Priest, he is ready to take away the Iniquities of our holy Things, perfuming our Prayers with the Glory of his own Perfections: And therefore it is, that there is an Answer given to the Saints Prayers, and also Acceptance of their holy Duties, *Rev. 8. 3, 4.* *But Christ being come an High-Priest of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building. Neither by the Blood of Goats and Calves: but by his own blood he entered in once into the holy Place, having obtained eternal Redemption for us. For if the Blood of Bulls and Goats, and the*

Askes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh; How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God? And for this Cause he is the Mediator of the New Testament (or Covenant) that by Means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called (notwithstanding all their Sins) might receive the Promise of eternal Inheritance, Heb. 9. 11, 12, 13, 14, 15.

The third Thing now to be spoken to, is to shew, where, and how Jesus Christ out-went, and goes beyond these Priests in all their Qualifications and Offices, for the Comfort of poor Saints.

1st. They that were called to the Priesthood under the Law, were but Men; but he is both *God and Man*, Heb. 7. 28, 3.

2. Their Qualifications were in them in a very scanty Way: but Jesus was every Way qualified in an infinite and full Way.

3. They were consecrated but for a Time, Heb. 7. 23. but he for evermore, ver. 24.

4. They were made without an Oath, ver. 20, 21. but he with an Oath.

5. They as Servants; but he as a *Son*, Heb. 3. 6.

6. Their Garments were but such as could be made with Hands, Ez. 28. but his the very Righteousness of God, Rom. 3. 22.

7. Their Offerings were but the Body and Blood of Beasts, and such like, Phil. 3. 8. but his Offering was his own Body and Soul, Heb. 9. 12, 13. Chap. 10. 4, 5. Isa. 53. 10. Heb. 10. 5.

8. Those were at best but a Shadow or Type, ver. 1. but he the very Substance and End of all those Ceremonies, Heb. 9. 10, 11.

9. Their Holy Place was but made by Men, Heb. 9. 24. but his, or that which Jesus is entered into, is *Heaven itself*, Heb. 5. 2, 3.

10. When they went to offer their Sacrifice, they were forced to offer for themselves, as Men compassed about with Infirmity, Heb. 7. 26. but he was holy harmless, Heb. 10. 11. who did never commit the least Transgression, Heb. 7. 26.

11. They, when they went in to offer, were fain to do it standing, Heb. 10. to signify, that God had no Satisfaction therein; but he, *when he had offered one Sacrifice for Sin, for ever sat down at the right-Hand of God*, Jer. 12. To signify, that God was very well pleased with his Offering.

12. They were fain to offer oftentimes the Sacrifice that could never take away Sin; but he by one Offering hath perfected for

ever them that are sanctified, Heb. 10. 11, 14.

13. Their Sacrifices at the best could but serve for the Cleansing of the Flesh, Heb. 9. 13. but his for Cleansing both Body and Soul: The Blood of Jesus Christ doth purge the Conscience from dead Works, to live a holy Life, *verse 14.*

14. Those High Priests could not offer but once a Year in the holiest of all, ver. 7. But our high-Priest, he ever liveth to make Intercession for us, Heb. 7. 24, 25.

15. Those High-Priests, notwithstanding they were Priests, they were not always to wear their holy Garments; but Jesus never puts them off of him, but is in them always.

16. Those High-Priests Death would be too hard for them, Heb. 7. 21, 23. but our High-Priest hath vanquished and overcome that cruel Enemy of ours, Heb. 2. 15. and brought Life and Immortality to Light, through the glorious Gospel, 2 Tim. 1. 10.

17. Those High-Priests were not able to save themselves; but this is able to save himself, and all that come to God by him, Heb. 7. 25.

18. Those High-Priests Blood could not do away Sin; but the Blood of Jesus Christ who is our High-Priest, *cleanseth us from all Sin*, 1 John 1. 7.

19. Those High-Priests sometimes by Sin, caused God to reject their Sacrifices; but this High-Priest *doth always the things that please him.*

20. Those High-Priests could never convey the Spirit by virtue of their Sacrifices or Office; but this High-Priest, our Lord Jesus, he can, and doth give all the Gifts and Graces that are given to the Sons of Men.

21. Those High-Priests could never by their Sacrifices bring the Soul of any Sinner to Glory, by virtue of itself; but Jesus hath by one Offering (as I said before) perfected for ever those that he did die for. Thus in brief I have shewed in some Particulars, how and wherein Jesus our High-Priest doth go beyond those High-Priests; and many more without Question might be mentioned, but I forbear.

A fifth Office of Christ in reference to the second Covenant, was that he should be the *Forerunner* to Heaven before his Saints that were to follow after. First, he strikes hands in the Covenant. Secondly, he stands bound as a Surety to see every Thing in the Covenant accomplished that was to be done on his part; then he brings the Message from Heaven to the World; and before he goeth back he offereth himself for the same Sins that he agreed to suffer for; and so soon as this was done he goeth post-haste to Heaven again; not only to exercise the second part of his Priestly Office, but as our *Forerunner*, to take Possession for us, even into Heaven itself, as you may see, Heb. 6. 20. where it is said, *Whither the Forerunner is for us entered.*

First,

First, he is run before to open Heaven gates: *Be ye open ye everlasting doors, that the King of Glory may enter in.*

Secondly, he is run before to take possession of Glory in our Natures for us.

Thirdly, he is run before to prepare us our Places against we come after. *I go to prepare a Place for you, John 14. 1, 2, 3.*

Fourthly, he is run thither to make the Way easy, in that he hath first trodden the Path himself.

These things have I spoken to shew you, that Saints are under Grace.

Fifthly, he is run thither to receive Gifts for us. All spiritual and heavenly Gifts had been kept from us, had not Christ so soon as the Time appointed was come, run back to the Kingdom of Glory to receive them for us. But I cannot stand to enlarge upon these glorious Things, the Lord enlarge them upon your Hearts by Meditation.

Here now I might begin to speak of his prophetic and kingly Office, and the Privileges that do and shall come thereby, but that I fear I shall be too tedious; therefore at this Time I shall pass them by. Thus you may see how the Covenant of Grace doth run, and with whom it was made, and also what were the Conditions thereof.

Now then this Grace, this everlasting Grace of God comes to be free to us thro' the Satisfaction (according to the Conditions) given by another for us; for tho' it be free, and freely given to us, yet the obtaining of it did cost our Head, or Publick-man, a very dear Price (1 Cor. 6. 20.) *For you are bought with a Price, even with the precious Blood of Christ, (1 Pet. 1. 9.)* So it is by another, I say, not by us; yet it is as sure made over to us, even to so many of us as do or shall believe, as if we had done it, and obtained the Grace of God ourselves: Nay, surer; for consider, I say, this Grace is free to us, and comes upon a clear Score, by virtue of the Labour and Purchase of another for us; mark, that which is obtained by another for us, is not obtained for us by ourselves: Now, *but Christ hath (Heb. 9. 12.) not by the Blood of Goats and Calves obtained eternal Redemption for us* (which were things offered by Men under the Law) *but by his own Blood* (meaning Christ's) *he enter'd into the holy Place, having obtained eternal Redemption for us.*

Secondly, It comes to be *unchangeable* through the Perfection of that Satisfaction that was given to God through the Son of Mary for us; for whatever the divine, infinite, and eternal Justice of God did call for at the Hands of Man, if ever he intended to be a Partaker of the Grace of God, this Jesus, this one Man, this publick Person, did compleatly give a Satisfaction to it, even so effectually; which caused God not only to say I am pleased, but, *I am well pleased, Matt. 3. 17.* Compleatly and sufficiently satisfied with thee on their Behalf; for so you must understand it: Mark there these

following Words, *And having made Peace* (or compleatly made up the Difference) *through the Blood of his Cross by him, to reconcile all things unto himself; by him I say, whether they be things in Earth, or things in Heaven, and you who were sometimes alienated, and Enemies in your Mind by wicked Works; yet now hath he reconciled, how, in the Body of his Flesh, through Death, to present you holy; mark, holy and unblameable, and unreproucheable in his sight, Col. 1. 21, 22, 23.* And thus it is Grace, unchangeable Grace to us; because it was obtained, yea compleatly obtained for us by Jesus Christ, God-man.

Object. But some may say, how was it possible that one Man Jesus, by one offering, should so compleatly obtain and bring in unchangeable Grace, for such an innumerable company of Sinners as are to be saved?

Ans. First, In that he was every way fitted for such a Work. And, secondly, In that, as I said before, he did every way compleatly satisfy that which was offended by our disobedience to the former Covenant. And for the clearing of this,

First, consider, Was it Man that had offended? He was Man that gave the Satisfaction. *For as by Man came Death, even so also by Man did come the Resurrection from the Dead, 1 Cor. 15. 21.*

Secondly, Was it God that was offended? He was God that did give a Satisfaction. *To us a Child is born, to us a Son is given. --- And his Name shall be called the mighty God (Isa. 9. 6.) He thought it no robbery to be equal with God: but (for our sakes, 2 Cor. 8. 9.) he made himself of no Reputation, &c. Phil. 2. 5, 6, 7.*

Thirdly, For the further clearing of this, to shew you that in every Thing he was rightly qualified for this great Work; see what God himself saith of him: He calls him in the first Place Man; and secondly he owns himself to be his Fellow, saying, *Awake O sword against my Shepherd, against the Man; mark, the Man that is my Fellow, saith the Lord of Hosts, Zech. 13. 7.*

So that now let divine and infinite Justice turn it self which way it will, it finds one that can tell how to match it; for if it say, I will require the Satisfaction of Man, here is a Man to satisfy its cry: but if it say, but I am an infinite God, and must and will have an infinite Satisfaction: here is one also that is infinite, even Fellow with God; Fellow in his Essence and Being, *Prov. 8. 23.* Fellow in his Power and Strength, *1 Cor. 1. 24.* Fellow in his Wisdom, *see again the same verse.* Fellow in his Mercy and Grace, *Tit. 2. 10.* compared with ver. 11. together with the rest of the Attributes of God; so that, I say, let Justice turn it self which way it will, here is a compleat Person to give a compleat Satisfaction: thus much of the Fitness of the Person.

Secondly,

Secondly, for the Compleatness of the Satisfaction given by him for us. And that is discovered in these particulars.

First, Doth Justice call for the Blood of that Nature that sinned? Here is the Heart Blood of Jesus Christ. *We have Redemption through his Blood*, Eph. 1. 14. 1 Pet. 1. 18, 19. Zech. 9. 10, 11.

2. Doth Justice say, that this Blood, if it be not the Blood of one that is really, and naturally God, it will not give Satisfaction to infinite Justice; then here is God, *Purchasing his Church with his own Blood*, Acts 20. 28.

3. Doth Justice say, that it must not only have Satisfaction for Sinners; but they that are saved must be also washed and sanctified with this Blood? Then here is he that so loved us, that he *washed us from our Sins in his own Blood*, Rev. 1. 5.

4. Is there to be a Righteousness to cloath them with, that are to be presented before divine Justice? then here is the Righteousness of Christ, which is, *even the Righteousness of God by Faith*, Rom. 3. 22. Phil. 3. 8, 9, 10.

5. Is there any Sins now that will fly upon this Saviour, like so many Lions, or raging Devils, if he take in hand to redeem Man, he will be content *to bear them all himself alone, even in his own Body upon the Tree?* 1 Pet. 2. 24.

6. Is there any Law now that will curse, and condemn this Saviour for standing in our Persons, to give Satisfaction to God for the Transgression of Man? he will be willing to be cursed, yea to be made a curse for Sinners, rather than they shall be cursed and damned themselves; Gal. 3. 13.

7. Must the great and glorious God, whose eyes are so pure that he cannot behold iniquity: I say, must he not only have the Blood, but the very Life of him that will take in hand to be the Deliverer, and Saviour of us poor miserable Sinners? he is *willing to lay down his Life for his sheep*, John 10. 11.

8. Must he not only die a natural Death, but must his Soul descend into Hell (tho' it should not be left there?) he will suffer that also, Psal. 16. 10. and Acts. 2. 3.

9. Must he not only be buried, but rise again from the Dead, and overcome Death, that he might be the first Fruits to God of them that sleep, which shall be saved? He will be buried, and also through the Strength of his God-head, he will raise himself out of the Grave, though Death hold him never so fast, and the Jews lay never such a great Stone upon the Mouth of the Sepulchre, and seal it never so fast, 1 Cor. 15. 2. Luke 24. 34.

10. Must he carry that Body in the presence of his Father, to take Possession of Heaven, Heb. 9. 24. John 14. 2, 3. And must he appear there as a Priest (Heb. 6. 20.) as *fore-runner* (ver. the same) as an

Advocate (1 John 2. 1, 2.) as *Prophet*, as a *Treasure-house*, as an *Interceder*, and *Pleader* of the *Causes* of his *People*? he will be all these, and much more; to the end, the Grace of God by Faith in Jesus Christ, might be made sure to all the Seed. *Who then can condemn?* it is God that justifieth; because Christ hath died, yea, rather that is risen again. *Who* (now seeing all this is so effectually done) *shall lay any Thing*, the least Thing? who can find the least flaw, the least wrinkle, the least Defect or Imperfection in this glorious Satisfaction.

Object. But is it possible that he should so soon give infinite Justice a Satisfaction, a compleat Satisfaction? for the eternal God doth require an eternal lying under the Curse; to the End, he may be eternally satisfied.

Ans. Indeed that which is infinite, must have an Eternity to satisfy God in; that is, they that fall into the Prison and Pit of utter Darkness, must be there to all Eternity, to the End, the Justice of God may have its full Blow at them. But now he that I am speaking of, is God (Isa. 9. 6. 2 Tim. 1. 16. Heb. 1. 8, 9. Phil. 2. 4, 5, 6.) and so is infinite: Now he which is true God, is able to give in as little a time an infinite Satisfaction, as Adam was in giving the Dissatisfaction. Adam himself might have given Satisfaction for himself as soon as Christ, had he been very God, as Jesus Christ was: For the reason why the Posterity of Adam, even so many of them as fall short of Life, must lie broiling in Hell to eternity, is this; They are not able to give the Justice of God Satisfaction, they being not infinite, as aforesaid. But Christ (that is God-man) being come an high-Priest (that is to offer and give Satisfaction) of good Things to come: by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: Neither by the Blood of Goats and Calves, but by his own; mark you that, but by his own Blood he hath entered into the Holy Place, having (already) obtained eternal Redemption for us: But how? For if the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the unclean, sanctifieth to the purging of the Flesh, how much more shall the Blood of Christ, who through the eternal Spirit (who through the Power and Vertue of his infinite God-head) offered himself without spot to God, purge your consciences from dead Works, to serve the living God? And for this cause (that is, for that he is God as well as Man, and so able to give Justice an infinite Satisfaction; therefore) he is the Mediator of the New Covenant, that by the Means of his Death for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of an eternal inheritance, Heb. 9. 11 to 16. as I said before.

S s

Object.

Object. This is much; but is God contented with this? Is he satisfied now in the Behalf of Sinners by this Man's thus suffering? if he is, then how doth it appear?

Ans. It is evident, yea, wonderful evident, that this hath pleased him to the full, as appeareth by these following Demonstrations.

First, In that God did admit him into his Presence; yea, receive him with Joy and Musick, even with the Sound of the Trumpet at his Ascension into Heaven (*Psal.* 47. 5.) and Christ makes it an Argument to his Children, that *his Righteousness* was sufficient, in that he went to his Father, and they saw him no more (*John* 16. 10.) *Of Righteousness*, saith he, *because I go to my Father, and ye see me no more*: As if he had said, My Spirit shall shew to the World, that I have brought in a sufficient Righteousness to justify Sinners withal, in that when I go to appear in the Presence of my Father on their Behalf, he shall give me Entertainment, and not throw me down from Heaven, because I did not do it sufficiently.

Again, If you consider the high Esteem that God the Father doth set on the Death of his Son, you will find that he hath received good Content thereby. When the Lord Jesus by Way of Complaint told his Father, that he and his Merits were not valued to the Worth; his Father answered, *It is a light Thing that I should give thee O my Servant, to bring Jacob again; I will also give thee for a Light to the Gentiles, that thou mayest be for Salvation to the Ends of the Earth*, *Isa.* 49. 1, 2, 3, 4, 5, 6. As if the Lord had said, My Son, I do value thy Death at a higher Rate, than that thou shouldest save the Tribes of *Israel* only; behold the Gentiles, the barbarous Heathens, they also shall be brought in as the Price of thy Blood. It is a light Thing that thou shouldest be my Servant (only) to bring or redeem the Tribes of *Jacob*, and to restore the preserv'd of *Israel*; I will give thee for a Light to the Gentiles, that thou mayest be my Salvation to the Ends of the Earth.

Again, You may see it also by the Carriage of God the Father to all the great Sinners to whom Mercy was proffered. We do not find that God maketh any Objection against them that come to him for the Pardon of their Sins; because he did want a Satisfaction suitable to the Greatness of their Sins. There was *Manasseh* who was one that burnt his Children in the Fire to the Devil, *2 Chron.* 33. from 1, to 12. that used Witchcraft, that used to worship the Host of Heaven, that turn'd his Back on the Word that God sent unto him: nay, that did worse than the very Heathen that God cast out before the Children of *Israel*. Also those that are

spoken of *Acts* 19. 19. that did spend so much Time in Conjuraton, and the like, *Acts* 8. (for such I judge they were) that when they came to burn their Books, they counted the Price thereof to be fifty thousand Pieces of Silver. *Simon Magus* also that was a Sorcerer, and bewitch'd the whole City, yet he had Mercy proffered to him once and again: I say, it was not the Greatness of the Sins of these Sinners; no, nor of an innumerable Company of others, that made God at all to object against the Salvation of their Souls, which Justice would have constrained him to, had he not had Satisfaction sufficient, by the Blood of the Lord Jesus. Nay further, I do find that because God the Father, would not have the Merits of his Son to be undervalued; I say, he doth therefore freely by his Consent, let Mercy be proffered to the greatest Sinners, in the first Place, for the Jews, that were the worst of Men in that Day for Blasphemy against the Gospel: yet the Apostle proffered Mercy to them in the first Place. *It is necessary* (saith he) *that the Word of God should first have been spoken to you*, *Acts* 13. 46. *Acts* 3. 26. And Christ gave them Commission so to do: for saith he, *Let Repentance and Remission of Sins be preached in my Name among all Nations, and begin; mark that, begin at Jerusalem*, *Luke* 24. 47. Let them that but the other Day had their Hands up to the Elbows in my Heart Blood, have the first Proffer of my Mercy. And saith *Paul*, *For this Cause I obtained Mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a Pattern to them that should hereafter believe on him to Life everlasting*, *1 Tim.* 15. 16. As the Apostle saith, those Sinners that were dead, possessed with the Devil, and the Children of Wrath he hath quickened, delivered and saved, *Ephes.* 2. 1, 2. 3, 4, 5, 6, 7. *that he might even in the very Ages to come, shew forth the exceeding Riches of his Grace in his Kindness towards us* (and that) *through Jesus Christ*.

Secondly, it is evident that that which this Man did as a common Person, he did it compleatly and satisfactorily, as appears by the Openness (as I may so call it) which was in the Heart of God to him at his Resurrection and Ascension. *Ask of me* (saith he) *and I will give thee the (very) Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession*, *Psal.* 2. 8. And this was at his Resurrection, *Acts* 13. 33. Whereas, though he had asked, yet if he had not given a full and compleat Satisfaction, Justice would not have given him any Thing; for Justice, the Justice of God is so pure, that if it be not compleatly satisfied in every particular, it giveth nothing but Curses, *Gal.* 3. 10.

Thirdly, It is yet far more evident that he

he hath indeed pleased God in the Behalf of Sinners, in that God hath given him Gifts to distribute to Sinners, yea the worst of Sinners, as a Fruit of Satisfaction, and that at his Ascension (*Psal.* 68. 18.) Christ hath so satisfied God, that he hath given him all the Treasures both of Heaven and Earth to dispose of as he seeth good; he hath so pleased God that he hath given him a Name above every Name; a Scepter above every Scepter; a Crown above every Crown; a Kingdom above every Kingdom, *Phil.* 29. *Rev.* 19. 16. he hath given him the highest Place in Heaven, even his own *right Hand*; he hath given him all the Power of Heaven and Earth, and under the Earth in his *own Hand*, to bind whom he pleaseth, and to set free whom he thinks meet; he hath, in a Word, such an high Esteem in the Eyes of his Father, that he hath put into his Hand all Things that are for the Profit of his People, both in this World, and that which is to come; and all this as the Fruit of his Faithfulness in doing of his Work, as the Mediator of the New Covenant. *Thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts*; mark, thou hast received them, *for Men, even for the* (worst of Men, for the) *rebellious also*: And hath sent forth some, being furnished with these Gifts; some I say, *For the Work of the Ministry*, to the edifying of them that are already called, and also for the calling in of all those for whom he covenanted with his Father, *Till all come in the Unity of Faith*, &c. *Eph.* 4. 8, 9, 10, 11, 12, 13.

Fourthly, It doth still appear far more evident: For will you hear what the Father himself saith for the shewing of his Well-pleasedness in these two Particulars. First, In that he bids poor Souls to hear, and to do as Christ would have them, *Matt.* 3. 17. *Luke* 9. 35. Secondly, In that he resolves to make them that turn their Backs upon him, that dishonour him, (which is done in a very great measure by those that lay aside his Merits done by himself for Justification) I say, he that resolved to make them his *Footstool*; where he saith, *Sit thou at my right hand, until I make thine Enemies thy Footstool*. Are they Enemies to thee, saith God? I will be even with them. Do they slight thy Merits? Do they slight thy Groans, thy Tears, thy Blood, thy Death, thy Resurrection and Intercession, thy second coming again in heavenly Glory? I will tear them and rend them; I'll make them as Mire in the Streets; I will make thy Enemies thy Footstool (*Pf.* 110. 1. *Matt.* 22. 44. *Heb.* 1. 13. Chap. 10. 15.) I, saith he, *And thou shalt dash them in Pieces like a Potter's Vessel*, *Psal.* 2. 9. Look to it you that slight the Merits of the Blood of Christ.

Fifthly, Again further; yet God will make

all the World to know, that he hath been and is well pleased in his Son, in that God hath given (and will make it appear he hath given) the World to come into his Hand, *Heb.* 2. And that he shall raise the dead, bring them before his Judgment seat, execute Judgment upon them, which he pleaseth to execute Judgment on to their Damnation; and to receive them to eternal Life whom he doth favour, even so many as shall be found to believe in his Name and Merits (*John* 5. 26, 27, 28.) *For as the Father hath Life in himself, so hath he given to the Son Life in himself; and he hath given him Authority to execute Judgment also; because he is the Son of Man --- For the Hour is coming, that all that are in the Graves shall hear his Voice, and shall come forth: they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation*. Ay, and the worst Enemy that Christ hath now, shall come at that Day with a *pale Face*, with a *quaking Heart*, and *bended Knees*, trembling before him, confessing the Glory of his Merits, and the Virtue there was in them to save, *to the Glory of God the Father*, *Rom.* 14. 11. *Phil.* 2. 9, 10, 11.

Much more might be added to discover the glorious Perfection of this Man's Satisfaction: but for you that desire to be further satisfied concerning this, search the Scriptures, and beg of God to give you Faith and Understanding therein: and as for you that slight these Things, and continue so doing, God hath another way to take with you, even to dash you in pieces like a Potter's Vessel: for this hath Christ received of his Father to do unto you, *Rev.* 2. 27.

Thus I have shewed you in particular, that the Covenant of the Grace of God is free and unchangeable to Men; that is, in that it hath been obtained for Men, and that perfectly, to the satisfying of Justice, and taking all Things out of the way that were any ways an Hindrance to our Salvation, *Col.* 2. 14.

The second thing for the discovering of this Freeness, and Constancy of the Covenant of the Grace of God, is manifested thus.

First, Whatsoever any Man hath of the Grace of God, he hath it as a *free Gift* of God through Christ Jesus the Mediator of this Covenant, even when they are in a State of Enmity to him (mark that *Rom.* 5. 8, 9. *Col.* 1. 21, 22.) whether it be Christ as the *Foundation Stone*, or Faith to lay hold on him, *Eph.* 28. *For by Grace you are saved through Faith, and that not of yourselves* (not for any thing in you, or done by you for the purchasing of it) *but it is the free Gift of God*. And that bestowed on you, *even when ye were dead in Trespasses and Sins*, *Eph.* 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. Nay, if thou hast so much as one Desire that is right,

right, it is the Gift of God; for of ourselves, saith the Apostle, *we are not able to speak a good Word, or think a good Thought*, 2 Cor. 3. 5.

Was it not Grace, *absolute* Grace, that God made Promise to *Adam* after Transgressions? Gen. 3. 5.

Was it not free Grace in God to save such a Wretch as *Manasseh* was, who used Inchantments, Witchcraft, burnt his Children in the Fire, and wrought much Evil? 1 Chron. 33.

Was it not free Grace to save such as those were that are spoken of in the 16th of *Ezekiel*, which no Eye pitied?

Was it not free Grace for Christ to give *Peter* a loving Look after he had cursed and swore, and denied him?

Was it not free Grace that met *Paul* when he was going to *Damascus* to prosecute, which converted him, and made him a Vessel of Mercy?

And what shall I say of such that are spoken of in the 1 Cor. 6. 9, 10. speaking there of *Fornicators, Idolaters, Adulterers, effeminate, Abusers of themselves with Mankind, Thieves, covetous, Revilers, Drunkards, Extortioners*, the basest of Sinners in the world, and yet were washed, and yet were justified, was it not freely by Grace? O Saints, you that are in Heaven cry out, We came hither by Grace; and you that are on Earth, I am sure you cry, if ever we do go thither, it must be freely by Grace.

Secondly, In the next place, it appears to be unchangeable in this. First, Because Justice being once satisfied, doth not use to call for the Debt again: No, let never such a Sinner come to Jesus Christ, and so to God by him; and Justice instead of speaking against the Salvation of that Sinner, it will say, I am just, as well as faithful to forgive him his Sins, 1 John 1. 9. When Justice itself is pleased with a Man, and speaks on his Side, instead of speaking against him, we may well cry out, *Who shall condemn?*

2. Because there is no Law to come in against the Sinner that believes in Jesus Christ; for he is not under that, and that by right comes in against none, but those that are under it: But Believers are not under that, that is not their Lord, therefore that hath nothing to do with them; and besides Christ's Blood hath not only taken away the Curse thereof, but also he hath in his own Person compleatly fulfilled it as a publick Person in our stead, Rom. 8. 1, 2, 3, 4.

3. The Devil that accused them is destroyed, Heb. 2. 14, 15.

4. *Death* and the *Grave*, and *Hell* are overcome, 1 Cor. 15. 55. *Hosea* 13. 14.

5. *Sin* that great Enemy of *Man's* Salvation, that is washed away, Rev. 1. 5.

6. The Righteousness of God is put upon them that believe, and given to them, and they are found in it, Phil. 3. 8, 9, 10. Rom. 3. 22.

7. Christ is always in Heaven to plead for them, and to prepare a Place for them, Heb. 7. 24. John 14. 1, 2, 3, 4.

8. He hath not only promised that he will not leave us, nor forsake us; but he hath also *Sworn* to fulfil his Promises. O rich Grace! free Grace! Lord, who desired thee to *Promise*? Who compelled thee to *Swear*? we use to take *honest Men* upon their *bare Words*; but God, *willing more abundantly to skew unto the heirs of Promise the immutability of his Counsel* (hath) confirmed it by an *Oath*, that by two immutable Things (his Promise and his Oath) in which it is impossible for God to lye (or break either of them) we might have strong Consolation, who have fled for refuge to lay hold upon the Hope set before us (Heb. 6. 13, 17, 18.) I'll warrant you God will never break his Oath; therefore we may well have good ground to hope from such a good Foundation as this, that God will never leave us indeed.

Again, thirdly, Not only thus, but First, God hath begotten Believers again to himself, to be his *adopted* and *accepted* Children, in and through the Lord Jesus, 1 Pet. 1. 3.

Secondly, God hath prepared a Kingdom for them, before the Foundation of the World, through Jesus Christ, Mat. 25.

Thirdly, He hath given them an earnest of their Happiness, while they live here in this World (Eph. 1. 13, 14.) *After ye believed you were sealed with the Holy Spirit of Promise, which is the earnest of our inheritance, until the Redemption of the purchased Possession to the Praise of his Glory*, and that through this Jesus.

Fourthly, If his Children sin through Weakness, or by sudden Temptation; they confessing of it, he willingly forgives and heals all their wounds, reneweth his Love towards them, waits to do them good, casteth their Sins into the Depths of the Sea, and all this freely, without any Work done by Men as Men. *Not for your own sakes do I do this, O house of Israel, be it known unto you, saith the Lord*, Ezek. 36. 22, 23. but wholly and alone by the Blood of Jesus.

Fifthly, In a Word, If you would see it altogether, God's Love was the cause why Jesus Christ was sent to bleed for Sinners. Jesus Christ's bleeding stops the cries of divine Justice: God looks upon them as compleat in him, gives them to him, as his by right of purchase. Jesus ever lives to pray for them that are thus given unto him. God sends his holy Spirit into them, to reveal this to them, sends his *Angels* to minister for them: and all this by virtue of an Everlasting Covenant between the Father and the Son. *Thrice happy are the People that are in such a Case.*

Nay, further, he hath made them *Brethren* with Jesus Christ, *Members* of his *Flesh*, and of his *Bones*, the *Spouse* of this Lord

These Things are more fully laid down in that part of the Book which containeth the Discourse of the Privileges of the New Covenant.

Lord Jesus; and all to shew you how dearly, how really, how constantly he loveth us, who by the Faith of his Operation have laid hold upon him.

I shall now lay down a few arguments for the superabundant clearing of it, and afterwards answer two or three Objections, that may be made against it, and so I shall fall upon the next Thing.

First, God loves the Saints, as he loves Jesus Christ: And God loves Jesus Christ with an eternal Love; therefore the Saints also with the same. *Thou hast loved them, as thou hast loved me*, John 17. 23.

You must not understand that love in God, is a Passion as it is in us; but the love of God is the very essence or nature of God, 1 John 4. 16.

Secondly, That Love which is God himself must needs be everlasting Love: And that is the Love wherewith God hath loved his Saints in Christ Jesus; therefore his Love towards his Children in Christ, must needs be an everlasting Love. There is none dare say, that the Love of God is mixed with a created mixture: if not, then it must needs be himself, 1 John 4. 16.

Thirdly, That Love which is always pitched upon us, in an Object as Holy as God, must needs be an everlasting Love. Now the Love of God was, and is pitched upon us, through an Object as Holy as God himself, even our Lord Jesus: Therefore it must needs be unchangeable.

Fourthly, If he with whom the Covenant of Grace was made, did in every Thing, and Condition, do, even what the Lord could desire or require of him, that his Love might be extended to us, and that for ever; then his Love must needs be an everlasting Love, seeing every Thing required of us, was compleatly accomplished for us by him: And all this hath our Lord Jesus done, and that most gloriously, even on our behalf: therefore it must needs be a Love that lasts for ever and ever.

Fifthly, If God hath declared himself to be the God that changeth not, and hath sworn to be immutable in his Promise, then surely he will be unchangeable. And he hath done so: therefore it is impossible for God to lye; and so for his eternal Love to be changeable (*Heb. 6. 13, 14, 17, 18.*) Here is an Argument of the *Spirits* own making! Who can contradict it? If any object, and say, But still it is upon the Condition of believing: I answer, The Condition also is his own free Gift, and not a Qualification arising from the Stock of Nature (*Eph. 2. 8. Phil. 1. 28, 29.*) So that here is the Love unchangeable; here is also the Condition given by him whose Love is unchangeable, which may serve yet further for a strong Argument, that God will have his Love unchangeable. Sinner, this is better felt and enjoyed, than talked of.

Object. But if this Love of God be unchangeable in itself, yet it is not unchangeably set upon the Saints, unless they

behave themselves the better.

Ans. As God's Love at the first was bestowed upon the Saints, without any Thing foreseen by the Lord in them, as done by them (*Deut. 9. 4, 5, 6.*) So he goeth on with the same, saying, *I will never leave thee nor forsake thee*, Heb. 13. 5.

Object. But how cometh it to pass then that many fall off again, from the Grace of the Gospel, after a Profession of it for some Time, some to Delusions, and some to their open Sins again?

Ans. They are all fallen away, not from the everlasting Love of God to them; but from the Profession of the Love of God to them: Men may profess that God loves them, when there is no such Matter, and that they are the Children of God, when the Devil is their Father; (as it is in *John 8. 40, 41, 42, 43, 44.*) Therefore they that do finally fall away from a Profession of the Grace of the Gospel: It is first, Because they are *Bastards* and not *Sons*. Secondly, Because as they are not *Sons*, so God suffereth them to fall, to make it appear that they are not *Sons*, not of the Household of God. *They went out from us, for they were not of us; for if they had been of us, no Doubt, (mark that) no Doubt (saith he) they would have continued with us; but they went out from us, that it might be made manifest that they were not all of us* (1 John 2. 19.) And tho' *Hymeneus and Philetus do throw themselves headlong to Hell, nevertheless the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his*, 2 Tim. 2. 17, 18, 19.

Object. But the Scripture saith, that there are some that had Faith, yet lost it, and have made Shipwreck of it: Now God loves no longer than they believe, as is evident; For *he that believes not shall be damned*. So then, if some may have Faith, and yet lose it, and so lose the Love of God, because they have lost their Faith, it is evident that God's Love is not so immutable as you say it is to every one that believeth.

Ans. There are more Sorts of Faith than one, that are spoken of in Scripture.

First, There is a Faith that Men may have, and yet be nothing, none of the Saints of God (2 Cor. 13. 1, 2, 3, 4.) and yet may do great Things therewith.

2. There is a Faith that was wrought meerly by the Operation of the Miracles that were done in those Days by Christ and his Followers; *And many of the People believed on him*, How came they by their Faith? Why, by the Operation of the Miracles that he did among them; for said they, *When Christ cometh, will he do more Miracles than this Man hath done?* The great Thing that wrought their Faith in them, was only by seeing the Miracles that

that he did (*John* 7. 31. *John* 2. 23.) which is not that saving Faith, which is called *the Faith of God's Elect*, as is evident: For there must not be only Miracles wrought upon *outward Objects*, to begot that, that being too weak a Thing, but it must be by the same Power that was stretched out in raising Christ from the Dead; yea, the exceeding Greatness of that Power (*Eph.* 1. 18, 19.) So there is a Believing, being taken with some marvellous Work, visibly appearing to the outward Sense of Seeing; and there is a Believing that is wrought in the Heart, by an invisible Operation of the Spirit, revealing the Certainty of the Satisfaction of the Merits of Christ to the Soul in a more glorious Way, both for Certainty and Durableness, both as to the Promise and the Constancy of it, *Mat.* 16. 17, 18.

3. There is a Faith of a Man's own, of a Man's self also; but the Faith of the Operation of God (in Scripture) is set in Opposition to that; for faith he, *you are saved by Grace through Faith, and that not of yourselves*, (of your own making, but that which is the free Gift of God) *Eph.* 2. 8.

4. We say, There is an *historical Faith*, that is, such as is begotten meerly by the *History* of the *Word*, not by the Co-operation of the *Spirit* by the *Word*.

5. We say, There is a *traditional Faith*; that is, to believe Things by *Tradition*, because others say they believe them; this is received by *Tradition*, not by *Revelation*, and shall never be able to stand neither at the Day of Death, nor at the Day of Judgment; though possibly, Men, while they live here, may esteem themselves and Estates to be very good, because their Heads are filled full of it.

6. There is a Faith that is called (in Scripture) a dead Faith, the Faith of Devils, or of the Devil; they also that have only this, they are like the Devil, and as sure to be damned as he, notwithstanding their Faith, if they get no better into their Hearts; for it is far off from enabling of them to lay hold of Jesus Christ, and so to put him on for eternal Life and Sanctification (*Jam.* 2. 19. 26.) which they must do if ever they be saved.

But all these are short of the saving Faith of God's elect, as is manifest; I say, First, Because these may be wrought, and not by that Power so exceedingly stretched forth. Secondly, Because these are wrought; partly, First, by the Sense of Seeing, namely, the Miracles (not by Hearing;) and, Secondly, The Rest is wrought by a traditional or historical Influence of the Words in their Heads, not by an heavenly, invisible, almighty, and saving Operation of the Spirit of God in their Hearts.

7. I do suppose also, That there is a

Faith that is wrought upon Men through the Influence of those Gifts and Abilities that God gives sometimes to those that are not his own by Election, though by Creation; my Meaning is, some Men finding that God hath given them very great Gifts and Abilities; as the Gifts of Preaching, Praying, Working Miracles, or the like; I say, they therefore do conclude, that God is their Father, and they his Children; the Ground of which Confidence is still begotten, not by the glorious Operation of the Spirit, but by a Considering of the great Gifts that God hath bestowed upon them, as to the things before-mentioned:

As thus, First, The poor Soul considering how ignorant it was, and now how knowing it is. Secondly, Considering how vain it formerly was, and also now how civil it is, presently makes this Conclusion, Surely God loves me, surely he hath made me one of his, and will save me. This is now a wrong Faith, as is evident, in that it is placed upon a wrong Object; for mark, this Faith is not placed assuredly on God's Grace alone, through the Blood and Merits of Christ, being discovered effectually to the Soul, but upon God through those Things that God hath given it; as of Gifts; either to preach, pray, or do great Works, or the like, which will assuredly come to nought as sure as God is in Heaven; if no better Faith and Ground of Faith be found out for thy Soul savingly to rest upon.

As to the second Cause of the Objection, which runs to this Effect, God loves Men upon the Account of their believing; I answer, That God loves Men before they believe, he loves them, he calls them, and gives them Faith to believe. *But God, who is rich in Grace with his great Love, wherewith he loved us*, (When? when we believed, or before?) *even when we were dead in our Sins* (and so, far off from Believers) *hath quickened us together with Christ (by Grace ye are saved)* *Eph.* 2. 4, 5.

Now also, I suppose that thou wilt say in thy Heart, I would you would shew us then, what is saving Faith; which thing it may be I may touch upon a while hence, in the next Thing that I am to speak unto: O they that have that, are safe indeed!

The SECOND Thing.

THE Second Thing that I am to speak unto, is this, *Who they are that are actually brought into this free and unchangeable Grace*; and also *how they are brought in*.

Ans. Indeed now we are come to the Pinch of the whole Discourse; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee,

thee, Reader, good, and bring Glory to my God.

The Question containeth these two branches, First, Who are brought in: Secondly, How they are brought in. The First is quickly answered: *Christ Jesus came into the World to save Sinners, Jewish Sinners, Gentile Sinners, old Sinners, young Sinners, great Sinners, the chiefest of Sinners*, 1 Tim. 1. 14, 15. Rom. 5. 7, to 11. 1 Cor. 6. 9, 10. Mat. 21. 31. *Publicans and Harlots*; that is, Whores, Cheaters and Exactors, shall enter into the Kingdom of Heaven. *For I came not (saith Christ) to call the Righteous, but Sinners to Repentance*, Mark 2. 17.

A Sinner in the Scripture is described in general to be a Transgressor of the Law. 1 John 3. 4. *Whoever committeth Sin, transgresseth the Law; for Sin is the Transgression of the Law.*

But particularly, they are described in a more particular way, as first, Such as in whom dwelleth the Devil, *Ephes. 2. 2, 3.* Secondly, Such as will do the Service of him, *John 8. 44.* Thirdly, Such as are Enemies to God, *Col. 1. 21.* Fourthly, Such as are (1 Cor. 6. 9, 10. 2 Chron. 33. 1 to 13. Sc. Acts 9. 1, 2, 3. 1 Tim. 1. 14, 15, 16. Acts 19. 19. Acts 2. 36, 37.) *Drunkards, Whoremasters, Lyars, perjured Persons, Covetous, Revilers, Extortioners, Fornicators, Swearers, possessed with Devils, Thieves, Idolaters, Witches, Sorcerers, Conjurers, Murderers, and the like*; these are Sinners, and such Sinners, that God hath prepared Heaven, Happiness, Pardon of Sin, and an inheritance of God, with Christ, with Saints, with Angels, if they do come in and accept of Grace, as I prove at large; For God's Grace is so great, that if they do come to him, by Christ, presently all is forgiven them; therefore never object, that thy Sins are too great to be pardoned; but *come taste and see how good the Lord is to any whosoever come unto him.*

The second thing is, How are these brought into this everlasting Covenant of Grace?

2. *Ans.* When God doth in deed and in truth bring in a Sinner into this most blessed Covenant (for so it is) he usually goeth this way.

First, He slays or kills the Party to all things besides himself, and his Son Jesus Christ, and the Comforts of the Spirit.

For the clearing of this, I shall shew you, First, With what God kills: Secondly, How God kills: And, Thirdly, To what God kills those whom he makes alive in Jesus Christ.

For the first, When God brings Sinners into the Covenant of Grace, he doth first kill them with the Covenant of Works, which is the Moral Law, or ten Commandments. This is *Paul's Doctrine*, and also *Paul's Experience*. It is his Doctrine where he saith, *The Ministration of Death*

engraven in stones, the Ministration of Condemnation (which is the Law, in that place called the *Letter*) *kills*, 2 Cor. 3. 6, 7, 8, 9. *The Letter* (saith he) *killeth*, or the Law, or the Ministration of Death, which in another place is called a Sound of Words, *Heb. 12. 19.* because they have no Life in them, but rather Death and Damnation, through our Inability to fulfil them (*Rom. 8. 3.*) doth kill, 2 Cor. 6.

Secondly, It is his Experience, where he saith, *I was alive once* (that is, to my own Things, *Phil. 3. 7, 8, 9, 10.*) *without the Law* (that is before God did strike him dead by it) *but when the commandment came* (that is, to do and exercise its right Office on me, which was to kill me, then) *Sin revived and I died*, (and I was killed,) *and the Commandment* (or the Law) *which was ordained to be unto Life, I found to be unto Death: For Sin taking Occasion by the Commandment, deceived me, and thereby slew me*, Rom. 7. 9, 10, 11. And indeed to speak my own experience, together with the experience of all the Saints, they can seal with me to this, more or less.

Quest. But how doth God kill with this Law or Covenant?

Ans. First, by opening to the Soul the Spirituality of it; *The Law is Spiritual* (saith he) *but I am carnal, sold under Sin*, Rom. 7. 14. Now the Spirituality of the Law is discovered this way.

First, by shewing to the Soul, that every sinful Thought is a Sin against it. Ay, Sinner, when the Law doth come home indeed upon thy Soul in the Spirituality of it, it will discover such Things to thee to be Sins, that now thou lookest over, and regardest not; that is a remarkable saying of *Paul*, when he saith, *Sin revived and I died*; Sin revived, saith he, as if he had said, those Things that before I did not value nor regard, but looked upon them to be trifles, to be dead, and forgotten; but when the Law, was fastned on my Soul, it did so raise them from the Dead, call them to mind, so muster them before my Face, and put such Strength into them, that I was over mastered by them, by the Guilt of them. *Sin revived*, by the Commandment, or my Sins had mighty Strength, Life, and Abundance of Force upon me, because of that; inasomuch, that it killed me, *Mat. 5. 28.*

Secondly, It sheweth that every such Sin deserveth eternal Damnation. (Friends, I doubt there be but few of you that have seen the Spirituality of the Law of Works) but this is one Thing in which it discovereth its Spirituality, and this is the proper Work of the Law.

Thirdly, God with a discovery of this, doth also discover his own Divine and Infinite Justice, (of which the Law is a Description) which backs what is discovered

ed by the Law; and that by discovering of its Purity and Holiness, to be so divine, so pure, so upright, and so far off from winking at the least Sin, that he doth by that Law, without any Favour, condemn the Sinner for it, *Gal. 3. 10.* Now when he hath brought the Soul into this Præmunire, into this Puzzle; Then,

2. He sheweth to the Soul the Nature and Condition of the Law, as to its dealing with, or forbearing of the Sinner, that hath sinned against it: which is to pass an eternal Curse upon both Soul and Body of the party so offending, saying to him, *Cursed be the Man, that continueth not in every Thing that is written in the Book of the Law to do it:* For, saith the Law, this is my proper Work, First, to shew thee thy Sins, and when I have done that, then in the next Place to condemn thee for them, or any Thing within my bounds; for I am not to save any, to pardon any, nay, not to favour any in the least Thing that have sinned against me: For God did not send me to make alive, but to discover Sin, and to condemn for the same. Now so soon as this is presented to the Conscience, in the next Place, the Law also by this Law doth shew that now there is no righteous act according to the Tenor of that Covenant that can relieve him, or take him off from all this horror and curse that lies upon him; because that is not a Ministration of pardon (as I said before) to forgive the Sin; but an Administration of Damnation, because of Transgression. O the very discovery of this, striketh the Soul into a deadly swoon, even above half Dead. But when God doth do the Work indeed, he doth in the next Place shew the Soul that he is the Man that is eternally under this Covenant by Nature, and that it is he that hath sinned against this Law, and doth by right deserve the Curse and Displeasure of the same; and that all that ever he can do, will not give Satisfaction to that glorious Justice that did give this Law; holy Actions, tears of Blood, selling all, and giving it to the Poor, or whatever else can be done by thee, it comes all short, and is all to no purpose, *Phil. 3.* I'll warrant him, he that seeth this, it will kill him to that which he was alive unto before, though he had a thousand lives. Ah! Sinners, Sinners, were you but sensible indeed of the Severity and Truth of this, it would make you look about you to purpose. O how would it make you strive to stop at that, that now you would drink with delight? How many Oaths would it make you bite asunder? Nay, it would make you bite your Tongues, to think that they should be used as Instruments of the Devil, to bring your Souls into such an unspeakable Misery; then also, we should not have you hang the Salvation of your Souls upon such slender pins as now you do: no, no, but

you would be in another mind then. O then we should have you cry out, I must have Christ, what shall I do for Christ? how shall I come at Christ? would I was sure, truly sure of Christ, my Soul is gone, damned, cast away, and must for ever burn with the Devils, if I do not get precious Jesus Christ.

In the next Place, when God hath done this, then he further shews the Soul, that Covenant which it is under by Nature, is distinct from the Covenant of Grace; and also they that are under it, are by Nature without any of the Graces, which they have that are under the Covenant of Grace: As First, that it hath no Faith, *John 16. 9.* Secondly, No Hope, *Eph. 2. 12.* Thirdly, Nor none of the Spirit to Work these Things. Fourthly, Neither will that Covenant give to them any peace with God. Fifthly, No Promise of Safeguard from his revenging Law, by that Covenant. Sixthly, But lieth by Nature liable to all the *Curses*, and *Condemnings*, and *Thunder-claps* of his most fiery Covenant. Seventhly, That it will accept of no Sorrow, no Repentance, no Satisfaction, as from thee. Eighthly, That it calls for no less than the shedding of thy Blood. Ninthly, The Damnation of thy Soul and Body. Tenthly, And if there be any Thing proffered to it by thee, as to making of it amends, it throws it back again as dirt in thy Face, flighting all that thou canst bring.

Now when the Soul is brought into this Condition, then it is indeed Dead; killed to that, to which it was once alive.

And therefore in the next Place, to shew you to what it is killed; and that is first, to Sin: O it dares not Sin! it sees Hell-fire is prepared for them that Sin: God's Justice will not spare it if it live in Sin; the Law will damn it, if it live in Sin; the Devil will have it, if it follow its Sins: O, I say, it trembles at the very Thoughts of Sin; Ay, if Sin do but offer to tempt the Soul, to draw away the Soul from God, it cries, it sighs, it shunneth the very appearance of Sin, it is odious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of Sin, as you do.

Secondly, It is killed to the Law of God, as it is the *Covenant of Works*: Oh, saith the Soul, the Law hath killed me to its self, *I through the Law am Dead to the Law (Gal. 2. 19.)* The Law is another Thing than I did think it was! I thought it would not have been so Soul-destroying, so damning a Law! I thought it would not have been so severe against me for my little Sins, for my playing, for my jesting, for my dissembling, quarrelling, and the like! I had some Thoughts indeed, that it would hew great Sinners, but let me pass! and though it condemned great Sinners, yet it would

would pass me by! But now, would I were free from this Covenant! would I were free from this Law! I will tell thee, That a Soul thus worked upon, is more afraid of the Covenant of Works, than he is of the Devil; for he sees it is the Law that doth give him up into his hands for Sin; and if he was but clear from that, he should not greatly need to fear the Devil. Oh! now every particular command tears the caul of his Heart! now every command is a great Gun well charged against his Soul! now he sees he had as good run into a Fire, to keep himself from burning, as to run to the Law, to keep himself from damning; and this he sees really, ay, and feels it too, to his own Sorrow and Perplexity.

Thirdly, The Soul also now is killed to his own Righteousness, and counts that but Dung, but Dross, not worth the Dirt hanging on his Shoes. Oh! then says he, thou *filthy Righteousness*! (Isa. 64. 6.) how hast thou deceived me? how hast thou beguiled my poor Soul? How did I deceive my self with giving of a little Alms? with abstaining from some gross Pollutions? with walking in some Ordinances, as to the out-side of them? How hath my good Words, good Thinkings, good Meanings (as the World calls them) deceived my ignorant Soul? I want the Righteousness of Faith, the Righteousness of God; for I see now there is no less will do me any good.

Fourthly, It is also killed to its own Faith, its Notion of the Gospel, its own hope, its own repentings, its own Promises and Resolutions, to its own Strength, its own Virtue, or whatsoever it had before: now saith the Soul, That Faith I thought I had, it is but Fancy; that Hope I thought I had, I see it is but hypocritical, but vain and groundless Hope: now the Soul sees it hath by Nature no saving Faith, no saving Hope, no Grace at all by Nature, by the first Covenant. Now it crieth out, How many Promises have I broken? and how many times have I resolved in vain, when I was sick at such a Time, and in such a Streight, at such a Place? Indeed I thought my self a wise Man once, but I see my self a very Fool now: O how ignorant am I of the Gospel now? and of the blessed Experience of the Work of God on a Christian's Heart? In a Word, it sees it self beset by Nature with all evil, and destitute of all good, which is enough to kill the stoutest, hardest-hearted Sinner that ever lived on the Earth. O Friends! should you be plainly dealt withal, by this discovery of the dealing of God with a Sinner, when he makes him a Saint, and would seriously try your selves thereby (as God will try you one Day) how few would there be found of you, to be so much as acquainted with the Work of God in the Notion, much less in the experimental Know-

Vol. II.

ledge of the same? and indeed God is fain to take this Way with Sinners, thus to kill them, with the old Covenant, to all Things below a crucified Christ.

* First, Because otherwise there would be none in the World that would look after this sweet Jesus Christ. There is but a few that go to Heaven in all (comparatively) and those few, God is fain to deal with them in this manner, or else his *Heaven*, his *Christ*, his *Glory*, and *everlasting Happiness* must abide by themselves for all Sinners. Do you think that *Manasseh* would have regarded the Lord, had he not suffered his enemies to have prevailed against him? *2 Chron.* 33. from the 1st verse to the 16th, *Jer.* 31. 18. Do you think that *Ephraim* would have looked after Salvation, had not God first confounded him with the Guilt of the Sins of his Youth? what do you think of *Paul*, *Acts* 9. 4, 5, 6. What do you think of the Jailor? *Acts* 16. 30, 31, 32. What do you think of the three Thousand? *Acts* 2. 36, 37. Was not this the Way that the Lord was fain to take to make them close in with Jesus Christ? Was he not fain to kill them to every Thing below a Christ, they that were driven to their wits ends? insomuch that they were forced to cry out, *What shall we do to be saved?* I say, God might keep Heaven and Happiness to himself, if he should not go this Way to Work with Sinners. O stout-hearted Rebel! O tender-hearted God!

Secondly, Because then, and not 'till then, will Sinners accept of Jesus Christ on God's Terms. So long as Sinners can make a Life out of any Thing below Christ, so long they will close with Christ with indenting; but when the God of Heaven hath killed them to every Thing below himself, and his Son; then Christ will down on any Terms in the World. And, indeed, this is the very Reason why Sinners, when they hear of Christ, yet will not close in with him, there is something that they can take content in besides him. The Prodigal so long as he could content himself with the Husks that the Swine did eat, so long he did keep away from his Father's House; but when he could get no Nourishment any where on this side of his Father's House, then saith he, and not 'till then, *I will arise, and go to my Father &c.*

I say, This is the Reason therefore why Men come no faster, and close no more really with the Son of God, but stand halting and indenting about the Terms they must have Christ upon; For, saith the Drunkard, I look on Christ to be worth the having; but yet I am not willing to lose ALL for him; all but my Pot, saith the Drunkard; and all but the World, saith the Covetous; I will part with any Thing but Lust and Pride, saith the Wanton; but if Christ will not be had without, I forsake all, cast away

U u

away all; then it must be with me as it was with the young Man in the Gospel, such news will make me sorry at my very Heart.

But now when a Man is soundly killed to all his Sins, to all his Righteousness, to all his Comforts whatsoever, and sees that there is no Way but the Devil must have him, but he must be damned in Hell, if he be not cloathed with Jesus Christ; O! then (saith he) give me Christ on any terms, whatsoever he cost; though he cost me Friends, though he cost me Comforts, though he cost me all that ever I have; yet like the wise Merchant in the Gospel, they will sell all to get that Pearl. I tell you, when a Soul is brought to see its want of Christ aright, it will not be kept back; Father, Mother, Husband, Wife, Lands, Livings, nay Life and all shall go, rather than the Soul will miss of Christ. Ay, and the Soul counteth Christ a cheap Saviour, if it can get him upon any terms, now the Soul indents no longer. Now, Lord, give me Christ, upon any terms whatsoever he cost; for I am a dead Man, a damned Man, a cast-away, if I have not Christ. What say you, O you wounded Sinners? Is not this true as I have said? would you not give ten thousand Worlds if you had so many, so be you might be well assured, that your Sins shall be pardoned, and your Souls and Bodies justified and glorified, at the coming of the Lord Jesus Christ?

Thirdly, The Lord goeth this Way for this Reason also, that it might make the Soul sensible what it cost Christ to redeem it from Death and Hell. When a Man cometh to feel the Sting and Guilt of Sin, Death and Hell upon his Conscience, then, and not till then, can he tell what it cost Christ to redeem Sinners. O! saith the Soul, if a few Sins are so terrible, and lay the Soul under such Wrath and Torment, what did Christ undergo, who bare the Sins of Thousands, and Thousands, and all at once.

This also is one means to make Souls tender of Sin (it is the burned child that dreadeth the Fire) to make them humble in a sense of their own Vileness, to make them count every Thing that God giveth them a mercy, to make much of the least glimpse of the Love of God, and to prize it above the whole World. O Sinners, were you killed indeed, then *Heaven* would be *Heaven*, and *Hell* would be *Hell* indeed; but because you are not wrought upon in this manner, therefore you count the Ways of God, as bad as a good Man counteth the Ways of the Devil, and the Ways of the Devil and Hell as good as a Saint doth count the Ways of God.

Fourthly, Again, God is fain to go this Way, and all to make Sinners make sure of *Heaven*. So long as Souls are senseless of Sin, and what a *damnable State* they are

in by *Nature*, so long they will even dally with the *Kingdom of Heaven*, and the *Salvation* of their own *poor Souls*: but when God cometh and sheweth them where they are, and what is like to become of them if they miss of the *Crucified Saviour*; Oh then, saith the Soul, would I were sure of *Jesus*; what shall I do to get assurance of *Jesus*? And thus is God forced, as I may say, to whip *Souls* to *Jesus Christ*, they being so secure, so senseless, and so much their own enemies, as not to look out after their own eternal advantage.

Fifthly, A fifth reason why God doth deal thus with Sinners, it is because he would bring *Christ* and the *Soul* together in a *right Way*. *Christ* and *Sinners* would never come together in a beloved posture, they would not so suitably suit each other, if they were not brought together this way, the Sinner being killed.

O when the Sinner is killed, and indeed struck dead to every thing below a naked *Jesus*, how suitably then doth the Soul and Christ suit one with another. Then here is a naked Sinner for a Righteous *Jesus*, a *Poor* Sinner to a *rich Jesus*, a *weak* Sinner to a *strong Jesus*, a *blind* Sinner to a *seeing Jesus*, an *ignorant, careless* Sinner, to a *wise and careful Jesus*. O how wise is God in dealing thus with the Sinner? he strips him of his own knowledge, that he may fill him with Christ's; he killeth him for taking pleasure in Sin, that he may take pleasure in *Jesus Christ*, &c.

But Sixthly, God goeth this Way with Sinners, because he would have the Glory of their Salvation. Should not Men and Women be killed to their own Things, they would do Sacrifice unto them, and instead of saying to the Lamb, *THOU ART WORTHY*, Rev. 5. 9. Job 40. 14. Rom. 3. 27. Ephes. 2. 8, 9. Tit. 3. 5. they would say their own *Arm*, their own *Right-hand* hath saved them: but God will cut off *Boasting* from ever entering within the *Border* of *eternal Glory*: for he is resolved to have the *Glory* of the *Beginning*, the *Middle*, and the *End*, of the *Contriving* and *Saving*, and giving *Salvation* to them that enter into the Joys of everlasting Glory. *That they may be called the Trees of Righteousness, the planting of the Lord, that he may be glorified.* Isa. 61. 3. I might have run thorow many Things as to this: but I shall pass them, and proceed.

Now secondly, The Soul being thus killed to its self, its Sins, its Righteousness, Faith, Hope, Wisdom, Promises, and the rest of its Things which it trusted in by Nature; In the next Place it hath also given unto it a most glorious, perfect, and neverfading Life, which is first a Life imputed to it; yet so really, that the very Thought of it in the Soul hath so much Operation and Authority, especially when the Meditation of it is mixed with Faith, as

That Soul that hath the right Work of God upon its heart, is not only killed to its self, but also made alive to Christ.

to make it (tho' condemned by the Law) to triumph, and to look its Enemies in the Face with Comfort; notwithstanding the Greatness of the Multitude, the Fierceness of their Anger, and the Continuation of their Malice, be never so hot against it.

This imputed Life (for so it is) the Obedience of the Son of God, as his Righteousness, in his suffering, rising, ascending, interceding, and so consequently triumphing over all the enemies of the Soul, and given to it, as being wrought on purpose for it. So that, is there Righteousness in Christ? that is mine: is there Perfection in that Righteousness? that is mine: did he Bleed for Sin? it was for mine: hath he overcome the Law, the Devil and Hell? the Victory is mine, and I am counted the Conqueror; *Nay, more than a Conqueror, through him that hath loved me.* And I do count this a most glorious Life; for by this means it is that I am in the first Place proclaimed both in Heaven and Earth guiltless, and such a one, who, as I am in Christ, am not a Sinner, and so not under the Law, to be condemned, but as Holy and Righteous as the Son of God himself, because he himself is my Holiness and Righteousness, and so likewise having by this all Things taken out of the Way that would condemn me.

Sometimes I bless the Lord my Soul hath had the Life that now I am speaking of, not only imputed to me, but the very Glory of it upon my Soul. For, upon a Time, when I was under many condemnings of Heart, and feared because of my Sins, my Soul would miss of eternal Glory; methought I felt in my Soul such a secret Motion as this. *Thy Righteousness is in Heaven,* together with the Splendour and Shining of the Spirit of Grace in my Soul, which gave me to see clearly, that my Righteousness by which I should be justified (from all that could condemn) was the Son of God himself in his own Person, now at the right-hand of his Father representing me compleat before the Mercy-seat in his own self: so that I saw clearly, that night and day, wherever I was, or whatever I was doing, still there was my Righteousness just before the Eyes of divine Glory; so that the Father could never find Fault with me for any Insufficiency that was in my Righteousness, being it was compleat; neither could he say, where is it? because it was continually at his right-hand.

Allo, at another Time having contracted Guilt upon my Soul, and having some Distemper of Body upon me, supposed that Death might now so seize upon, as to take me away from among Men: then thought I, what shall I do now? Is all right with my Soul? have I the right Work of God on my Soul? Answering myself, No surely, and that because there were so many Weaknesses in me; yea, so many Weaknesses in

my best Duties: For, thought I, how can such a one as I find Mercy, whose Heart is so ready to evil, and so backward to that which is good (so far as it is natural). Thus musing, being filled with Fear to die, these Words came in upon my Soul, *Being justified freely by his Grace, through the Redemption which is in Christ*; as if God had said, Sinner, thou thinkest because thou hast had so many Infirmities and Weaknesses in thy Soul, whilst thou hast been professing of me, therefore now there is no hopes of Mercy; but be it known unto thee, that it was not any thing done by thee at the first, that moved me to have Mercy upon thee; neither is it any thing that is done by thee now, that shall make me either accept or reject thee; behold my Son who standeth by me, he is righteous, he hath fulfilled my Law, and given me good Satisfaction; on him therefore do I look, and on thee only as thou art in him, and according to what he hath done, so will I deal with thee: This having stayed my Heart, and taken off the Guilt through the Strength of its coming on my Soul, anon after came in that Word as a second Testimony: *He hath saved us, and called us with a holy calling, not according to the Works of Righteousness which we have done, but according to his own Purpose and Grace which was given us in Christ Jesus before the World began.*

And thus is the Sinner made alive from the dead, being justified by Grace through the Righteousness of Christ which is unto all, and upon all them that believe according to the Scriptures. *And the Life that I now live, it is by the Faith of the Son of God, who loved me, and gave himself for me, Gal. 2. 20. I lay down my Life for my Sheep, John 10. 15. I am come that you might have it more abundantly. For if while we were Enemies, we were reconciled to God by the Death of his Son: much more then being reconciled, we shall be saved by his Life, Rom. 5. 10, 21. That as Sin reigneth unto Death, even so might Grace reign through Righteousness unto eternal Life by Jesus Christ our Lord.*

Secondly, This Life is not only imputed to him that is wrought on by the Spirit of Grace, that is not only counted his; but also there is put into the Soul an Understanding, enlightened on purpose to know the Things of God, which is Christ and his imputed Righteousness (1 John 5. 20.) which it never thought of, nor understood before) (1 Cor. 2. 9, 10, 11.) which Understanding being enlightened, and made to see such Things that the Soul cannot be contented without it lay hold of, and apply Christ unto itself so effectually; I say, that the Soul shall be exceedingly revived in a very heavenly measure, with the Application of this imputed Righteousness; for thereby it knoweth it shall find God *speaketh Peace* to its self,

self, with a *fatherly Affection*, and say, *Be of good cheer, thy Sins are forgiven thee*, the Righteousness of my Son I bestow upon thee: *For what the Law could not do in that it was weak through the (thy) flesh, I have sent forth my only Son, and have condemned thy sins in his flesh*, Rom. 8. 3, 4. And though thou hast gone astray like a lost Sheep, yet on him I have laid thine Iniquities; and tho' thou thereby didst undo and break thyself for ever, yet by his stripes I have healed thee. Thus I say, The Lord causeth the Soul by Faith to apply that which he doth by Grace impute unto it (for thus every Soul more or less is dealt withal) the Soul being thus enlightened, thus quickened, thus made alive from that dead state it was in before (or at least having the Beginnings of this Life) it hath these several vertuous Advantages, which they have not that are dead in their Sins and Trespases, and under the Law.

First, It seeth what a sad Condition all Men by Nature are in, they being in that state which itself was in but a while since; but now by Grace it is beginning to scrabble out of it; now it seeth the whole World lieth in Wickedness (1 *John* 5. 19.) and so liable to eternal Vengeance, because of their Wickedness. Ah! Friends, let me tell you, tho' you may be ignorant of your State and Condition, yet the poor groaning, hungering Saints of God do see what a sad, woful, miserable state you are in, which sometimes makes them tremble to think of your most lamentable latter End (you dying so) and also to **fly* the faster to their Lord Jesus, for very Fear that they also should be Partakers of that most doleful Doom; and this it hath by virtue of its own Experience, knowing itself was but a while ago in the same Condition, under the same Condemnation. O! there is now a hearty Blessing of God that ever he should shew to it, its sad Condition, and that he should incline its Heart to seek after a better Condition. O blessed be the Lord! faith the Soul, that ever he should awaken me, stir up me, and bring me out of that sad Condition, that I once with them was in. It makes also the Soul to wonder, to see how foolishly and vainly the rest of its Neighbours do spend their precious Time, that they should be so void of Understanding, so forgetful of their latter End, so senseless of the damning Nature of their Sins: O that their Eyes were but enlighten'd to see whereabouts they are! surely they would be of another Mind than they are now. Now the Soul wonders to see what slender Pins those poor Creatures do hang the stress of the eternal salvation of their Souls upon. O! methinks faith the Soul, it makes me mourn to see that some should think that they were born Christians, and others that their Baptism makes them so, others depending barely upon a traditional, historical Faith, which

will leave their Souls in the midst of Perplexity. O that they should trust to such Fables, Fancies, and wicked flights of the Devil, as their good Doings, their good Thinkings, their civil Walking, and living with the World. O miserable Profession! and the End thereof will be a miserable End.

But now, when the Soul is thus wrought upon, it must be sure to look for the very Gates of Hell to be set open against it, with all their Might and Force to destroy it. Now Hell rageth, the Devil roareth, and all the World resolveth to do the best they can, to bring the Soul again into Bondage and Ruin. Also the Soul shall not want Enemies, even in its own Heart's Lust, as Covetousness, Adultery, Blasphemy, Unbelief, Hardness of Heart, Coldness, Half-heartedness, Ignorance, with an innumerable Company of Attendants, hanging, like so many Blocks, at its Heels, ready to sink it into the Fire of Hell every Moment, together with strange Apprehensions of God, and Christ, as if now they were absolutely turned to be its Enemies, which maketh it doubt of the Certainty of its Salvation: For you must understand, that though a Soul may, in Reality have the Righteousness of the Son of God imputed to it, and also some Faith in a very strong Manner to lay hold upon it: yet at another Time, through Temptation they may fear and doubt again: inso-much that the Soul may be put into a very great Fear, lest it should return again into the Condition it once was in, *Jer.* 32. 40. O faith the Soul, when I think of my former State, how *miserable* it was, it makes me tremble; and when I think that I may fall into that *Condition* again, how sad are the Thoughts of it to me? I would not be in that Condition again for all the World: And this Fear riseth still higher and higher, as the Soul is sensible of *Satan's Temptations*, or of its working of its own Corruptions. Ha! these filthy Lusts, these filthy Corruptions, O that I was rid of them, that they were consumed in a Moment, that I could be quite rid of them they do so disturb my Soul, dishonour my God, so defile my Conscience, and sometimes so weaken my Hands in the Way of God, and my Comforts in the Lord; O how glad should I be, if I might be stripped of them, *Rom.* 7. 24. Which Fear puts the Soul upon flying to the Lord by Prayer, for the covering of his imputed Righteousness, and for Strength against the *Devil's Temptations* and its own Corruptions; that God would give down his holy Spirit to strengthen it against the Things that do so annoy its Soul, and so discourage it in its Way, with a Resolution through Grace, never to be contented, while it doth find in itself a triumphing over it, by Faith in the Blood of a crucified Jesus.

Secondly,

* Like as the Children of Israel who fled for fear, when the Ground opened its Mouth to swallow up Corah and his company, *Pf.* 103. 1, 2, 3.

Secondly, The Soul that hath been thus killed by the Law to its Things it formerly delighted in; now, O now it cannot be contented with that slender groundless Faith and Hope, that it once contented itself withal. No, no, but now it must be brought into the right saving Knowledge of Jesus Christ, now it must have him discovered to the Soul by the Spirit, now it cannot be satisfied, because such and such do tell it is so. No, but now it will cry out, *Lord shew me continually in the Light of thy Spirit through thy Word, that Jesus that was born in the Days of Cæsar Augustus (when Mary a Daughter of Judah went with Joseph to be taxed at Bethlehem) that he is the very Christ. Lord let me see it in the Light of thy Spirit, and in the Operation thereof, and let me not be contented without such a Faith that is so wrought even by the Discovery of his Birth, Crucifying, Death, Blood, Resurrection, Ascension, Intercession, and second (which is his personal) coming again, that the very Faith of it may fill my Soul with Comfort and Holiness: And O how afraid the Soul is, lest it should fall short of this Faith, and of the Hope that is begotten by such Discoveries as these are? For the Soul knoweth, that if it hath not this, it will not be able to stand neither in Death nor Judgment: and therefore faith the Soul, Lord, whatever other poor Souls content themselves withal, let me have that which will stand me in stead, and carry me through a dangerous World, that may help me to resist a cunning Devil, that may help me to suck true Soul satisfying Consolation from Jesus Christ through thy Promises by the Might and Power of thy Spirit. And now when the poor Soul at any Time hath any Discovery of the Love of God through a bleeding, dying, risen, interceding Jesus, because it is not willing to be deceived; O how * wary is it of closing with it, for fear it should not be right, for fear it should not come from God? Saith the Soul, *Cannot the Devil give one such Comfort too? Cannot he transform himself thus into an Angel of Light?* So that the Soul (because that it would be upon a sure Ground) cries out, *Lord, shew me thy Salvation, and that not once or twice, but, Lord, let me have thy Presence continually upon my Heart, to Day and to morrow, and every Day:* For the Soul, when it is rightly brought from under the Covenant of Works, and planted into the Covenant of Grace, cannot be (unless it be under some desperate Temptation) contented without the Presence of God, teaching, comforting, establishing, and helping of the Soul to grow in the Things of the Lord Jesus Christ: because it knoweth, that if God hath but withdrawn his Presence in any Way from it (as he doth do sometimes for a while) that then the Devil will be sure to be near at Hand, working with his Temptations,*

Vol. II.

trying all Ways to get the Soul into Slavery and Sin again; also the corrupt Principle, that will be joining and combining with the wicked one, and will be willing to be a Co-partner with him, to bring the Soul into Mischief, which puts a Soul upon an earnest continual Panting after more of the strengthening, preserving, comforting, and teaching Presence of God, and for strong Supplies of Faith, that it may effectually lay hold on him.

Thirdly, The Soul is quickened so, that it is not satisfied now without it do in Deed and in Truth partake of the Peace of God's Elect; now it is upon the Examination of the Reality of its Joy and Peace: Time was indeed that any Thing would serve its Turn, any false Conceits of its State to be good; but now all Kind of Peace will not serve its Turn, all Kind of Joy will not be accepted with it; now it must joy in God through Jesus Christ, now its Peace must come through the Virtue of the Blood of Christ, speaking Peace to the Conscience, by taking away both the Guilt and the Filth of Sin by that Blood, also by shewing the Soul its free Acceptance with God through Christ, he hath compleatly fulfilled all the Conditions of the first Covenant, and freely hath placed it into the Safety of what he hath done, and so presents the Soul compleat and spotless in the Sight of God through his Obedience. Now, I say, he hath *Peace through the Blood of his Cross*, and sees himself reconciled to God by the Death of his Son, Col. 1. 20, 21. or else his Comfort will be questioned by him. It is not every Promise as cometh now upon his Heart that will serve his Turn; no, but he must see whether the *Babe* Jesus be presented to the Soul, in and through that Promise; now if the *Babe* leap in his Womb, as I may so say, it is because the Lord's Promise sounds aloud in his Heart, coming to him big with the Love and pardoning Grace of God in Jesus Christ; I say, this is the first and principal Joy that the Soul hath, that is quickened and brought into the Covenant of Grace.

Fourthly, Now the Man finds heavenly Sanctification wrought in his Soul, through the most precious Blood of the Man whose Name is Jesus Christ. *Jesus, that he might sanctify the People with his own Blood, suffered without the Gate.* Now the Soul finds a Change in the Understanding, in the Will, in the Mind, in the Affections, in the Judgment, and also in the Conscience; through the *inward Man* a Change, and through the *outward Man* a Change, from Head to Foot, as we use to say, *For he that is in Christ*, and so in this Covenant of Grace, is a new Creature, 2 Cor. 5. 17. or hath been twice made, made, and made again. O now the Soul is resolved for Heaven and Glory, now it crieth out,

X x

Lord,

* But this may be its Temptation taking Place through the Timorousness of the Soul.

Lord, if there be a right Eye offensive to thee, pluck it out; or a right Foot cut it off; or a right Hand, take it from me; now the *Soul* doth begin to study how it may *honour God*, and bring *Praise* to him. Now the *Soul* is for a *Preparation*, for the *second Coming of Christ*, endeavouring to lay aside every Thing that may hinder: and for the closing in with those Things that may make it in a *beloved Posture* against that Day.

Fifthly, And all this is from a Gospel Spirit, and not from a legal natural Principle, for the Soul hath these Things as the Fruits and Effects of its being seperated unto the *Covenant of Grace*, and so now possessed with that Spirit that doth attend, yea, and dwell in them that are brought into the *Covenant of Grace*, from under the *Old Covenant*; I say, these Things do spring forth in the Soul, from another Root and Stock, than any of the Actings of other Men do; for the Soul that is thus wrought upon, is as well dead to the Law and the Righteousness thereof (as the first Covenant) as well as to its Sins.

Sixthly, Now the Soul begins to have some *blessed Experience* of the Things of God, even of the *glorious Mysteries* of the *Gospel*.

1. Now it knoweth the Meaning of those Words; *My Flesh is Meat indeed, and my Blood is Drink indeed*, John 6. 55. and that by Experience; for the Soul hath received Peace of *Conscience* through that Blood, by the effectual Application of it to the Soul. First, By feeling the Guilt of Sin die off from the Conscience, by the Operation thereof. Secondly, By feeling the Power thereof, to take away the Curse of the Law. Thirdly, By finding the very Strength of Hell to fail, when once the Blood of the Man Jesus Christ is received in Reality upon the Soul.

2. Now the Soul also knoweth by Experience, the Meaning of that Scripture that saith, *Our old Man is crucified with him, that the Body of Sin might be destroyed*, Rom. 6. 6. Now it sees that when the Man Jesus did hang on the Tree on Mount *Calvary*, that then the Body of its Sins was there hanged up, dead and buried with him, tho' it was then unborn, so as never to be laid to its Charge, either here or hereafter; and also, as never to carry it captive into *perpetual Bondage*, being itself overcome by him, even Christ the Head of that poor Creature. And indeed this is the Way for a Soul, both to live comfortably as touching the Guilt of Sin; and also, as touching the Power of the Faith of Sin; for the Soul that doth, or hath received this in Deed and in Truth, finds Strength against them both, by and through that Man that did for him and the rest of his fellow Sinners, so gloriously overcome it, and hath given the Victory unto them, so

that now they are said to be Overcomers, nay, *more than Conquerors through him*, the one Man Jesus Christ, Rom. 8. 33, 34, 35, 36, 37.

3. Now the Soul hath received a Faith indeed, and a lively Hope indeed, such a one as now it can fetch Strength from the Fulness of Christ, and from the Merits of Christ.

4. Yea, now the Soul can look on itself with one Eye, and look upon Christ with another, and say, indeed it is true, I am an empty Soul, but Christ is a full Christ; I am a poor Sinner, but Christ is a rich Christ; I am a foolish Sinner, but Christ is a wise Christ; I am an unholy, ungodly, unsanctified Creature in myself, *But Christ is made of God, unto me, Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30.

5. Now also that fiery Law, that it could not once endure, nor could not once delight in; I say, now it can delight in it after the inward Man, now this Law is its Delight, it would always be walking in it, and always be delighted in it, being offended with any Sin, or any Corruption, that would be any Ways an Hinderance to it, Rom. 7. 24, 25. And yet it will not endure that even that Law should offer to take the Work of its Salvation, out of Christ's Hand: no, if it once come to do that, then out of Doors it shall go, if it was as good again. For that Soul that hath the right Work of God indeed upon it, cries, not my Prayers, not my Tears, not my Works, not my Things, do they come from the Work of the Spirit of Christ itself within me; yet these shall not have the Glory of my Salvation: no, it is none but the Blood of Christ, the Death of Christ, of the Man Christ Jesus of *Nazareth*, the Carpenter's Son (as they called him) that must have the Crown and Glory of my Salvation. None but Christ, none but Christ; and thus the Soul labours to give Christ the Pre-eminence, Col. 1. 18.

Now before I go any further, I must needs speak a Word from my own Experience of the Things of Christ! and the rather because we have a Company of silly ones in this Day of Ignorance, that do either comfort themselves with a Notion without the Power, or else do both reject the Notion and the Power of this most glorious Gospel; therefore for the further Conviction of the Reader, I shall tell him (with *David*) something of what the Lord hath done for my Soul; and indeed a little of the Experience of the Things of Christ, is far more worth than all the World. It would be too tedious for me to tell thee (here) all from the first to the last, but something I shall tell thee, that thou mayest not think these Things are Fables.

Reader, When it pleased the Lord to begin to instruct my Soul, he found me one

* This Conviction seized on my soul one Sabbath day, when I was at play, being one of the first that I had; which when it came, tho' it scared me with its Terror yet thro' the Temptation of the Devil, immediately striking in therewith, I did rub it off again, and became as vile for some time as I was before, like a Wretch that I was.

one of the *black Sinners* of the World; he found me making a sport of Oaths, and also of Lies, and many a *Soul-poisoning meal* did I make out of divers Lusts, as drinking, dancing, playing, Pleasure with the *wicked ones of the World*. The Lord finding of me in this * Condition, did open the Glafs of his Law unto me, wherein he shewed me so clearly my Sins, both the Greatness of them, and also how abominable they were in his Sight, that I thought the very Clouds were charged with the Wrath of God, and ready to let fall the very Fire of his Jealousy upon me; yet for all this I was so wedded to my Sins, that, thought I with myself, I will have them, though I lose my Soul, (O wicked Wretch that I was) but God, the great, the rich, the *infinite merciful God*, did not take this Advantage of my Soul to cast me away, and say, Then take him Devil, seeing he cares for me no more: no, but he followed me still, and won upon my Heart, by giving of me some Understanding, not only into my *miserable State*, which I was very *sensible* of; but also that there might be Hopes of Mercy, also taking away that Love to Lust, and placing in the Room thereof a Love to Religion; and thus the Lord won over my Heart to some Desire after the Means, to hear the Word, and to grow a Stranger to my old Companions, and to accompany the People of God together with giving of me many sweet Encouragements from several Promises in the Scriptures: But after this, the Lord did wonderfully set my Sins upon my Conscience, those Sins especially that I had committed since the first Convictions; Temptations also followed me very hard, especially such Temptations as did tend to the making me question the very Way of Salvation, *viz.* Whether Jesus Christ was the Saviour or no; and whether I had best to venture my Soul upon his Blood for Salvation, or take some other Course. But being through Grace kept close with God (in some measure) in Prayer, and the rest of the Ordinances; I went about a Year and upwards, without any sound Evidence as from God to my Soul, touching the Salvation as comes by Jesus Christ. But, at the last, as I may say, when the set Time was come, the Lord (just before the Men called *Quakers* came into the Country) did set me down so blessedly in the Truth of the Doctrine of Jesus Christ, that it made me marvel, to see first, how Jesus Christ was born of a Virgin, walked in the World a while with his Disciples, afterwards hanged on the Cross, spilt his Blood, was buried, rose again, ascended above the Clouds and Heavens, there lives to make Intercession; and that he also will come again at the last Day to judge the World, and take his Saints unto himself.

These Things, I say, I did see so *evidently*, even as if I had stood by when he was

in the World, and also when he was caught up. I having such a Change as this upon my Soul, it made me wonder; and musing with myself at the great Alteration that was in my Spirit; for the Lord did also very gloriously give me in his precious Word to back the Discovery of the Son of God unto me, so that I can say, through Grace it was according to the Scriptures, (1 Cor. 15. 1, 2, 3, 4.) and as I was musing with myself what these Things should mean, methought I heard such a Word in my Heart as this? *I have set thee down on purpose, for I have something more than ordinary for thee to do:* which made me the more marvel; saying, What, my Lord, such a poor Wretch as I? yet still this continued, *I have set thee down on purpose*, and so forth, with more fresh Incomes of the Lord Jesus, and the Power of the Blood of his Cross upon my Soul, even so evidently, that I saw (through Grace) that it was the *Blood shed* on Mount *Calvary*, that did *save* and *redeem Sinners*, as clearly and as really with the Eyes of my Soul as ever (me thoughts) I had seen a *Penny Loaf* bought with a *Penny*; which Things then *discovered*, had such Operation upon my Soul, that I do hope, they did *sweetly season* every Faculty thereof. Reader, I speak in the Presence of God, and he knows I lye not: much of this, and such like Dealings of his could I tell thee of; but my *Business* at this Time is not so to do, but only to tell what Operation the Blood of Christ hath had over and upon my Conscience, and that at several Times, and also when I have been in several *Frames* of Spirit.

As first, sometimes I have been so *loaden* with my Sins, that I could not tell where to rest, nor what to do; yea, at such times I thought it would have taken away my Senses: yet at that Time, God thro' Grace hath all of a sudden so effectually applied the Blood that was spilt at Mount *Calvary*, out of the Side of *Jesus*, unto my poor wounded *guilty Conscience*, that presently I have found such a sweet, solid, sober, heart comforting Peace, that it hath made me as if it had not been, and withal the same (I may say, and I ought to say, the Power of it) hath had such a *powerful Operation* upon my Soul, that I have for a Time been in a *Strait* and *Trouble*, to think that I should *love* and *honour* him no more, the *Vertue* of his Blood hath so constrained me.

Again, sometimes methinks my Sins have appeared so big to me, that I thought one of my Sins have been as big as all the Sins of all the Men in the Nation: ay, and of other Nations too. (Reader, these Things be not *Fancies*, for I have *smarted* for this *Experience*) but yet the least *Stream* of the *Heart Blood* of this *Man Jesus*, hath vanished all away, and hath made it to fly, to the *Astonishment* of such a *poor Sinner*; and, as I said before, hath *delivered* me up into

into *sweet* and *heavenly Peace* and *Joy* in the *Holy Ghost*.

Again, sometimes when my Heart hath been hard, dead, slothful, blind and senseless (which indeed are sad frames for a *poor Christian* to be in) yet at such a Time when I have been in such a case, then hath the *Blood of Christ*, the precious *Blood of Christ*, the admirable Blood of the God of Heaven, that run out of his Body when it did hang on the Cross, so softened, livened, quickned, and inlightened my Soul, that truly (*Reader*) I can say, O it makes me wonder!

Again, when I have been *loaden* with Sin, and *pestered* with several *Temptations*, and in a very sad manner, then have I had the Trial of the *Virtue of Christ's Blood*, with the Trial of the *Virtue* of other Things: And I have found that when *Tears* would not do, *Prayers* would not do, *Repentings*, and all other Things could not reach my Heart: O then one touch, one drop, one shining of the *Virtue* of the *Blood*, of that *Blood* that was let out with a *Spear*; it hath in a very *Blessed manner* delivered me, that it hath made me to marvel. O! methinks it hath come with such Life, such Power, with such irresistible and marvellous Glory, that it wipes off all the furs, silences all the out-cries, and quenches all the fiery Darts, and all the Flames of Hell Fire, that are begotten by the charges of the *Law*, *Satan*, and doubtful *Remembrances* of my *sinful Life*.

Friends, as *Peter* saith to the *Church*, so I say to you, I have not preached to you cunningly devised Fables, in telling you of the *Blood of Christ*, and what Authority it hath had upon my *Conscience*: O no, but as *Peter* saith touching the coming of the Lord Jesus into the World; so in some measure I can say of the *Blood* of the Lord Jesus Christ, that was shed when he did come into the World. There is not only my single testimony touching this; no, but there are all the Prophets do agree, in advancing this in writing, and also all the Saints do now declare the same, in speaking forth the Amiability, and many powerful Vertues thereof. As for thee, by the *Blood of thy Covenant* (saith God to Christ) *I have sent forth thy Prisoners out of the Pit, wherein was no Water*, Zech. 9. 11. *We have Redemption through his Blood*, Ephes. 1. 7. Again, Col. 1. 14. *We have Redemption through his Blood. Our Robes are washed, and made white in the Blood of the Lamb*, Rev. 7. 14. *The Devil is overcome through the Blood of the Lamb*, Rev. 12. 11. *Yea, and Conscience is purged too, and that through the Blood of the Lamb*, Heb. 9. 14. *We have free recourse to the Throne of Grace through the Blood of Jesus*, Heb. 10. 19. I could bring thee a cloud of Witnesses out of all the *Types* and *Shadows*, and out of the sundry *Prophets*, and much more

out of the *New Testament*, but I forbear, because I would not be too tedious to the *Reader*, in making too large a Digression, though I have committed here in this Discourse, no Transgression, for the *Blood* of Christ is precious *Blood*, 1 Pet. 1. 18, 19.

In the next Place I shall shew you the several *Privileges* and *Advantages* the *Man* or *Woman* hath, that is under this Covenant of Grace, over what they have that are under the Covenant of the Law and Works.

As first, the Covenant of Grace is not grounded upon our *Obedience*, but upon God's Love, even his *pardoning Love* to us through *Christ Jesus*. The first Covenant it stood to be broken or kept by us, and God's Love or Anger, to be lost, or enjoyed hereafter, as we, as Creatures, behaved our selves: but now the very Ground of the Covenant of Grace is God's Love, 'tis meer Love through Jesus Christ, Deut. 7. 8, 9. *The Lord did not set his Love upon you, nor chuse you; because you were more in number than other People; for you were the fewest of all People: but because the Lord loves you, and because he will keep the Oath which he swore to your Fathers*. Again, Isa. 63. 9. *In his Love and in his Pity he redeemed them, and the Angel of his presence saved them*, that is, Jesus Christ. And again, 2 Tim. 1. 9. *Who has saved us.----- Not according to the Works of Righteousness which we have done; but according to his own Purpose and Grace, which was given to us in Christ Jesus, before the World began*.

Secondly, This Love is not conveyed to us through what we have done (as is before proved) but through what he hath done with whom the Covenant was made, which was given us in Christ. According as he hath chosen us in Christ. Who hath blessed us with all spiritual Blessings in heavenly Places in Christ. God for Christ's sake hath loved you (2 Tim. 1. 9. Eph. 1. 3, 4. Eph. 4. 32.) That is, through Christ's doings, through Christ's Sufferings. Now if this be but rightly understood, it doth discover Abundance of Comfort to them that are within the Bounds of the Covenant of Grace. For,

First, Here a Believer seeth he shall stand, if Christ's Doings and Sufferings stand (which is a sure Foundation) for God dealeth with him through Christ. And so secondly, He shall not fall, unless the Suffering and Merits of Christ be thrown over the Bar, being found guilty (which will never be) before the Eyes of divine Justice. For with him the Covenant was made, and he was the Surety of it, Zech. 9. 11. Heb. 7. 22. That is, as the Covenant was made with him, so he stood bound to fulfil the same. For you must understand that the Covenant was made between the Father and the Son long before it was accomplished, or manifestly sealed with Christ's Blood, it

it was made before the World began, (*Tit. 1. 2. Eph. 1. 4. 1 Pet. 1. 18, 19, 20.*) But the Conditions thereof were not fulfilled, until less than Two Thousand Years ago; and all that while did Jesus stand bound as a Surety (as I said before) is used to do, till the Time in which the Payment should be made. And it was by virtue of his Suretyship (having bound himself by Covenant to do all things agreed on by the Father and him) that all those of the Election that were born before he came, that they might be saved, and did enter into rest. For the Forgiveness of Sins that were past though it was through the Blood of Christ, yet it was also through the Forbearance of God, *Rom. 3. 25.* That is, Christ becoming surety for those that died before his Coming, that he would in deed and in truth, at the Fulness of Time (or at the Time appointed, *Gal. 4. 4.*) give a compleat and full Satisfaction for them according to the Tenor or Condition of the Covenant.

Again, Secondly, The second Covenant, which Believers are under, as the Ground and Foundation, if it is safe, so the Promises thereof are better, surer, freer and fuller, &c.

First, They are better, if you compare the Excellency of the one with the Excellency of the other. The first hath promised nothing but an earthly Paradise. *Do this and thou shalt live.* Namely, here in an earthly Paradise. But the other doth bring the Promise of an heavenly Paradise.

Secondly, As the Covenant of Works doth promise an earthly Paradise; yet it is a Paradise or Blessing, though once obtained, yet might be lost again (for no longer than thou doest well, no longer art thou accepted by that.) O but the Promises of the New Covenant, do bring unto us the Benefit of eternal Inheritance, (*Heb. 9. 15.*) *That they which are called might receive the Promise of eternal Inheritance.* O rare! it is an eternal Inheritance.

Thirdly, The other, as it is not so good as this, so neither is it so sure as this; and therefore he calls the one, such a one as might be, and was shaken (*Heb. 12. 27.*) but this is said to be such a one that cannot be shaken. *And this Word*, saith he, treating of the two Covenants from verse the 18th to the 24th. *And this Word*, yet once more, signifies the removing of those things that are (or may be) shaken, as of things that are made, that those things that cannot be shaken (which is the second Covenant) may remain; for saith he, verse 28. *which cannot be moved.* Therefore ye blessed Saints, seeing you have received a Kingdom which cannot, *which cannot be moved;* (therefore) *Let us have Grace whereby we may serve (our) God acceptably, with Reverence and godly Fear.* Thus in general, but more particularly,

Vol. II

First, They are surer, in that they are founded upon God's Love also, and they come to us without calling for those things at our hands, that may be a Means of putting of a Stop to our certain enjoying of them. The Promises under, or of the Law, they might easily be stopped by our Disobedience: But the Promises under the Gospel say, *If Heaven above can be measured, and the Foundation of the Earth searched out, then (and not till then) will I cast off all the seed of Israel for all that they have done.* Again, *I, even I am he that blotteth out thy Transgressions for my own Names sake, and will not remember thy Sins,* *Isa. 43. 25.* I will make thee a Partaker of my Promise; and that I may so do, I will take away that which would hinder; *I will cast all your sins into the depths of the sea*, that my Promise may be sure to all the seed; and therefore saith the Apostle, when he would shew us that the New Covenant Promises were more sure than the Old; he tells us plainly, that the Law and Works are set aside, and they are merely made ours through the Righteousness of Faith, which is the Righteousness of Christ. *For the Promise that Abraham should be Heir of the World* (saith he) *was not to him, or to his seed through the Law (or Works) but through the Righteousness of Faith.* *For if they which are of the Law (or of Works) be heirs, then faith is made void, and the Promise made of none effect.* Therefore it is of Faith --- to the end the Promise might be sure to all the seed, *Rom. 4. 13, 14, 16.*

Secondly surer, because that as that is taken away that should hinder, so they are committed to a faithful Friend of ours in keeping: *For all the promises of God are in Christ; not yea and nay, but yea and Amen;* certain and sure; sure because they are in the Hand of our Head, our Friend, our Brother, our Husband, our Flesh and Bones, even in the Heart and Hand of our precious Jesus.

Thirdly, Because all the Conditions of them are already fulfilled for us by Jesus Christ, as afore said; every Promise that is a New Covenant Promise, if there be any Condition in it, our Undertaker hath accomplished that for us, and also giveth us such Grace as to receive the Sweetness as doth spring from them through his Obedience to every Thing required in them.

Fourthly, Surer, because that as they are grounded upon the Love of God; every thing taken out of the Way, in the Hand of a sure Friend: And as Christ hath fulfilled every Condition as to Justification that is contained therein; so the Lord hath solemnly sworn with an Oath for our better Confidence in this Particular, *For when God made a Promise to Abraham* (and so to all Saints) *because he could swear by no greater, he swore by himself, saying; Surely, Blessing I will bless thee, and multiplying I will multiply*

Y y

tiply

tiplly thee: And so after he had patiently endured, he obtained the Promise. For Men verily swear by the greater, and an Oath for Confirmation is to them an End of all Strife (that there might be no more Doubt or Scruple concerning the certain Fulfilling of the Promise) wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, (or certain constant, unchangeable Decree of God in making of the Promise, for the Comfort of his Children) confirm'd it by an Oath, that by two immutable Things, his Promise (back'd with an Oath) wherein it is impossible for God to lye, we might have strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us, Heb. 6. 13, 14, 15, 16, 17, 18.

Fifthly, That they are better it appears also, in that they are freer and fuller; that they are freer, it is evident, in that the one faith, no Works, no Life: Do this, and then thou shalt live, if not, thou shalt be damned. But the other faith, we are saved by believing in what another hath done, without the Works of the Law; Now to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness, Rom. 4. 4, 5. The one faith, pay me that thou owest; the other faith, I do frankly and freely forgive thee all. The one faith, because thou hast sinned thou shalt die; the other faith, because Christ lives thou shalt live also, John 15.

Secondly, And as they are freer, so they are fuller; fuller of Encouragement, fuller of Comfort, the one (to wit the Law) looks like Pharaoh's seven ill-favoured Kind, more ready to eat one up, than to afford us any Food. The other is like the full Grape in the Cluster, which for certain hath a glorious Blessing in it. The one faith, if thou hast sinned, turn again; the other faith, if thou hast sinned, thou shalt be damned, for all I have a Promise in me.

Thirdly, they that are of the second, are better than they that are of the first; and it also appeareth in this. The Promises of the Law, through them we have neither Faith, nor Hope, nor the Spirit conveyed: But through the Promises of the Gospel there is all these, 1 Pet. 1. 4. Whereby are given unto us exceeding great and precious Promises, that by these we might be Partakers of the divine Nature. O therefore let us hold fast the Profession of our Faith without wavering; for he is faithful that promised, Heb. 10. 23. In hope of eternal Life (how so) because God that cannot lye, promised it before the World began, Tit. 1. 2.

Fourthly, They that are in this Covenant are in a very happy State; for though there be several Conditions in the Gospel to be done, yet Christ Jesus doth not look that they should be done by Man, as Man, but by his own Spirit in them, as it is

written, Thou hast wrought all our Works in us and for us. Is there that Condition, they must believe? Why then, he will be both the Author and Finisher of their Faith, Heb. 12. 2. 3. Is there also Hope to be in his Children, he also doth, and hath given them good Hope through his Grace, 2 Thes. 2. 26. Again, Are the People of God to behave themselves to the Glory of God the Father? Then he will work in them, both to will and to do of his own good Pleasure, Phil. 2. 13.

Fifthly, Again, As he works all our Works in us and for us, so also by Virtue of this Covenant, we have another Nature given unto us. Whereby, or by which we are made willing to be glorifying of God both in our Bodies, and in our Spirit, which are his, Thy People shall be willing in the Day of thy Power, 2 Cor. 6. 20. Psal. 110. 3.

Sixthly, In the next Place, all those that are under this second Covenant, are in a wonderful safe Condition: For in Case they should slip or fall, after their Conversion into some Sin or Sins, (For who lives and sins not, Prov. 24. 16.) yet through the Merits and Intercession of Christ Jesus, who is their Undertaker in this Covenant, they shall have their Sins pardoned, their Wounds healed, and they raised up again; which Privilege the Children of the first Covenant have not, for if they Sin, they are never afterwards regarded by that Covenant. They brake my Covenant, and I regarded them not, Heb. 8. 9. But when he comes to speak of the Covenant of Grace, speaking first of the publick Person under the Name of David, he saith thus, Psal. 89. from the 26. verse to the 37. He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation, also I will make him my first-born higher than the Kings of the Earth. My Mercy will I keep for him for ever, and my Covenant shall stand fast with him. His Seed also will I make to endure for evermore, and his Throne as the Days of Heaven. If his Children forsake my Law, and walk not in my Judgment: If they break my Statutes, and keep not my Commandments: then will I visit their Transgressions with the Rod, and their Iniquity with Stripes. Nevertheless my loving Kindness will I not break, nor alter the Thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto David. His Seed shall endure for ever, and his Throne as the Sun before me; it shall be established for ever, as the Moon, and as a faithful Witness in Heaven. My Covenant shall stand fast with him; mark that: As if God had said, I did not make this Covenant with Man, but with my Son, and with him I will perform it; and seeing he hath given me compleat Satisfaction, though his Children do, through Infirmary, transgress, yet my Covenant is not therefore broken, seeing he with whom it was made, standeth firm, according to the Desire

Desire of my Heart; so that my Justice is satisfied, and my Law hath nothing to say; for there is no Want of Perfection in the Sacrifice of Christ.

If you love your Souls and would have them live in the Peace of God, to the which you are called in one Body, even all Believers; then, I beseech you, seriously to ponder and labour to settle your Souls in this one Thing, that the New Covenant is not broken by our Transgressions, and that because it was not made with us. The Reason why the very Saints of God have so many up's and down's in this their Travel towards Heaven; it is because they are so weak in the Faith of this one Thing; for they think that if they fail of this or that particular Performance, if their Hearts be dead and cold, and their Lufts mighty and strong; therefore now God is angry, and now he will shut them out of his Favour, now the New Covenant is broken, and now Christ Jesus will stand their Friend no longer; now also the Devil hath Power again, and now they must have their Part in the Resurrection of Damnation; when, alas! the Covenant is not for all this ever the more broken, and so the Grace of God no more straightened than it was before. Therefore, I say, when thou findest that thou art weak here, and failing there, backward to this Good, and thy Heart forward to that Evil; then besure thou keep a stedfast Eye on the Mediator of this New Covenant; and be persuaded, that it is not only made with him, and his Part also fulfilled, but that he doth look upon his fulfilling of it, so as not to lay thy Sins to thy Charge, though he may as a Father chastise thee for the same. *If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments; then will I visit their Transgressions with a Rod, and their Iniquities with Stripes. Nevertheless, mark, Nevertheless my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail. My Covenant will I not break, nor alter the Thing that is gone out of my Mouth. And what was that? Why, That his Seed shall endure for ever, and his Throne as the Days of Heaven,* Psal. 89. 30, 31, 32, 33, 34, 35, 36.

Seventhly, Another Privilege that the Saints have, by Virtue of the New Covenant, is, That they have Part of the Possession or Hold of Heaven and Glory already; and that two Manner of Ways: First, The divine Nature is conveyed from Heaven into them. And Secondly, The human Nature (*i. e.*) the Nature of Man is received up, and entertained in, and hath got Possession of Heaven.

1. We have the First-fruits of the Spirit (saith the Man of God) we have the earnest of the Spirit which is instead of the whole. *Which is the Earnest of our*

Inheritance, until the Redemption of the purchased Possession, unto the Praise of his Glory, Rom. 8. 8, 9, 10, 11. Eph. 1. 13, 14.

2. The Nature of Man: OUR Nature is got into Glory as the First-Fruits of Mankind, as a Forerunner to take Possession 'till we *all come thither*, 1 Cor. 15. 20. For the Man born at *Bethlehem* is ascended (which is Part of the Lump of Mankind) into Glory, as a publick Person, as the First-Fruits, representing the whole of the Children of God. So that in some Sense it may be said, that the Saints have already taken Possession of the Kingdom of Heaven by their Jesus, their publick Person; he being in their Room entered to prepare a Place for them, *John* 14. 1, 2, 3, 4, 5.

I beseech you consider, When Jesus Christ came down from Glory, it was that he might bring us to Glory: And that he might be sure not to fail, he cloathed himself with our Nature, as if one should take a Piece out of the whole Lump instead of the whole, *Heb.* 2. 14, 15. (until the other comes) and investeth in that Glory which he was in before he came down from Heaven: And thus is that Saying to be understood, speaking of Christ and his Saints, which saith, *And (he) hath raised us up together, and made us sit together in heavenly Places in Christ Jesus*, Eph. 2. 6.

Eighthly, Again, not only thus, but all the Power of God, (1 Pet. 1. 5.) together with the rest of his glorious Attributes, are on our Side, in that they dwell in our Nature, which is the Man Jesus, and doth engage for us, poor, simple, empty, nothing Creatures, as to our eternal Happiness. *For in him* (that is in the Man Christ, who is our Nature, our Head, our Root, our Flesh, our Bone) *dwelleth all the Fulness of the God-head bodily*, Col. 2. 9, 10. Mark how they are joined together, *In whom dwelleth the Fulness of the God-head. And ye are compleat in him.* God dwelleth compleatly in him, and you also are compleatly implanted in him, which is the Head of all Principality and Power, and all this by the Consent of the Father. *For it hath pleased the Father, that in him should all Fullness dwell.* Now mark, the God-head doth not dwell in Christ Jesus for himself only, but that it may be in a Way of Righteousness conveyed to us, for our Comfort and Help in our Wants. *All Power is given unto me in Heaven and Earth*, saith he, *Mat.* 28. 18. And then followeth, *And lo I am with you alway, even unto the End of the World*, Psal. 68. 18. 20. *He hath received Gifts from Men, even for the rebellious*, John 1. 16. *Of his Fulness have we all received, and Grace for Grace*, Col. 1. 9. And this the Saints cannot be deprived of, because the Covenant made with Christ, in every Tittle of it was so compleatly fulfilled as to Righteousness, both active and passive, that Justice cannot object any Thing,

Thing, Holiness now can find Fault with nothing; nay, all the Power of God cannot shake any Thing that hath been done for us by the *Mediator* of the New Covenant; so that now there is no Covenant of Works to a Believer, none of the Commands, Accusations, Condemnations, or the least Tittle of the old Covenant to be charged on any of those that are the Children of the second Covenant, no Sin to be charged, because there is no Law to be pleaded, but all is made up by our middle Man Christ Jesus. O blessed Covenant! O blessed Privilege! Be wise therefore, O ye poor drooping Souls that are the Sons of this second Covenant. And *stand fast in the Liberty wherewith CHRIST hath made you free, and be not again entangled* (nor terrified in your Consciences) *with the Yoke of Bondage*; neither the Commands, Accusations, or Condemnations of the Law of the old Covenant, *Gal. 5. 1. 2.*

Object. If it be so, then one need not care what they do, they may sin and sin again, seeing Christ hath made Satisfaction.

Ans. If I was to point out one that was under the Power of the Devil, and going post-haste to Hell (for my Life) I would look no further for such a Man, than to him that would make such a Use as this of the Grace of God. What, because Christ is a Saviour, thou wilt be a Sinner! because his Grace abounds, therefore thou wilt abound in it. O wicked Wretch! Rake-hell all over, and surely I think thy Fellow will scarce be found! And let me tell thee this before I leave thee, as God's Covenant with Christ for his Children (which are of Faith) stands sure, immutable, unrevocable, and unchangeable; so also hath God taken such a Course with thee, that unless thou canst make God forswear himself, it is impossible that thou shouldest go to Heaven, dying in that Condition. *They tempted me, proved me, and turned the Grace of God into Lasciviousness* (Compare *Heb. 3. 9, 10, 11. ver. with 1 Cor. 10 Chap.* from the 5th verse to the 10th) *so I swear, mark that, so I swear* (and that in my Wrath too) *that they should never enter into my Rest.* No, saith God, if Christ will not serve their Turns, but they must have their Sins too, take them Devil; if Heaven will not satisfy them, take them Hell, devour them Hell, scald them, fry them, burn them Hell. God hath more places than one to put Sinners into; if they do not like of Heaven, he will fit them with Hell; if they do not like Christ, they shall be forced to have the Devil. Therefore we must and will tell of the Truth of the Nature of the Covenant of the Grace of God to his poor Saints, for their Encouragement and for their Comfort, who would be glad to leap at Christ upon any Terms: yet therewith we can tell how through Grace, to tell the Hogs and Sons of this World, what a Hog-

stye there is prepared for them, even such a one that God hath prepared to put the Devil and his Angels into, is fitly prepared for them, *Matt. 25. 41.*

Object. But if Christ hath given God a full and compleat Satisfaction, then, though I do go on in Sin, I need not fear, seeing God hath already been satisfied; it will be Injustice in God to punish for those Sins, for which he is already satisfied for by Christ.

Ans. Rebel, Rebel, there are some in Christ, and some out of him; they that are in him have their Sins forgiven, and they themselves made new Creatures, and have the Spirit of the Son, which is a holy, loving, self-denying Spirit. And they that are thus in Jesus Christ are so far off from delighting in Sin, that Sin is the greatest thing that troubleth them; and O how willingly would they be rid of the very Thoughts of it, *Psal. 119. 113.* It is the Grief of their Souls (when they are in a right Frame of Spirit) that they can live no more to the Honour and Glory of God, than they do; and in all their Prayer to God, the Breathings of their Souls is as much for sanctifying Grace as pardoning Grace, that they might live a holy Life; they would as willingly live holy here, as they would be happy in the World to come, *Phil. 3. 6, 7, to 22.* they would as willingly be cleansed from the Filth of Sin, as to have the Guilt of it taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

2. But there are some that are out of Christ, being under the Law; and as for all those, let them be civil or prophane, they are such as God accounts wicked; and I say, as for those, if all the Angels in Heaven can drag them before the Judgment seat of Christ, they shall be brought before it to answer for all their ungodly Deeds, *Jude 15.* and being condemned for them, if all the Fire in Hell will burn them, they shall be burned there (if they die in that Condition.) And therefore if you love your Souls, do not give way to such a wicked Spirit. *Let no man deceive you with (such) vain Words* (as to think, because Christ hath made Satisfaction to God for Sin, therefore you may live in your Sins. O no, God forbid that any should think so) *for because of these things cometh the Wrath of God upon the Children of Disobedience, Ephes. 5. 6.*

Thus have I (*Reader*) given thee a brief Discourse, touching the Covenant of Works, and the Covenant of Grace, also the Nature of the one, together with the Nature of the other. I have also in this Discourse, endeavoured to shew you the Condition of them that are under the Law, how sad it is, both from the Nature of the Covenant they are under, and also by the Carriage of God unto them by that Covenant. And now because I would bring all into as little a Compass as I can, I shall begin with the Use

Use and Application of the whole in as brief a way as I can, desiring the Lord to bless it to thee.

And first of all, Let us here begin to examine a little touching the Covenant you stand before God in, whether it be the Covenant of Works or the Covenant of Grace; and for the right doing of this, I shall lay down this Proposition; namely, That all Men naturally come into the World under the First of these, which is called the Old Covenant, or the Covenant of Works, which is the Law, *And were all by Nature the Children of Wrath, even as others*; which they could not be, had they not been under the Law; for there are none that are under the other Covenant, that are still the Children of Wrath, but the Children of Faith, the Children of the Promise, the accepted Children, the Children not of the Bondman, but of the Free, *Gal. 4. the 4 last verses.*

Now here lieth the question, Which of these two Covenants art thou under, Soul?

Ans. I hope I am under the Covenant of Grace.

Quest. But what Ground hast thou to think that thou art under that blessed Covenant, and not rather under the Covenant of Works, that strict, that soul-damning Covenant?

Ans. What Ground? Why, I hope I am.

Quest. But what Ground hast thou for this thy Hope? For a Hope without a Ground, is like a Castle built in the Air, that will never be able to do thee any good, but will prove like unto that spoken of in the eighth of *Job*, *Whose hope shall be cut off, and whose trust shall be (like) a spider's web. He shall lean upon his house but it shall not stand, he shall hold it fast (as thou wouldst thy Hope it's like) but it shall not endure, Job. 8. 13, 14, 15.*

Ans. My Hope is grounded upon the Promises, what else should it be grounded upon?

Ans. Indeed, to build my Hope upon Christ Jesus, upon God in Christ, through the Promise, and to have this Hope rightly, by the shedding abroad of the Love of God in the Heart, it is a right-grounded hope, *Rom. 5. 1, to 7.*

Quest. But what Promises in the Scripture do you find your Hope built upon? And how do you know whether you do build your Hope upon the promises in the Gospel, the Promises of the New Covenant; and not rather on the Promises of the Old Covenant, for there are Promises in that as well as in the other?

Ans. I hope that if I do well I shall be accepted; because God hath said I shall, *Gen. 4. 7.*

Rep. O Soul, if thy Hope be grounded there, thy Hope is not grounded upon the Gospel Promises, or the New Covenant, but verily upon the Old; for these Words

were spoken to *Cain*, a Son of the Old Covenant; and they themselves are the Tenor and Scope of that; for that runs thus, *Do this, and thou shalt live. The Man that doth these Things shall live by them. If thou do well, thou shalt be accepted, Levit. 18. 5. Ez. 20. 11. Rom. 10. 5. Gal. 3. 12. Gen. 4. 7.*

Rep. Why, truly, if a Man's doing well, and living well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will; I am sure sinning against God will not.

Quest. Did you never read that Scripture, which saith, *Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness? Rom. 9. 30, 31, 32.*

Object. But doth not the Scripture say, *Blessed are they that keep his Commandments, that they may have right to the Tree of Life? Rev. 22. 14.*

Ans. There is first therefore to be enquired into, whether to keep his Commandments, be to strive to keep the Law, as it is a Covenant of Works; or whether it be meant of the great Commandments of the *New Testament*, which are cited, *1 John 3. 22, 23. And whatsoever we ask we receive of him, because we keep his Commandments, and do those Things that are pleasing in his sight.* But what do you mean *John*? Do you mean the Covenant of the Law, or the Covenant of the Gospel? Why, *This is his Commandment (saith he) that we should believe on the Name of his Son Jesus Christ, and to love one another (as the Fruits of this Faith) as he gave us Commandment.* If it be the Old Covenant, as a Covenant of Works, then the Gospel is but a lost thing. If it were of Works, then no more of Grace; therefore it is not the Old Covenant as the Old Covenant.

Quest. But what do you mean by these Words, the Old Covenant as the Old Covenant? Explain your Meaning.

Ans. My Meaning is, that the Law is not to be looked upon for Life, so as it was handed out from Mount *Sinai*; if ever thou wouldst indeed be saved, though after thou hast Faith in Christ, thou mayest and must solace thyself in it, and take Pleasure therein, to express thy Love to him, who hath already saved thee by his own Blood, without thy Obedience to the Law, either from *Sinai*, or elsewhere.

Quest. Do you think that I do mean that my Righteousness will save me without Christ's? If so, you mistake me, for I think not so: but this I say, I will labour to do what I can, and what I cannot do, Christ will do for me.

Ans. Ah poor Soul, this is the wrong way too; for this is to make Christ but a piece of a Saviour; thou wilt be something, and Christ shall do the rest; thou wilt set thy own things in the first Place, and if thou wantest at last, then thou wilt borrow of Christ; thou

thou art such a one that doest Christ the greatest Injury of all. First, in that thou doest undervalue his Merits, by preferring of thy own Works before his. And secondly, by mingling of his Works, thy dirty ragged Righteousness with his.

Quest. Why, would you have us do nothing? Would you have us make Christ such a Drudge as to do all, while we sit idling still?

Ans. Poor Soul, thou mistakest Jesus Christ, in saying thou makest him a Drudge, in letting him do all: I tell thee he counts it a great Glory to do all for thee, and it is a great Dishonour unto him, for thee so much as to think otherwise. And this the Saints of God that have experienced the Work of Grace upon their Souls do count it also the same, *Rev. 5. 9. Saying, thou art worthy to take the Book, and to open the Seals thereof, ver. 12. Worthy is the Lamb that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing:* And why so? read again the 9th Ver. *For thou wast slain, and hast redeemed us to God by thy (own) Blood.* See also *Eph. 1. 6, 7. To the Praise of the Glory of his Grace: In whom we have Redemption through his Blood.*

Rep. All this we confess that Jesus Christ died for us; but he that thinks to be saved by Christ, and liveth in his Sins, shall never be saved.

Ans. I grant that: But this I say again, a Man must not make his good Doings the lowest Round of the Ladder, by which he goeth to Heaven: that is, he that will and shall go to Heaven, must wholly and alone, without any of his own Things, venture his precious Soul upon Jesus Christ and his Merits.

Quest. What, and come to Christ as a Sinner?

Ans. Yea, with all thy Sins upon thee, even as filthy as ever thou canst.

Quest. But is not this the way to make Christ to loath us? You know when Children fall down in the Dirt, they do usually before they go home make their Cloaths as clean as they can, for fear their Parents should chide them, and so I think should we.

Ans. This comparison is wrongly applied, if you bring it to shew us how we must do when we come to Christ. He that can make himself clean, hath no need of Christ; for the whole, the clean and righteous have no need of Christ; but those that are foul and sick. Physicians, you know, if they love to be honoured, they will not bid the Patients first make themselves whole, and then come to them; no, but bid them come with their Sores all running on them, as the Woman with her bloody Issue, *Mark 5.* and as *Mary Magdalen* with her Belly full of Devils, and the Lepers all scabbed, and that is the right coming to Jesus Christ.

Reply. Well I hope that Christ will save me: for his Promises and Mercy are very large, and as long as he hath promised to give us Life, I fear my State the less.

Ans. It is very true, Christ's Promises are very large, blessed be the Lord for ever, and also so is his Mercy; but notwithstanding all that, there are many go in at the broad Gate; and therefore I say your Business is seriously to enquire whether you are under the first or second Covenant; for unless you are under the second, you will never be regarded of the Lord, forasmuch as you are a Sinner, *Heb. 8. 9.* And the rather, because if God should be so good to you as to give you a Share in the second, you shall have all your Sins pardoned, and for certain have eternal Life, tho' you have been a great Sinner.

But do not expect that thou shalt have any part or share in the large Promises and Mercy of God, for the Benefit and Comfort of thy poor Soul, whilst thou art under the Old Covenant; because, so long thou art out of Christ, through whom God conveyed his Mercy, Grace, and Love to Sinners. *For all the Promises of God in him are yea, and in him, Amen.* Indeed his Mercy, Grace and Love is very great, but it's treasured up in him, given forth in him, through him. *But God who is rich in Mercy, for his great Love wherewith he loved us --- that he might shew the exceeding Riches of his Grace:* But which way? *In his Kindness towards us through Christ Jesus.*

But out of Christ thou shalt find God, a just God, a sin-revenging God, a God that will by no Means spare the Guilty; and be sure, that every one that is found out of Jesus Christ, will be found guilty in the Judgment Day, upon whom the Wrath of God shall smoke to their eternal Ruine.

Now therefore consider of it, and take the Counsel of the Apostle in *2 Cor. 13. 5.*

Which is, to *examine thyself whether thou art in the Faith*, and to prove thy own self, whether thou hast received the Spirit of Christ into thy Soul, whether thou hast been converted, whether thou hast been born again, and made a new Creature, whether thou hast had thy Sins washed away in the Blood of Christ, whether thou hast been brought from under the *Old Covenant* into the *New*; and do not make a slight Examination, for thou hast a precious Soul, either to be saved or damned.

And that thou mayest not be deceived, consider that it is one Thing to be convinced, and another to be converted; one Thing to be wounded, and another to be killed; and so to be made alive by the Faith of Jesus Christ. When Men are killed, they are killed to all Things they lived to before, both Sin and Righteousness, as all their old Faith, and supposed Grace, that they thought they had. Indeed the *Old Covenant*

Covenant will shew thee that thou art a Sinner, and that a great one too; but the *Old Covenant*, the Law, will not shew thee without the Help of the Spirit, that thou art without all Grace by Nature: no, but in the Midst of thy Troubles thou wilt keep thyself from coming to *Christ*, by persuading thy Soul, that thou art come already, and hast some Grace already. O therefore be earnest in begging the Spirit, that thy Soul may be enlightened, and the Wickedness of thy Heart discovered, that thou mayest see the miserable State that thou art in, by Reason of Sin and Unbelief, which is the great condemning Sin: and so in a Sight and Sense of thy sad Condition (if God should deal with thee in Severity according to thy Deservings) do thou cry to God for Faith in a *crucified Christ*, that thou mayest have all thy Sins washed away in his Blood, and such a right Work of Grace wrought in thy Soul, that may stand in the Judgment-Day.

Again, Secondly, In the next Place, you know I told you that a Man might go a great Way in a Profession, and have many excellent Gifts, so as to do many wondrous Works, and yet be but under the Law; from hence you may learn, not to judge yourselves to be the Children of God, *1 Cor. 1.* because you may have some Gifts of Knowledge or Understanding more than others: no, for thou mayest be the knowingest Man in all the Country, as to Head-Knowledge, and yet be but under the Law, and so consequently under the Curse, notwithstanding that.

Now seeing it is so, that Men may have all this and yet perish; then what will become of those that do no good at all, and have no Understanding, neither of their own Sadness, nor of Christ's Mercy? O sad! Read with Understanding, *Isa. 27. 11.* *Therefore he that made them, will have no Mercy on them; and he that formed them, will shew them no Favour.* See also *2 Thes. 1. 8, 9.*

Now there is one Thing, which for Want of, most People do miscarry in a very sad Manner! and that is, because they are not able to distinguish between the Nature of the Law, and the Gospel. O People, People, your being blinded here, as to the Knowledge of this, is one great Cause of the ruining of many: As *Paul* saith, *While Moses is read, or while the Law is discovered, the Veil is over their Hearts,* *2 Cor. 3. 15.* that is, the Veil of Ignorance is still upon their Hearts, so that they cannot discern neither the Nature of the Law, nor the Nature of the Gospel, they being so dark and blind in their Minds, as you may see, if you compare it with *Chap. 4. 3, 4.* And truly I am confident, that were you but well examin'd, I doubt many of you would be found so ignorant, that you would not be able to give a Word of right

Answer concerning either the Law, or the Gospel. Nay my Friends, set the Case one should ask you what Time you spend, what Pains you take, to the End you may understand the Nature and Difference of these two Covenants; would you not say (if you should speak the Truth) that you did not so much as regard whether there were two or more? Would you not say I did not think of *Covenants*, or study the Nature of them? I thought that if I had lived honestly, and did as well as I could, that God would accept of me, and have Mercy upon me, as he had on others. Ah Friends, this is the Cause of the Ruin of Thousands, for if they are blinded to this, both the right Use of the Law, and also of the Gospel, is hid from their Eyes; and so for certain they will be in Danger of perishing most miserably, (poor Souls that they are) unless God of his meer Mercy and Love, doth rend the Veil from off their Hearts; the Veil of Ignorance, for that is it which doth keep these poor Souls in this besotted and blindfolded Condition, in which if they die, they may be lamented for, but not helped; they may be pitied, but not preserved from the Stroke of God's everlasting Vengeance.

In the next Place, if you would indeed be delivered from the first into the second Covenant, I do admonish you to the observing of these following Particulars.

First, Have a Care that you do not content yourselves, though you do good Works (that is, which in themselves are good) in, and with a Legal Spirit, which are done these Ways as follow.

First, If you do any Thing commanded in Scripture, and in your doing of it, do think that God is well pleased therewith, because you, as you are religious Men do the same: upon this Mistake was *Paul* himself in danger of being destroyed; for he thought, because he was zealous, and one of the strictest Sects for Religion, therefore God would have been good unto him, and have accepted his Doing, as it is clear, for he counted them his Gain, *Philippians 3. 4, 5, 6, 7, 8.*

Now this is done thus. When a Man doth think, that because he thinks he is more sincere, more liberal, with more difficulty, or to the Weakning of his Estate; I say, if a Man because of this, doth think that God accepteth his Labour, it is done from an old Covenant Spirit.

Again, Some Men they think, that they shall be heard, because they have Prayer in their Families, because they can pray long, and speak Expressions, or express themselves excellently in Prayer, that because they have great Enlargements in Prayer: I say that therefore to think that God doth delight in their Doings, and accept their Work, this is from a Legal Spirit.

Again, Some Men think, that because their

Parents have been religious before them, and have been indeed the People of God, they think if they also do as to the outward Observing of that which they learned from their Fore-runners, that therefore God doth accept them: but this also is from a wrong Spirit; and yet how many are there in *England* at this Day, that think the better of themselves, meerly upon that Account, ay, and think the People of God ought to think so too; not understanding that it is ordinary, for an *Eli* to have an *Hophni* and a *Phinehas* both Sons of *Belial*. Also a good *Samuel* to have a perverse Offspring; likewise *David* an *Absalom*. I say their being ignorant of, or else negligent in regarding this, they do think that because they do spring from such and such, as the Jews in their *Generations* did, that therefore they have a Privilege with God more than others, when there is no such Thing, *John* 8. 33, 34, 35. *Mat.* 3. 7, 8, 9. but for certain, if the same Faith be not in them, which was in their Fore-runners, to lay hold of the Christ of God, in the same Spirit as they did, they must utterly perish, for all their high Conceits that they have of themselves.

Secondly, When People come into the Presence of God, without having their Eye upon the divine Majesty, through the Flesh and Blood of the Son of *Mary*, the Son of God, then also do they come before God, and do whatsoever they do from a Legal Spirit, an old Covenant Spirit. As for Instance, you have some People, it's true, they will go to Prayer (in Appearance very fervently) and will plead very hard with God, that he would grant them their Desires, pleading their Want, and the Abundance thereof; they will also plead with God his great Mercy, and also his free Promises; but yet they neglecting the afore-said Body, or Person of Christ, the righteous Lamb of God, to appear before him in. I say, in thus doing, they do not appear before the Lord, no otherwise than in an old Covenant Spirit; for they go to God only as a merciful Creator, and they themselves as his Creatures: not as he is their Father in the Son, and they his Children by Regeneration through the Lord Jesus. Ay, and though they may call God their Father in the Notion (not knowing what they say, only having learned such Things by Tradition) as the Pharisees did; yet Christ will have his Time to say to them, even to their Faces, as he did once to the Jews. Your Father (for all this your Profession) is the Devil, to their own Grief and everlasting Misery, *John* 8. 44.

The third Thing that is to be observed, if we would not be under the Law, or do Things in a Legal Spirit is this: to have a Care that we do none of the Works of the holy Law of God, for Life, or Acceptance with him; no, nor of the Gospel neither.

To do the Works of the Law, to the End we may be accepted of God, or that we may please him, and to have our Desires of him, is to do Things from a Legal or old Covenant Spirit, and that is expressly laid down, where it is said, *To him that worketh, is the Reward not reckoned of Grace, but of Debt*; that is, he appears before God through the Law, and his Obedience to it, (*Rom.* 4. 4, 5.) And again, though they be in themselves Gospel-Ordinances, as Baptism, breaking of Bread, Hearing, Praying, Meditating, or the like; yet, I say, if they be not done in a right Spirit, they are thereby used as a Hand by the Devil, to pull thee under the Covenant of Works, as in former Times he used Circumcision, which was no Part of the Covenant of Works, the Ten Commands, but a Seal of the Righteousness of Faith; yet, I say, they being done in a Legal Spirit, the Soul was thereby brought under the Covenant of Works, and so most miserably destroyed unawares to itself, and that because there was not a right Understanding of the Nature and Terms of the said Covenant. And so it is now, Souls being ignorant of the Nature of the Old Covenant, do even by their subjecting to several Gospel Ordinances, run themselves under the Old Covenant, and fly off from Christ, even when they think they are a coming closer to him: (O miserable!) If you would know when or how this was done, whether in one Particular or more, I shall shew you as followeth.

1. That Man doth bring himself under the Covenant of Works, by Gospel-Ordinances, when he cannot be persuaded that God will have Mercy upon him, except he do yield Obedience to such or such a particular Thing commanded in the Word: This is the very same Spirit that was in the false Brethren spoken of, *Acts* 15. *Gal.* the whole Epistle; whose Judgment was, that unless such and such Things were done, *they could not be saved*. As now-a-days we have also some that say, unless your Infants be baptized, they cannot be saved; and others say, unless you be rightly baptized, you have no Ground to be assured that you are Believers, or Members of Churches; which is so far off from being so good as a Legal Spirit, that it is the Spirit of Blasphemy; as is evident, because they do reckon that the Spirit, Righteousness, and Faith of Jesus, and the Confession thereof, is not sufficient to declare Men to be Members of the Lord Jesus; when on the other Side, tho' they be rank Hypocrites, yet if they do yield an outward Subjection to this or that, they are counted presently communicable Members, which doth clearly discover, that there is not so much Honour given to the putting on the Righteousness of the Son of God, as there is given to that which a Man may do, and yet go to Hell within an Hour after; nay in the very doing

doing of it, doth shut himself for ever from Jesus Christ.

2. Men may do Things from a Legal or old Covenant Spirit, when they content themselves with their doing of such and such a Thing; as Prayers, Reading, Hearing, Baptism, Breaking of Bread, or the like; I say, when they can content themselves with the Thing done, and sit down at Ease and Content, because the Thing is done. As for Instance, some Men, they being persuaded that such and such a Thing is their Duty, and that unless they do it, God will not be pleased with them, nor suffer them to be Heirs of his Kingdom; they from this Spirit do rush into, and do the Thing, which being done, they are content, as being persuaded, that now they are without doubt in a happy Condition, because they have done such Things, like unto the Pharisee, who because he had done this and the other Thing, said therefore, in a bragging way, *Lord, I thank thee that I am not as this Publican; for I have done thus and thus*: when alas, the Lord gives him never a good Word for his Labour, but rather a Reproof.

3. That Man doth act from a Legal Spirit, who maketh the Strictness of his walking the Ground of his Assurance for eternal Life. Some Men, all the ground they have to believe that they should be saved, it is, because they walk not so loose as their Neighbours, they are not so bad as others are, and therefore they question not but that they shall do well; now this is a false ground, and a Thing that is verily Legal, and favours only of some slight and shallow Apprehensions of the Old Covenant: (I call them shallow Apprehensions,) because they are not right and sound, and are such as will do the Soul no good, but beguile it, in that the Knowledge of the Nature of this Covenant doth not appear to the Soul, only some commanding Power it hath on the Soul, which the Soul endeavouring to give up it self unto, it doth find some Peace and Content, and especially if it find it self to be pretty willing to yield it self to its commands; and is not this the very ground of thy hoping that God will save thee from the Wrath to come? If one should ask thee what ground thou hast to think thou shalt be saved? wouldest thou not say, truly because I have left my Sins, and because I am more inclinable to do good, and to learn, and get more knowledge: I endeavour to walk in Church-order (as they call it) and therefore I hope God hath done a good Work for me, and I hope will save my Soul? Alas, alas, this is a very Trick of the Devil, to make Souls build the ground of their Salvation upon this their Strictness, and abstaining from the Wickedness of their former Lives, and because they desire to be stricter and stricter. Now if you would know such a Man or

Woman, you shall find them in this frame; namely, when they think their Hearts are good, then they think also that Christ will have Mercy upon them: but when their Corruptions work, then they doubt and scruple, until again they have their Hearts more ready to do the Things contained in the Law and Ordinances of the Gospel. Again, such Men do commonly cheer up their Hearts, and encourage themselves still to hope all shall be well, and that because they are not so bad as the rest, but more inclinable than they, saying, *I am glad I am not as this Publican, but better than he, more Righteous than he*, Luke 18. 11.

4. That is a Legal and Old Covenant-Spirit, that secretly persuades the Soul, that if ever it will be saved by Christ, it must first be fitted for Christ, by its getting of a good Heart and good Intentions to do this, and that for Christ: I say, that the Soul when it comes to Christ may not be rejected, or turned off, when in deed and in truth, this is the very way for the Soul to turn it self from Jesus Christ, instead of turning to him; for such a Soul looks upon Christ, rather to be a painted Saviour or a Cypher, than a very, and real Saviour. Friend, if thou canst fit thy self, what need hast thou of Christ? If thou canst get Qualifications to carry to Christ, that thou mightest be accepted, thou dost not look to be *accepted in the Beloved*. Shall I tell thee? thou art as if a Man should say, I will make my self clean, and then I will go to Christ that he may wash me; or like a Man possessed, that will first cast the Devils out of himself, and then come to Christ for Cure for him. Thou must therefore, if thou wilt so lay hold of Christ, as not to be rejected by him; I say thou must come to him as the basest in the World, more fitter to be damned, if thou hadst thy Right, than to have the least Smile, Hope, or Comfort, from him: come with the Fire of Hell in thy Conscience; come with thy Heart hard, dead, cold, full of Wickedness and Madness against thy own Salvation; come as renouncing all thy Tears, Prayers, Watchings, Fastings; come as a Blood-red Sinner; do not stay from Christ, till thou hast a greater sense of thy own Misery, nor of the reality of God's Mercy; do not stay while thy Heart is softer, and thy Spirit in a better Frame, but go against thy Mind, and against the Mind of the Devil and Sin, throw thy self down at the Foot of Christ, with a Halter about thy Neck, and say, Lord Jesus, hear a Sinner, a hard-hearted Sinner, a Sinner that deserveth to be damned, to be cast into Hell; and resolve never to return, or to give over crying unto him, till thou do find that he hath washed thy Conscience from dead Works with his Blood virtually, and clothed thee with his own Righteousness, and made thee com-
pleat

Do not think that I am against the order of the Gospel.

pleat in himself; this is the Way to come to Christ.

The Use for the second Doctrine.

Now a few words to the second Doctrine, and so I shall draw towards a Conclusion; The Doctrine doth contain in it very much Comfort to thy Soul, who art a New-Covenant Man, or one of those who art under the New Covenant.

There is first Pardon of Sin. And secondly, the Manifestation of the same. And thirdly, a Power to cause thee to persevere through Faith to the very end of thy Life.

There is first Pardon of Sin, which is not in the Old Covenant; for in that there is nothing but Commands, and if not obey'd condemned. O, but there is Pardon of Sin, even of all thy Sins, against the first and second Covenant, under which thou art, and that freely upon the account of Jesus Christ the Righteous, he having in thy Name, Nature, and in the room of thy Person, fulfilled all the whole Law in himself for thee, and freely giveth it unto thee: O, though the Law be a Ministration of Death and Condemnation, yet the Gospel, under which thou art, is the Ministration of Life and Salvation, 2 Cor. 3. 6, 7, 8, 9. Though they that live and die under the first Covenant, God regardeth them not, Heb. 8. 9. Yet they that are under the second are as the Apple of his Eye, Deut. 32. 10. Psal. 17. 8. Zech. 2. 8. Though they that are under the first, the Law, are called to Blackness, and Darknes, and Tempest, the sound of a Trumpet, and a burning Mountain, which Sight was so terrible, that Moses said, *I exceedingly fear, and quake*, Heb. 12. 18 to 22. Yet you are come unto Mount Sion, to the City of the living God, to the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born, whose names are written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made perfect; And to Jesus (to blessed Jesus) the Mediator of the New Covenant, and to the Blood of sprinkling, which speaketh better things than that of Abel, Heb. 12. 22, 23, 24. even Forgiveness of Sins, Eph. 1. 7.

2. The Covenant that thou art under doth allow of Repentance, in case thou chance to slip or fall by sudden Temptation, (Rev. 2. 5.) but the Law allows of none, (Gal. 3. 10.) The Covenant that thou art under, allows thee Strength also; but the Law is only a Sound of Words, commanding Words, but no Power is given by them to fulfil the Things commanded, Heb. 12. 19. Thou that art under this second, art made a Son; but they that are under that first, are Slaves and Vagabonds, Gen. 4. 12. Thou that art under this, hast a Mediator, that is to stand between Justice and thee, 1 Tim. 2. 5. But they under the

other, their Mediator is turned an Accuser, and speaketh most bitter Things against their Souls, John 5. 45. Again, the Way that thou hast into Paradise, is a new and living Way; mark, a living Way, Heb. 10. 20. But they that are under the Old Covenant, their Way into Paradise is a new and living Way; mark, a living Way, Heb. 10. 20. But they that are under the Order, the Old Covenant, their Way into Paradise is a killing and destroying Way, Gen. 3. 24. Again, thou hast the Righteousness of God to appear before God withal, Phil. 3. 9. But they under the Old Covenant have nothing but the Righteousness of the Law, which Paul counts Dirt and Dung, Phil. 3. 7, 8. Thou hast that which will make thee perfect; but the other will not do so, Heb. 7. 19. *The Law makes nothing perfect; but the bringing in of a better Hope* (which is the Son of God) *did, by which we draw nigh to God.*

3. The New Covenant promiseth thee a new Heart, (as I said before) Ezek. 36. 26. but the Old Covenant promiseth none; and a new Spirit, but the Old Covenant promiseth none. The New Covenant conveyeth Faith, Gal. 3. but the Old one conveyeth none. Through the New Covenant the Love of God is conveyed into the Heart, Rom. 5. but through the Old Covenant there is conveyed none of it savingly through Jesus Christ. The New Covenant doth not only give a Promise of Life, but also with that the Assurance of Life; but the old one giveth none. The Old Covenant wrought Wrath in us, and to us, Rom. 4. 15. but the new one worketh Love, Gal. 5. 6. Thus much for the first Use.

Secondly, As all these, and many more Privileges do come to thee through or by the New Covenant; and that thou mightest not doubt of the Certainty of these glorious Privileges, God hath so ordered it, that they do all come to thee by way of Purchase, being obtained for thee, ready to thy hand, by that one Man Jesus, who is the Mediator, or the Person that hath principally to do both with God and thy Soul, in the Things pertaining to this Covenant: so that now thou mayest look on all the glorious Things that are spoken of in the New Covenant, and say, all these must be mine; I must have a Share in them; Christ hath purchased them for me, and given them to me. Now I need not to say, O! but how shall I come by them? God is holy, I am a Sinner; God is just, and I have offended: No, but thou mayest say, though I am vile and deserve nothing, yet Christ is holy, and he deserveth all things; though I have so provoked God by breaking his Law, that he could not in Justice look upon me; yet Christ hath so gloriously paid the Debt, that now God can say, Welcome Soul, I will give thee Grace, I will give thee Glory, thou shalt lie in my Bosom and go no more out; my

my Son hath pleased me, he hath satisfied the loud Cries of the Law and Justice, that called for speedy Vengeance on thee. He hath fulfilled the whole Law, he hath brought in everlasting Righteousness, he hath overcome the Devil, he hath washed away thy Sins with his most precious Blood, he hath destroyed the Power of Death, and triumphs over all the Enemies. This he did in his own Person, as a common Jesus, for all Persons, in their stead, even as for so many as shall come in to him; for his Victory I give to them, his Righteousness I give to them, his Merits I bestow on them, and look upon them holy, harmless, undefiled, and for ever comely in my Eye, thro' the Victory of the Captain of their Salvation.

And that thou mayest in Deed and in Truth, not only hear and read this glorious Doctrine, but be found one that hath the Life of it in thy Heart, thou must be much in studying of the two Covenants; the Nature of the one, and the Nature of the other, and the Conditions of them that are under them both. Also thou must be well grounded in the manner of the Victory and Merits of Christ, how they are made thine. And here thou must in the first Place believe, *that the Babe that was born of Mary, lay in a Manger at Bethlehem, in the time of Cæsar Augustus; that he, that Babe, that Child, was the very Christ.* Secondly, thou must believe that in the Days of *Tiberius Cæsar*, when *Herod* was *Tetrarch* of *Galilee*, and *Pontius Pilate* Governour of *Judæa*, that in those Days he was crucified, or hanged on a Tree between two Thieves, which by Computation, or according to the best Account, is above sixteen hundred Years since. Thirdly, thou must also believe, that when he did hang upon that Cross of Wood, on Mount *Calvary*, that then he did die there *for the Sins of those

* This is the Doctrine that I will live and die by, and bewil-ling to be damned if it saves me not. I am not ashamed of the Gospel of Christ, for it is the power of God to Salvation; Therefore I preach Christ Crucified, to the Jews a stumbling-block, and to the Greeks foolishness, Rom. 1. 16. 1 Cor. 1. 23.

that did die before he was crucified, also for their Sins that were alive at the time of his Crucifying, and also, that he did by that one Death give Satisfaction to God for all those that should be born and believe in him after his Death, even unto the World's End. I say, this thou must believe upon Pain of eternal Damnation, that by that one Death, that when he did die, he did put an End to the Curse of the Law and Sin, and at that time by his Death on the Cross, and by his Resurrection out of *Joseph's* Sepulchre, he did bring in a sufficient Righteousness to clothe thee withal completely. *For by one Offering he hath for ever perfected them that are sanctified, not that he should often offer himself; for then must he often have suffered since the Foundation of the World: but now ONCE in the End of the World hath he appeared to put (or do) away Sin by the Sacrifice of himself, Namely, when he hanged on the Cross. For it is by the Offering up of the Body of (this blessed)*

Jesus Christ ONCE for all. Indeed, other Priests may offer oftentimes Sacrifices and Offerings which can never take away Sins; ^{Heb. 10.} but this man (this Jesus, this anointed and ^{Heb. 9.} appointed Sacrifice) ^{24, 25.} when he had offered ONE Sacrifice for Sins, for ever sat down on the Right hand of God.

But because thou in thy Pursuit after the Faith of the Gospel, wilt be sure to meet with Devils, Hereticks, particular Corruptions, as Unbelief, Ignorance, the Spirit works, animated on by Suggestions, false Conclusions, with damnable Doctrines, I shall therefore briefly, besides what hath been already said, speak a Word or two more before I leave thee, of further Advice, especially concerning these two things.

First, How thou art to conceive of the Saviour.

Secondly, How thou art to make Application of him.

First, For the Saviour, thou must look upon him to be very God, and very Man; not Man only, not God only, but God and Man in one Person, both Natures joyned together, for the putting of him in a Capacity to be a suitable Saviour: Suitable, I say, to answer both Sides and Parties, with whom he hath to do in the Office of his Mediatorship, and Being of a Saviour.

Secondly, Thou must not only do this, but thou must also consider and believe, that even what was done by Jesus Christ, *it was not done by one Nature without the other; but thou must consider that both Natures, both the Godhead and the Manhood, did gloriously concur and join together in the Undertaking of the Salvation of our Bodies and Souls; not that the Godhead undertook any thing without the Manhood, neither did the Manhood do any thing without the Virtue and Union of the Godhead; and thou must of necessity do this, otherwise thou canst not find any sound Ground and Footing for thy Soul to rest upon.*

For if thou look upon any of these afunder; that is to say, the Godhead without the Manhood, or the Manhood without the Godhead, thou wilt conclude, that what was done by the Godhead, was not done for Man, being done without the Manhood; or else, that that which was done with the Manhood, could not answer divine Justice, in not doing what it did, by the Vertue, and in Union with the Godhead; for it was the Godhead that gave Vertue and Value to the Suffering of the Manhood, and the Manhood being joyn'd therewith, that giveth us an Interest into the Heavenly Glory and Comforts of the Godhead.

What Ground can a Man have to believe that Christ is his Saviour, if he do not believe that he suffered for Sin in his Nature? And what Ground also can a Man have, to think that God the Father is satisfied, being infinite, if he believe not also, that he who gave

gave the Satisfaction, was equal to him who was offended?

Therefore, Beloved, when you read of the Offering of the Body of the Son of Man for our Sins, then consider that he did it in Union with, and by the Help of the eternal Godhead. *How much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works, &c.*

And when thou readest of the glorious Works and Splendor of the Godhead in Christ, then consider that all that was done by the Godhead, it was done as it had Union and Communion with the Manhood. And then thou shalt see that the Devil is overcome by God-man, Sin, Death, Hell, the Grave, and all overcome by Jesus, God-man, and then thou shalt find them overcome indeed. They must needs be overcome, when God doth overcome them; and we have good Ground to hope the Victory is ours, when in our Nature they are overcome.

2. The second Thing is, how to apply, or to make Application of this Christ to the Soul. And for this there is to be considered the following Particulars.

First, That when Jesus Christ did thus appear, being born of *Mary*, he was looked upon by the Father, as if the Sin of the whole World was upon him; nay, further, God did look upon him, and account him the Sin of Man. *He hath made him to be Sin for us*, 2 Cor. 5. 21. That is, God made his Son Jesus Christ our Sin, or reckoned him to be, not only a Sinner, but the very Bulk of Sin in the whole World, and condemned him so severely as if he had been nothing but Sin. *For what the Law could not do, in that it was weak through the Flesh, God sent forth his Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* That is, for our Sins, condemned his Son Jesus Christ: as if he had in Deed and in Truth been our very Sin, and yet altogether without Sin, 2 Cor. 5. 21. Rom. 8. 3. Therefore, as to the taking away of thy Curse, thou must reckon him to be made Sin for thee. And as to his being thy Justification, thou must reckon him to be thy Righteousness: for saith the Scripture, *He* (that is God) *hath made HIM to be SIN for us, though he knew no Sin, that WE might be made the RIGHTEOUSNESS of God in HIM.*

Secondly, Consider for whose Sakes all this glorious Design of the Father and the Son was brought to pass, and that you shall find to be for Man, for sinful Man, 2 Cor. 8. 9.

Thirdly, The Terms on which it is made ours; and that you will find to be a free Gift, merely arising from the tender-heartedness of God. *You are justified freely by his Grace through the Redemption that is in Christ, whom God hath set forth to be a Pro-*

pitation through Faith in his Blood, &c.

Fourthly, How Men are to reckon it theirs, and that is upon the same Terms which God doth offer it, which is freely. as they are worthless and undeserving Creatures, as they are without all Good, and also unable to do any Good. This, I say, is the right Way of applying the Merits of Christ to thy Soul, for they are freely given to thee a poor Sinner, not for any Thing that is in thee, or done by thee; but freely as thou art a Sinner, and so standest in absolute Need thereof.

And Christian, thou art not in this thing to follow thy Sense and Feeling, but the very Word of God. The Thing that doth do the People of God the greatest Injury; it is their too little Harkning to what the Gospel saith, and their too much giving Credit to what the Law, Sin, the Devil, and Conscience saith: and upon this very Ground to conclude, that because there is the Certainty of Guilt upon the Soul, therefore there is also for certain, by Sin, Damnation to be brought upon the Soul. This is now to set the Word of God aside, and to give Credit to what is formed by the contrary: but thou must give more Credit to one Syllable of the written Word of the Gospel, than thou must give to all the Saints and Angels in Heaven and Earth; much more than to the Devil and thy own guilty Conscience.

Let me give you a Parable. There was a certain Man that had committed Treason against his King; but for as much as the King had Compassion upon him, he sent him by the Hand of a faithful Messenger, a Pardon under his own Hand and Seal: but in the Country where this poor Man dwelt, there was also many that sought to trouble him, by often putting of him in mind of his Treason, and the Law that was to be executed on the Offender. Now which Way should this Man so honour his King, but as believing his Hand-writing, which was the Pardon: certainly he would honour him more by so doing, than to regard all the Clamours of his Enemies continually against him.

Just thus it is here, thou having committed Treason against the King of Heaven, he, through Compassion for Christ's Sake, hath sent thee a Pardon: But the Devil, the Law, and thy Conscience, do continually seek to disturb thee, by bringing thy Sins afresh into thy Remembrance: But now, wouldest thou honour thy King, why then, *He that believeth the RECORD that God hath given of his Son, hath set to his SEAL that God is true. And this is the Record, that God hath given to US eternal Life, and this Life is in his Son*, 1 John 5. 11, 12. And therefore, my Brethren, seeing God our Father hath sent us damnable Traitors a Pardon from Heaven (even all the Promises of the Gospel) and also
hath

hath sealed to the Certainty of it with the Heart-blood of his dear Son: let us not be daunted, though our Enemies with terrible Voices do bring our former Life never so often into our Remembrance.

Object. But, saith the Soul, how if after I have received a Pardon, I should commit Treason again? What should I do then?

Ans. Set the Case thou hast committed abundance of Treason, he hath by him abundance of Pardons. *Let the wicked forsake his Way, and the unrighteous Man his thoughts, and let him return to the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.*

Sometimes I myself have been in such a Straight, that I have been (almost) driven to my Wits Ends, with the Sight and Sense of the Greatness of my Sins; but calling to Mind that God was God in his Mercy, Pity, and Love, as well as in his Holiness, Justice, &c. And again, considering the Ability of the Satisfaction that was given to Holiness and Justice, to the End there might be Way made for Sinners to lay Hold of this Mercy; I say, I considering this, when tempted to Doubt and Despair, I have answered in this Manner.

"Lord, here is one of the greatest Sinners that ever the Ground bare. A Sinner against the Law, and a Sinner against the Gospel. I have sinned against Light, and I have sinned against Mercy; and now, Lord, the Guilt of them breaks my Heart, the Devil also he would have me despair, telling of me that thou art so far from hearing my Prayers in this my Distress, that I cannot anger thee worse, than to call upon thee; for, saith he, thou art resolved for ever to damn, and not to grant me the least of thy Favour: yet Lord, I would fain have Forgiveness. And thy Word, though much may be inferred from it against me; yet it saith, *If I come unto thee thou wilt in no wise cast me out.* Lord, shall I honour thee most by believing thou canst pardon my Sins, or by believing thou canst not? Shall I honour thee most by believing thou wilt pardon my Sins, or by believing thou wilt not? Shall I honour the Blood of thy Son also by despairing, that the Virtue thereof is not sufficient, or by believing that it is sufficient to purge me from all my blood-red and crimson Sins? surely, thou that couldst find so much Mercy as to pardon *Manasseh, Mary Magdalen*, the three Thousand Murderers, persecuting *Paul*, murderous and adulterous *David*, and blaspheming *Peter*, thou that offeredst Mercy to *Simon Magus*, a Witch, and didst receive the Astrologers and Conjurers in the nineteenth of *Acts*, thou hast Mercy enough for one poor Sinner. Lord, set the Case my Sins were bigger than all these, and I less deserv'd Mercy than any of these: yet thou hast

N^o IX. Vol. II.

"said in thy Word, that he that cometh to thee, thou wilt in no wise cast out. And God hath given Comfort to my Soul, even to such a Sinner as I am: And I tell you, there is no Way so to honour God, and to beat out the Devil, as to stick to the Truth of God's Word, and the Merits of Christ's Blood by believing. *When Abraham believed* (even against Hope and Reason) *he gave Glory to God*, Rom 4. *And this is our Victory, even our Faith. Believe, and all Things are possible to you. He that believeth shall be saved. He that believeth on the Son hath everlasting Life, and shall never perish, neither shall any Man pluck him out of Christ's Father's Hands,* 1 John 5. 4.

And if thou dost indeed believe this, thou wilt not only confess him as the Quakers do: That is, that he was born at *Bethlehem* of *Mary*, suffered on *Mount Calvary* under *Pontius Pilate*, was dead and buried, rose again, and ascended, &c. For all this they confess, and in the Midst of their Confession they do verily deny that his Death on that *Mount Calvary* did give Satisfaction to God for the Sins of the World, and that his Resurrection out of *Joseph's* Sepulchre, is the Cause of our Justification in the Sight of God, Angels, and Devils: But, I say, if thou dost believe these things indeed, thou dost believe that then, so long ago, even before thou wast born, he did bear thy Sins in his own Body, which then was hang'd on the Tree, (and never before nor since) that thy Old Man was then crucified with him, namely, in the same Body then crucified, (see 1 *Pet.* 2. 24. and *Rom.* 6. 6.) This is Nonsense to them that believe not: but if thou do indeed believe thou seest it so plain, and yet such a Mystery, that it makes thee wonder.

But in the third Place, This glorious Doctrine of the New Covenant, and the Mediator thereof, will serve for the comforting, and the maintaining of the Comfort of the Children of the New Covenant this Way also; that is, that he did not only die and rise again, but that he did ascend in his own Person into Heaven to take Possession thereof for me, to prepare a Place there for me, standeth there in the second Part of his Suretyship to bring me safe in my coming thither, and to present me in a glorious Manner, *without Spot or Wrinkle, or any such Thing*; that he is there exercising of his Priestly Office for me, pleading the Perfection of his own Righteousness for me, and the Virtue of his Blood for me. That he is there ready to answer the Accusations of the Law, Devil, and Sin for me. Here thou mayest through Faith look the very Devil in the Face, and rejoice, saying, O Satan! I have a precious Jesus, a Soul-comforting Jesus, a Sin-pardoning Jesus. Here thou mayest hear the biggest Thunder-crack that the Law can give, and yet not be daunted. Here thou mayest say, O Law!

B b b

thou

thou mayest roar against Sin, but thou canst not reach me, thou mayest curse and condemn, but not *my Soul*; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus, and he hath delivered me from thy Threats, from thy Curses, from thy Condemnations; I am out of thy Reach, and out of thy Bounds, I am brought into another Covenant, under better Promises of Life and Salvation, free Promises to comfort me without my Merit, even through the Blood of Jesus, the Satisfaction given to God for me by him; therefore, though thou layest my Sins to my Charge, and sayest thou wilt prove me guilty: yet so long as Christ is above Ground, and hath brought in everlasting Righteousness, and given that to me, I shall not fear thy Threats, thy Charges, thy soul-scaring Denunciations; my Christ is all, hath done all, and will deliver me from all that thou, and whatsoever else can bring an Accusation against me. Thus also thou mayest say, when Death assaulteth thee, *O Death, where is thy Sting?* Thou mayest bite indeed, but thou canst not devour; I have Comfort by and through the one Man Jesus; Jesus Christ, he hath taken thee captive, and taken away thy Strength, he hath pierced thy Heart, and let out all thy soul-destroying Poison; therefore, though I see thee, I am not afraid of thee; tho' I feel thee, I am not daunted, for thou hast lost thy Sting in the Side of the Lord Jesus; through him I overcome thee, and set Foot upon thee. Also, O Satan! though I hear thee grumble, and make a hellish Noise, and though thou threaten me very highly; yet my Soul shall triumph over thee, so long as Christ is alive, and can be heard in Heaven; so long as he hath broken thy Head, and won the Field of thee; so long as thou art in Prison, and canst not have thy Desire. I therefore, when I hear thy Voice, do pitch my Thoughts on Christ my Saviour, and do hearken what he will say, for he will speak Comfort; he saith, he hath got the Victory, and doth give to me the Crown, and causeth me to triumph through his most glorious Conquest.

Nay, my Brethren, the Saints under the Levitical Law, who had not the New Covenant sealed, or confirmed any further than by promise that it should be; * I say, they, when they thought of the glorious Privileges that God had promised should come, though at that time they were not come, but seen afar off, how confidently were they perswaded of them, and embraced them, and were so fully satisfied as touching the Certainty of them, that they did not stick at the parting with all for the Enjoying of them. *Heb. 11.* How many Times doth *David* in the *Psalms* admire, triumph, and perswade others to do so also, through the Faith that he had in the Thing that was to be done? Also *Job*, in what

Faith doth he say he should see his Redeemer, though he had not then shed one Drop of Blood for him: yet because he had promised so to do; and this was signified † by the Blood of Bulls and Goats? Also *Samuel, Isaiah, Jeremiah, Zechariah, &c.* how gloriously in Confidence did they speak of Christ and his Death, Blood, Conquest, and everlasting Priest-hood, even before he did manifest himself in the Flesh which he took of the Virgin? We that have lived since Christ, have more ground to hope than they under the Old Covenant had, (though they had the Word of the Just God for the ground of their Faith.) Mark, they had only the Promises, that he should and would come; but we have the assured fulfilling of those Promises, because he is come: they were told that he should spill his Blood, but we do see he hath spilt his Blood: They ventured all upon his standing Surety for them, but we see he hath fulfilled, and that faithfully too, the Office of his Suretiship, in that, according to the Engagement, he hath redeemed us poor Sinners. They ventured on the New Covenant, though not actually sealed, only *because they judged him faithful that had promised, Heb. 11. 11.* but we have the Covenant sealed, all Things are completely done, even as sure as the Heart-blood of a crucified Jesus can make it.

There is as great a Difference between their Dispensation and ours for Comfort, even as much as there is between the making of a Bond with a Promise to seal it, and the sealing of the same. It was made indeed in their time, but it was not sealed until the time the Blood was shed on Mount *Calvary*; and that we might have our Faith mount up with Wings like an Eagle, he sheweth us what Encouragement, and Ground of Faith we have to conclude we shall be everlastingly delivered; saying, *Heb. 9. 16, 17, 18. For where a Testament (or Covenant) is, there must of necessity be the Death of the Testator; for a Testament is of force after Men are dead, otherwise it is of no strength at all while the Testator liveth; whereupon neither the first Testament was dedicated without Blood.* As Christ's Blood was the Confirmation of the New Covenant, yet it was not sealed in *Abraham, Isaac, or Jacob's* days to confirm the Covenant that God did tell them of, and yet they believed; therefore we ought to give the more earnest heed to (believe) the Things that we have heard, and not in any wise to let them be questioned; and the rather, because you see the Testament is not only now made but confirmed: not only spoken of and promised, but verily sealed by the Death and Blood of Jesus, who is the Testator thereof.

My Brethren, I would not have you ignorant of this one Thing, that though the *Jews* had the Promise of a Sacrifice, of

* Shall not we then that see all things already done before us, make it a strong Argument to increase our Faith?

† For they were as so many sure promises with a remembrance in them, also for the better Satisfaction of them that believed them.

an everlasting high Priest that should deliver them, yet they had but the Promise; for Christ was not sacrificed, and was not then come an High Priest of good things to come: only the Type, the Shadow, the Figure, the Ceremonies they had, together with Christ's engaging as Surety to bring all things to pass that were promised should come, and upon that Account received and saved.

It was with them and their Dispensation as this Similitude gives you to understand. "Set the case that there be two Men who make a Covenant, that the one should give the other ten thousand Sheep, on Condition the other give him two thousand Pound: but for as much as the Money is not to be paid down presently; therefore if he that buyeth the Sheep will have any of them before the day of Payment, the Creditor requesteth a Surety, and upon the Engagement of the Surety, there is part of the Sheep given to the Debtor, even before the Day of Payment, but the other at and after. So it is here, Christ covenanted with his Father for his Sheep, (*I lay down my Life for my Sheep*, saith he) but the Money was not to be paid down so soon as the Bargain was made, (as I have already said) yet some of the Sheep were saved, even before the Money was paid, and that because of the Suretiship of Christ: as it is written, *Being justified (or saved) freely by his Grace, through the Redemption (or purchase) of Jesus Christ, whom God hath set forth to be a Propitiation through Faith in his Blood to declare himself righteous, in his forgiving the Sins that are past, (or the Sinners who died in the Faith, before Christ was Crucified) through God's forbearing till the Payment was paid; to declare, I say, at this time his Righteousness, that he might be Just, and the Justifier of him that believeth in Jesus*, Rom. 3. 24, 25, 26.

The End of my speaking of this, is, to shew you that it is not Wisdom now to doubt whether God will save you or no, but to believe, because all things are finished, as to our Justification: The Covenant not only made, but also sealed; the Debt paid, the Prison Doors flung off of the Hooks, with a Proclamation from Heaven of Deliverance to the Prisoners of Hope; saying, *Return to the strong hold, ye Prisoners of Hope, even to day do I declare (saith God) that I will render unto thee double*, Zech. 9. 12. And, saith Christ, when he was come, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel; (that is, good Tidings to the Poor, that their sins should be pardoned, that their Souls should be saved.) He hath sent me to bind up the broken hearted, to preach Deliverance to the Captives, and recovering of the Sight of the Blind, to set at Liberty them that are bruised, and to comfort*

them that mourn, to preach the acceptable Year of the Lord, Luke 4. 18, 19.

Therefore, here Soul, thou mayest come to Jesus Christ, for any thing thou wantest, as to a common Treasure-house, being the principal Man for the distributing of the Things made mention of in the New Covenant, he having them all in his own custody by right of Purchase: for he hath bought them all, paid for them all. Dost thou want Faith? Then come for it to the Man Christ Jesus, Heb. 12. 2. Dost thou want the Spirit? Then ask it of Jesus. Dost thou want Wisdom? Dost thou want Grace of any sort? Dost thou want a new Heart? Dost thou want Strength against thy Lusts, against the Devils Temptations? Dost thou want Strength to carry thee through Afflictions of Body, and Affliction of Spirit, through Persecutions? Wouldest thou willingly hold out, stand to the last, and be more than a Conqueror? Then be sure thou meditate enough on the Merits of the Blood of Jesus, how he hath undertaken for thee, that he hath done the Work of thy Salvation in thy room, that he is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in him, or about him, to thee. Consider this, I say, and triumph in it.

Again, This may inform us of the safe State of the Saints, as touching their Perseverance that they shall stand though Hell rages, though the Devil roareth, and all the World endeavoureth the Ruin of the Saints of God, though some, through Ignorance of the Virtue of the Offering of the Body of Jesus Christ, do say, a Man may be a Child of God to Day, and a Child of the Devil tomorrow, which is gross Ignorance; for, what, is the Blood of Christ, the Death, the Resurrection of Christ, of no more Virtue than to bring in for us an uncertain Salvation? or must the Effectualness of Christ's Merits, as touching our Perseverance, be helped on by the Doings of Man? Surely they that are predestinated, are also justified; and they that are justified, they shall be glorified, Rom. 8. 30. Saints, do not doubt of the Salvation of your Souls, unless you do intend to undervalue Christ's Blood; and do not think, but that he that hath begun the good Work of his Grace in you, will perfect it, to the second coming of our Lord Jesus, Phil. 1. 6. Should not we, as well as Paul, say, I am persuaded that nothing should separate us from the Love of God which is in Christ Jesus; Rom. 8. O let the Saints know! that unless the Devil can pluck Christ out of Heaven, he cannot pull a true Believer out of Christ. When I say a true Believer, I do mean such a one as hath the Faith of the Operation of God in his Soul.

Lastly, Is there such Mercy as this? such Privileges as these? is there so much Ground

Ground of Comfort? and so much Cause to be glad? Is there so much Store in Christ? and such a ready Heart in him to give it to me? Hath his bleeding Wounds so much in them, as that the Fruits thereof should be the Salvation of my Soul, of my sinful Soul, as to save me, sinful me, rebellious me, desperate me? what then? shall not I now be Holy? shall not I now study, strive, and lay out myself for him that hath laid out himself Soul and Body for me? shall I now love ever a Lust or Sin? shall I now be ashamed of the Cause, Ways, People, or Saints of Jesus Christ? shall I not now yield my Members as Instruments of Righteousness, seeing my End is everlasting Life? *Rom. 6.* Shall Christ think Nothing too dear for me? And shall I count any Thing too dear for him? shall I grieve him with my foolish Carriage? shall I slight his Counsel by following of my own Will? Thus therefore the Doctrine of the New Covenant doth call for Holiness, engage to Holiness, and maketh the Children of that Covenant to take Pleasure therein. Let no Man therefore conclude on this, that the Doctrine of the Gospel is a licentious Doctrine: but if they do, it is because they are Fools, and such as have not tasted of the Vertue of the Blood of Jesus Christ; neither did they ever feel the Nature and Sway that the Love of Christ hath in the Hearts of his. And thus also you may see that the Doctrine of the Gospel is of great Advantage to the People of God, that are already come in, or to them that shall at the Consideration hereof be willing to come in, to partake of the glorious Benefits of this glorious Covenant. But saith the poor Soul,

Object. Alas I doubt this is too good for me.

Inquire. Why so I pray you?

Object. Alas, because I am a Sinner.

Reply. Why, all this is bestowed upon none but Sinners, as it is written. *While we were ungodly, Christ died for us, Rom. 5. 6, 8. He came into the World to save Sinners, 1 Tim. 1. 14, 15.*

Object. O, but I am one of the chief of Sinners.

Reply. Why, this is for the chief of Sinners, (*1 Tim. 1. 14, 15.*) *Christ Jesus came into the World to save Sinners, of whom I am chief (saith Paul).*

Object. O, but my Sins are so big, that I cannot conceive how I should have Mercy.

Reply. Why Soul? Didst thou ever kill any Body? Didst thou ever burn any of thy Children in the Fire to Idols? Hast thou been a Witch? Didst thou ever use Enchantments and Conjurament: Didst thou ever curse and swear, and deny Christ? And yet if thou hast, there is yet Hopes of Pardon; yea, such Sinners as these have been pardoned, as appears by these and the like Scriptures, *2 Chron. 33. 1, to 10 Verses,*

compared with the 12, and 13. Again, *Acts 19. 19, 20. Acts 8. 22.* compared with Verse 9. *Matth. 26. 74, 75.*

Object. But though I have not sinned in such Kind of Sins, yet it may be I have sinned as bad.

Answ. That cannot likely be; yet though thou hast, still there is Ground of Mercy for thee, for as much as thou art under the Promise, *John 6. 37.*

Object. Alas Man, I am afraid that I have sinned the unpardonable Sin, and therefore there is no Hope for me.

Answ. Dost thou know what the unpardonable Sin (the Sin against the Holy Ghost) is? And when it is committed?

Reply. It is a Sin against Light.

Answ. That is true, yet every Sin against Light, is not the Sin against the Holy Ghost.

Reply. Say you so?

Answ. Yea, and I prove it thus. If every Sin against Light, had been the Sin that is unpardonable, then had *David* and *Peter*, and others sinned that Sin: but though they did Sin against Light, yet they did not Sin that Sin; therefore every Sin against Light is not the Sin against the Holy Ghost, the unpardonable Sin.

Object. But the Scripture saith, *If we Sin wilfully after we have received the knowledge of the Truth, there remaineth no more Sacrifice for Sin: but a certain fearful Looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.*

Answ. Do you know what that wilful Sin is?

Reply. Why, What is it? Is it not for a Man to Sin willingly after Enlightning?

1. *Answ.* Yes, yet doubtless every willing Sin is not that; for then *David* had sinned it, when he lay with *Bathsheba*; and *Jonah*, when he fled from the Presence of the Lord; and *Solomon* also, when he had so many Concubines.

2. *Answ.* But that Sin is a Sin that is of another Nature, which is this; *For a Man after he hath made some Profession of Salvation to come alone by the Blood of Jesus, together with some Light and Power of the same upon his Spirit: I say, for him after this knowingly, wilfully, and despitefully, to trample upon the Blood of Christ shed on the Cross, and to count it an unholy Thing, or no better than the Blood of another Man; and rather to venture his Soul any other way, than to be saved by this precious Blood.* And this must be done I say, after some light, (*Heb. 6. 4, 5.*) *Despitefully*, (*Heb. 10. 29.*) *Knowingly* (*2 Pet. 2. 21.*) and *wilfully* (*Heb. 10. 26,* compared with ver. 29.) and that not in a hurry and sudden fit, as *Peter's* was: but with some time before-hand to pause upon it first, with *Judas*; and also with a continued Resolution never to turn or be converted again. *For it is impossible to renew such again to Repentance,* they are so resolved, and so desperate, *Heb. 6.*

Quest.

You that are resolved to go on in your Sins, meddle not with this.

Quest. And how sayest thou now? Didst thou ever after thou hadst received some blessed Light from Christ, wilfully, despitefully, and knowingly, stamp or trample the Blood of the Man Christ Jesus under thy Feet? and art thou for ever resolved so to do?

Answ. O no, I would not do that wilfully, despitefully, and knowingly, not for all the World.

Inqui. But yet I must tell you now you put me in mind of it, surely sometimes I have most horrible blasphemous Thoughts in me against God, Christ, and the Spirit: May not these be that Sin too?

Answ. Dost thou delight in them? are they such Things as thou takest pleasure in?

Reply. O no, neither would I do it for a thousand Worlds. O, methinks they make me sometimes tremble to think of them: But how and if I should delight in them before I am aware?

Answ. Beg of God for Strength against them, and if at any time thou findest thy wicked Heart to give way in the least thereto (for that is likely enough) and though thou find it may on a sudden give way to that hell-bred Wickedness that is in it: yet do not despair, for as much as Christ hath said, *All manner of Sins and Blasphemies shall be forgiven to the Sons of Men. And whosoever shall speak a word against the Son of Man, (that is Christ) as he may do with Peter, through Temptation, yet upon Repentance, it shall be forgiven him.* Mat. 12. 32.

Object. But I thought it might have been committed all on a sudden, either by some blasphemous Thought, or else by committing some other horrible Sin.

Answ. For certain this Sin and the Commission of it, doth lie in a knowing, wilful, malicious, or spiteful, together with a final trampling the Blood of sweet Jesus under Foot, *Heb.* 10.

Object. But it seems to be rather a resisting of the Spirit, and motions thereof, than this which you say; for first, its proper Title is the Sin against the Holy Ghost. And again, *They have done despite unto the Spirit of Grace.* So that it rather seems to be, I say, that a resisting of the Spirit, and the movings thereof, is that Sin.

1 Answ. For certain the Sin is committed by them that do as before I have said, that is, by a final, knowing, wilful, malicious trampling under foot the Blood of Christ, which was shed on Mount *Calvary*, when Jesus was there crucified. And though it be called the Sin against the Spirit, yet (as I said before) every Sin against the Spirit is not that: for if it was, then every Sin against the Light and Convictions of the Spirit would be unpardonable: but that is an evident untruth, for these Reasons. First, because there be those who

have sinned against the movings of the Spirit, and that knowingly too, and yet did not commit that. As *Jonah*, who when God had expressly by his Spirit, bid him go to *Nineveh*, he runs thereupon quite another way. Secondly, because the very People that have sinned against the movings of the Spirit, are yet, if they do return, received to Mercy. Witness also *Jonah*, who though he had sinned against the movings of the Spirit of the Lord, in doing contrary thereunto, *Yet when he called (as he saith) to the Lord, (out of the Belly of Hell) the Lord heard him, and gave him deliverance, and set him again about his Work.* (Read the whole story of that Prophet.)

2. *Answ.* But Secondly, I shall shew you that it must needs be wilfully, knowingly, and a malicious rejecting of the Man Christ Jesus as the Saviour: That is, counting his Blood, his Righteousness, his Intercession in his own Person (for he that rejects one, rejects all) to be of no value, as to Salvation. I say, this I shall shew you is the unpardonable Sin. And then afterwards in brief shew you why it is called the Sin against the Holy Ghost.

First, That Man that doth reject, as aforesaid, the Blood, Death, Righteousness, Resurrection, Ascension, and Intercession of the Man Christ, doth reject that Sacrifice, that Blood, that Righteousness, that Victory, that Rest, that God alone hath appointed for Salvation, (*John* 1. 29.) *Behold the Lamb (or Sacrifice) of God, We have Redemption through his Blood,* (*Ephes.* 1. 7.) *That I may be found in him,* (to wit) in Christ's Righteousness, with Christ's own personal Obedience to his Father's Will, *Phil.* 3. 7, 8, 9, 10. By his Resurrection comes Justification, *Rom.* 4. 25. His Intercession now in his own Person in the Heavens, now absent from his Saints, is the Cause of the Saints Perseverance, *2 Cor.* 6. 7, 8. also *Rom.* 8. 33, 34, 35, 36, &c.

Secondly, They that reject this Sacrifice and the Merits of this Christ, which he by himself hath brought in for Sinners, have rejected him through whom alone all the Promises of the New Testament, together with all the Mercy discovered thereby, doth come unto poor Creatures; *For all the Promises in him are Yea, and in him Amen, unto the glory of God,* *2 Cor.* 1. 20. And all spiritual Blessings are made over to us through him, *Ephes.* 1. 3, 4. That is, through and in this Man (which is Christ) we have all our Spiritual, Heavenly, and eternal Mercies.

Thirdly, He that doth knowingly, wilfully, and spitefully reject this Man for Salvation, doth Sin the unpardonable Sin; because there is never another Sacrifice to be offered, *Heb.* 10. 26. *There is no more offering for Sin; there remaineth no more Sacrifice for Sin,* *Heb.* 10. 18. (namely,

than the offering of the Body of Jesus Christ a Sacrifice *once for all*, Heb. 10. ver. 10. and 14. compared with ver. 18. and 26.) No, but they that shall after Light and clear Conviction, reject the first offering of his Body for Salvation, do Crucify him the second time, which irrecoverably merits their own Damnation: *For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost; and have tasted the good Word of God, and the Powers of the World to come: If they shall fall away to renew them again unto Repentance, seeing they Crucify to themselves the Son of God afresh, and put him to an open Shame. If they fall away to renew them again unto Repentance;* And why so? seeing, saith the Apostle, they do Crucify to themselves the Son of God afresh, and do put him to open Shame. O then! how miserably hath the Devil deceived some, in that he hath got them to reject the Merits of the first Offering of the Body of Christ; (which was for Salvation) and got them to trust in a fresh Crucifying of Christ, which unavoidably brings their speedy Damnation?

Fourthly, They that do reject this Man, as aforesaid, do sin the unpardonable Sin; because in rejecting him, they do make Way for the Justice of God to break out upon them, and to handle them as it shall find them: which will be in the first Place, Sinners against the first Covenant, which is the soul-damning Covenant; and also despising of (even the Life, and Glory, and Consolations, Pardon, Grace, and Love, that is discovered in) the second Covenant, for as much as they reject the Mediator and Priest of the same, which is the Man Jesus. And the Man that doth so, I would fain see how his Sins should be pardoned, and his Soul saved, seeing the Means (which is the Son of Man, the Son of Mary, and his Merits) is rejected. For saith he, *If you believe not that I am he, you shall, mark, you shall, do what you can, you shall, appear where you can, you shall, follow Moses's Law, or any Holiness whatsoever, you shall dye in your Sins*, John 8. 24. So that, I say, the Sin that is called the unpardonable Sin, is a knowing, wilful, and despiteful rejecting of the sacrificing of the Son of Man the first Time for Sin. And now to shew you why it is called the Sin against the Holy Ghost, as in these Scriptures, *Mat. 12. Heb. 10. Mark 3.*

First, Because they Sin against the manifest Light of the Spirit, as I said before, it is a Sin against the Light of the Spirit: That is, they have been formerly enlightened into the Nature of the Gospel, and the Merits of the Man Christ, and his Blood, Righteousness, Intercession, &c. And also professed and confessed the same, with some Life and Comfort in, and through the Profession of him: Yet now

against all that Light, maliciously, and with Despite to all their former Profession, turn their Backs, and trample upon the same.

Secondly, It is called the Sin against the Holy Ghost, because such a Person doth (as I may say) lay violent Hands on it; one that sets himself in Opposition to, and is resolved to resist all the Motions that do come in from the Spirit to perswade the contrary. For I do verily believe, that Men, in this very rejecting of the Son of God, after some Knowledge of him, especially at their first resisting and refusing of him; they have certain Motions of the Spirit of God to dissuade them from so great a soul-damning Act. But they, being filled with an over-powering Measure of the Spirit of the Devil, do despite unto these Convictions and Motions, by studying and contriving how they may answer them, and get from under the convincing Nature of them; and therefore it is called a doing Despite unto the Spirit of Grace, *Heb. 10. 29.* And so,

Thirdly, In that they do reject the Be-seechings of the Spirit, and all its gentle Intreatings of the Soul, to tarry still in the same Doctrine.

Fourthly, In that they do reject the very Testimony of the Prophets and Apostles, with Christ himself: I say, their Testimony through the Spirit, of the Power, Virtue, Sufficiency, and Prevalency of the Blood, Sacrifice, Death, Resurrection, Ascension, and Intercession of the Man Christ Jesus, of which the Scriptures are full both in the Old and New Testament, as the Apostle saith, *For all the Prophets from Samuel, with them that follow after, have shewed of these Days.* That is, in which Christ should be a Sacrifice for Sin, *Acts 3. 24.* compared with ver. 6, 13, 14, 15, 18, 26. Again, saith he, *He therefore that despiseth, despiseth not Man, but God; who hath also given unto us his Holy Spirit*, 1 Thes. 4. 8. That is, he rejecteth or despiseth the very Testimony of the Spirit.

Fifthly, It is called the Sin against the Holy Ghost, because he that doth reject and disown the Doctrine of Salvation by the Man Christ Jesus, through believing in him, doth despise, resist, and reject the Wisdom of the Spirit; for the Wisdom of God's Spirit did never more appear, than in its finding out a Way for Sinners to be reconciled to God, by the Death of this Man; and therefore Christ, as he is a Sacrifice, is called *the Wisdom of God*. And again, when it doth reveal the Lord Jesus, it is called *the Spirit of Wisdom and Revelation in the Knowledge of him*, Ephes. 1. 17.

Object. But (some may say) the slighting, or rejecting of the Son of Man, (Jesus of Nazareth the Son of Mary) cannot be the Sin that is unpardonable, as is clear from that Scripture in the twelfth of *Matthew*, where he himself saith, *He that shall speak a Word*

a Word against the Son of Man, it shall be forgiven him: But he that shall sin against the Holy Ghost, it shall not be forgiven him, neither in this World, nor the World to come, Ver. 32. Now by this it is clear, that the Sin that is unpardonable is one Thing, and the Sin against the Son of Man another; that Sin that is against the Son of Man is pardonable: But if that was the Sin against the Holy Ghost, it would not be pardonable; therefore the Sin against the Son of Man is not the Sin against the Holy Ghost, the unpardonable Sin.

Ans. First, I do know full well that there are several Persons that have been pardoned, yet have sinned against the Son of Man; and that have for a Time rejected him, as *Paul, 1 Tim. 1. 13, 14.* Also the Jews, *Acts 2. 36, 37.* But there was an ignorant rejecting of him without the Enlightning, and Taste, and Feeling of the Power of the Things of God, made mention of in the sixth of the *Hebrews*, the 3, 4, 5, 6. Verses.

Secondly, There is, and hath been a higher Manner of sinning against the Son of Man; which also hath been, and is still pardonable; as in the Case of *Peter*, who in a violent Temptation, in a mighty Hurry, upon a sudden denied him, and that after the Revelation of the Spirit of God from Heaven to him, that he (Jesus) was the Son of God, *Mat. 16. 16, 17, 18.* This also is pardonable, if there be a coming up again to Repentance: (O rich Grace! O wonderful Grace! that God should be so full of Love to his poor Creatures, that though they do sin against the Son of God, either through Ignorance, or some sudden violent Charge breaking loose from Hell upon them) but yet take it for certain, that if a Man do slight and reject the Son of God, and the Spirit, in that Manner as I have before hinted, that is, for a Man after some great measure of the Enlightning by the Spirit of God, and some Profession of Jesus Christ to be the Saviour, and his Blood that was shed on the Mount without the Gates of *Jerusalem* to be the Atonement; I say, he that shall after this knowingly, wilfully, and out of Malice and Despite, reject, speak against, and trample that Doctrine under Foot, resolving for ever so to do: And if he there continue, I will pawn my Soul upon it, he hath sinned the unpardonable Sin, and shall never be forgiven, neither in this World, nor in the World to come; or else those Scriptures that testify the Truth of this must be scabbed out, and must be looked upon for meer Fables; which are these following. *For if after they have escaped the Pollutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ, (which is the Son of Man, Mat. 16. 13.) and are again entangled therein, and overcome; (which must be by denying this*

Lord that bought them, 2 Pet. 2. 1.) the latter End is worse with them than the Beginning, 2 Pet. 2. 20. For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift.---- And have tasted the good Word of God, and the Powers of the World to come: If they shall fall away (not only fall, but fall away; that is finally, Heb. 10. 19.) it is impossible to renew them again unto Repentance; and the Reason is rendred, seeing they have crucified to themselves the Son of God (which is the Son of Man) afresh, and put him to an open Shame, Heb. 6. 4, 5, 6. Now if you would further know what it is to crucify the Son of God afresh: It is this. For to undervalue and trample under Foot the Merits and Vertue of his Blood for Remission of Sins, as is clearly manifested in the tenth of the *Hebrews*, 26, 27, 28, Verses, where it is said, *For if we sin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a certain fearful Looking for of Judgment, and the fiery Indignation, which shall devour the Adversaries.* He that despised Moses's Law died without Mercy; of how much sorer Punishment suppose ye, shall he be thought worthy, that hath trodden under Foot the Son of God, (there is the second crucifying of Christ, which the Quakers think to be saved by) and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy Thing? And then followeth, and hath done Despite unto the Spirit of Grace, Verse the 29th. All that *Paul* had to keep him from this Sin, was his Ignorance in persecuting the Man, and Merits of Jesus Christ, *Acts 9.* But I obtained Mercy, saith he, because I did it ignorantly, *1 Tim. 1. 14.* And *Peter*, tho' he did deny him knowingly, yet he did it unwillingly, and in a sudden and fearful Temptation, and so by the Intercession of Jesus escaped that Danger. So, I say, they that commit this Sin, they do it after Light, knowingly, wilfully, and despitefully, and in the open View of the whole World, reject the Son of Man for being their Lord and Saviour, and in that it is called the Sin against the Holy Ghost. It is a Name most fit for this Sin to be called the Sin against the Holy Ghost, for these Reasons but now laid down; for this Sin is immediately committed against the Motions and Convictions, and Light of that Holy Spirit of God, that makes it its Business to hand forth, and manifest the Truth and Reality of the Merits and Virtues of the Lord Jesus, the Son of Man. And therefore beware Ranters and Quakers, for I am sure you are the nearest that Sin by Profession (which is indeed the right Committing of it) of any Persons that I do know at this Day under the whole Heavens; for as much as you will not venture the Salvation of your Souls on the Blood shed on Mount *Calvary*, *Luke*

23. 33. out of the Side of that Man that was offered up in Sacrifice for all that did believe, in that his offering up of his Body at that Time (either before he offered it, or that have, do, or shall believe on it, for the Time since, together with that Time that he offered it) though formerly you did profess that Salvation was wrought out that Way, by that Sacrifice then offered, and also seemed to have some Comfort thereby; yea, insomuch that some of you declared the same in the Hearing of many, professing yourselves to be Believers of the same. O therefore! it is sad for you that were once thus enlightened, and have tasted these Good Things; and yet notwithstanding all your Profession, you are now turned from the Simplicity that is in Christ, to another Doctrine which will be to your Destruction, if you continue in it; for without Blood there is no Remission, *Heb. 9. 22.*

Many other Reasons might be given, but that I would not be too tedious: Yet I would put in this Caution, that if there be any Souls that be but now willing to venture their Salvation upon the Merits of a naked Jesus, I do verily for the present believe, they have not sinned that Sin; because there is still a Promise holds forth it self to such a Soul, where Christ saith, *He that comes to me, I will in no wise (for nothing that he hath done) cast him out,* *John 6. 36.* That Promise is worthy to be written in Letters of Gold.

Object. But alas, though I should never sin that Sin, yet I have other Sins enough to damn me.

Answer. What though thou hadst the Sins of a thousand Sinners; yet if thou come to Christ he will save thee, *Job 6. 36.* see also *Heb. 7. 25.*

Object. Alas! but how should I come? I doubt I do not come as I should do? my Heart is naught and dead; and alas, then how should I come?

Answer. Why bethink thyself of all the Sins that ever thou didst commit, and lay the Weight of them all upon thy Heart, till thou art down loaden with the same, and come to him in such a Case as this, and he will give thee Rest for thy Soul, *Mat. 11.* the three last Verses.

And again, if thou wouldest know how thou shouldest come, come as much undervaluing thyself as ever thou canst, saying, Lord, here is a Sinner, the basest in all the Country, if I had my Deserts I had been damned in Hell-fire long ago: Lord, I am not worthy to have the least Corner in the Kingdom of Heaven: and yet, O that thou wouldest have Mercy! Come like *Benhadad's* Servants to the King of *Israel*, *1 Kings 20. 31, 32.* with a Rope about thy Neck, and fling thyself down at Christ's Feet, and lie there a while, striving with him by thy Prayers, and I'll warrant thee speed, *Matt. 11. 28, 29, 30.* *John 6. 37.*

Object. O, but I am not sanctified.

Answer. He will sanctify thee, and be made thy Sanctification also, *1 Cor. 6. 10, 11. 1 Cor. 1. 30.*

Object. O, but I cannot pray.

Answer. To pray, is not for thee to down on thy Knees, and say over a many Scripture Words only; for that thou may'st do, and yet do nothing but babble: But if thou from a Sense of thy Baseness, canst groan out thy Heart's Desire before the Lord, he will hear thee, and grant thy Desire; for he can tell what is the Meaning of the Groanings of the Spirit, *Rom. 8. 26, 27.*

Object. O, but I am afraid to pray, for fear my Prayers should be counted as Sin in the Sight of the great God.

Answer. That is a good Sign that thy Prayers are more than bare Words, and have some Prevalence at the Throne of Grace through Christ Jesus, or else the Devil would never seek to labour to beat thee off from Prayer, by undervaluing thy Prayers, telling thee they are Sin; for the best Prayers he will call the worst, and the worst he will call the best, or else how should he be a Liar?

Object. But, I am afraid the Day of Grace is past, and if it should be so, what should I do then?

Answer. Truly, with some Men indeed it doth fare thus, that the Day of Grace is at an End before their Lives are at an End.

Or thus, the Day of Grace is past before the Day of Death is come, as Christ saith, *If thou hadst known, even thou, at least in this thy day, the things that belong unto thy Peace,* (that is the Word of Grace or Reconciliation) *but now it is hid from thine Eyes,* *Luke 19. 41, 42.* But for the better satisfying of thee as touching this Thing, consider these following things:

First, Doth the Lord knock still at the Door of thy Heart by his Word and Spirit? If so, then the Day of Grace is not past with thy Soul; for where he doth so knock, there he doth also proffer, and promise to come in and sup, (that is, to communicate of his things unto them) which he would not do, was the Day of Grace past with the Soul, *Rev. 3. 20.*

Object. But how should I know whether Christ do so knock at my Heart, as to be desirous to come in? That I may know also whether the Day of Grace be past with me or no?

Answer. Consider these Things:

First, Doth the Lord make thee sensible of thy miserable State, without an Interest in Jesus Christ? And that naturally thou hast no Share in him, no Faith in him, no Communion with him, no Delight in him, or Love in the least to him? If he hath, and is doing of this, he hath, and is knocking at thy Heart.

Secondly, Doth he, together with this, put into thy Heart an earnest Desire after Commu-

Communion with him, together with holy Resolutions not to be satisfied without real Communion with him.

Thirdly, Doth he sometimes give thee some secret Persuasions (tho' scarcely discernable) that thou mayest attain, and get an Interest in him?

Fourthly, Doth he now and then glance in some of the Promises into thy Heart, causing them to leave some heavenly Savour (tho' but for a very short time) on thy Spirit?

Fifthly, Dost thou at some time see some little Excellency in Christ? And doth all this stir up in thy Heart some Breathings after him? If so, then fear not, the Day of Grace is not past with thy poor Soul; for if the Day of Grace should be past with such a Soul as this, then that Scripture must be broken where Christ saith, *He that cometh unto me, I will in no wise* (for nothing, by no means, upon no terms whatsoever) *cast out*, John 6. 37.

Object. But surely if the Day of Grace was not past with me, I should not be so long without an Answer of God's Love to my Soul; that therefore doth make me mistrust my State the more, is, that I wait and wait, and yet am not delivered.

Ans. Hast thou waited on the Lord so long as the Lord hath waited on thee? It may be the Lord hath waited on thee this twenty, or thirty, yea, forty Years, or more, and thou hast not waited on him seven Years: Cast this into thy Mind therefore, when Satan tells thee that God doth not love thee, because thou hast waited so long without an Assurance; (for it is his Temptation) for God did wait longer upon thee, and was fain to send to thee by his Ambassadors time after time: And therefore, say thou, *I will wait to see what the Lord will say unto me*; and the rather, because *he will speak Peace*, for he is the Lord thereof.

But, Secondly, Know, that it is not thy being under Trouble a long time, that will be an Argument sufficiently to prove that thou art past Hopes: Nay, contrariwise; for Jesus Christ did take our Nature upon him, and also did undertake Deliverance for those, and bring it in for them, *who were all their Life-time subject to Bondage*, Heb. 2. 14, 15.

Object. But alas! I am not able to wait, all my Strength is gone, I have waited so long I can wait no longer.

Ans. It may be thou hast concluded on this long ago, thinking thou shouldest not be able to hold out any longer; no not a Year, a Month, or a Week; nay, it may be not so long. It may be in the Morning thou hast thought thou shouldest not hold out till Night, and at Night till Morning again: Yet the Lord hath supported thee, and kept thee in waiting upon him many Weeks and Years; therefore that is but the Temptation of the Devil to make

Vol. II.

thee think so, that he might drive thee to despair of God's Mercy, and so to leave off following the Ways of God, and to close in with thy Sins again. O therefore do not give way unto it, but believe that thou shalt *see the Goodness of the Lord in the Land of the Living. Wait on the Lord, be of good Courage, and he shall strengthen thine Heart; wait, I say, on the Lord*, Psal. 27. 23, 24. And that thou mayest so do, consider these Things:

First, If thou, after thou hast waited thus long, shouldest now give over, and wait no longer, thou wouldest lose all thy Time and Pains that thou hast taken in the Way of God hitherto, and wilt be like to a Man that because he sought long for Gold, and did not find it, therefore turned back from seeking after it, tho' he was hard by it, and had almost found it; and all because he was loth to look and seek a little further.

Secondly, Thou wilt not only lose thy time, but also lose thy own Soul; for Salvation is no where else but in Jesus Christ, *Acts 4. 12.*

Thirdly, Thou wilt sin the highest Sin that ever thou didst sin before, in drawing (finally) back, inasmuch that God may say, *My Soul shall have no pleasure in him*, Heb. 10. 38.

But, secondly, consider, thou sayest, All my Strength is gone, and therefore how should I wait? why at that time when thou feelest, and findest thy Strength quite gone, even that is the Time when the Lord will renew, and give thee fresh Strength. *The Youths shall faint and be weary, and young Men shall utterly fall; but they that wait upon the Lord, shall renew their Strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not be faint*, Isa. 40. 30, 31.

Object. But though I do wait, yet if I be not elected to eternal Life, what good will all my waiting do me? *For it is not in him that willeth; nor in him that runneth, but of God that sheweth Mercy.* Therefore I say, if I should not be elected, all is in vain.

1 *Ans.* Why, in the first Place, to be sure thy backsliding from God will not prove thy Election, neither thy growing weary of waiting upon God.

2 *Ans.* But, secondly, Thou art it may be troubled to know whether thou art elected: And, sayest thou, if I did but know that, that would encourage me in my waiting on God.

Ans. I believe thee; but mark, thou shalt not know thy Election in the first Place, but in the second. That is to say, thou must first get acquaintance with God in Christ, which doth come by thy giving Credit to his Promises, and Records which he hath given of Jesus Christ, his Blood and

D d d

and Righteousness, together with the rest of his Merits.

That is, before thou canst know whether thou art elected, thou must believe in Jesus Christ so really that thy Faith laying hold of, and drinking and eating the Flesh and Blood of Christ, even so, that there shall be Life begotten in thy Soul by the same. Life from the condemnings of the Law; Life from the Guilt of Sin; Life over the filth of the same; Life also to walk with God in his Son and ways; the Life of Love to God the Father, and Jesus Christ his Son, Saints and Ways; and that because they are holy, harmless, and such that are altogether contrary to iniquity.

For these things must be in thy Soul as a Forerunner of thy being made acquainted with the other; God hath these two ways to shew to his Children their Election.

First, by Testimony of the Spirit. That is, the Soul being under Trouble of Conscience, and grieved for Sin, the Spirit doth seal up the Soul by its comfortable Testimony; persuading of the Soul, that God, for Christ's sake, hath forgiven all those Sins that lye so heavy on the Conscience, and that do so much perplex the Soul, by shewing it that, that Law which doth utter such horrible Curses against it, is by Christ's Blood satisfied, and fulfilled, *Eph. 1. 13, 14.*

Secondly, By Consequence; that is, the Soul finding that God hath been good unto it, in that he hath shewed it its lost State and miserable Condition: and also that he hath given it some comfortable Hope that he will save it from the same: I say, the Soul, from a right Sight thereof, doth, or may, draw this Conclusion, that if God had not been minded to have saved it, he would not have done for it such Things as these. But for the more sure dealing with thy Soul, it is not good to take any of these apart; that is, it is not good to take the Testimony of the Spirit, (as thou supposest thou hast) from the Fruits thereof, so as to conclude the Testimony thou hast received, to be a sufficient ground without the other; (not that it is not, if it be the Testimony of the Spirit) but because the Devil doth also deceive Souls by the Workings of his Spirit in them, pretending that it is the Spirit of God. And again, thou shouldest not satisfy thy self, though thou do find some seekings in thee after that which is good, without the Testimony of the other; that is to say, of the Spirit; for it is the Testimony of two that is to be taken for Truth: Therefore say I, as thou shouldest be much in praying for the Spirit to testify Assurance to thee, so also thou shouldest look to the end of it when thou thinkest thou hast it; which is this, to shew thee that it is alone for Christ's sake that thy Sins are forgiven thee, and also thereby a constraining of thee to advance him, both

by Words and Works, in Holiness and Righteousness all the Days of thy Life. From hence thou mayest boldly conclude thy Election, *1 Thess. 3. 4, 5, 6. Remembering without ceasing your work of Faith, and labour of Love, and Patience, of Hope in our Lord Jesus Christ, in the sight of God our Father; Knowing, Brethren (saith the Apostle) beloved, your Election of God.* But how? why by this, *For our Gospel came not to you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance.---And ye became Followers of us, and of the Lord, having received the Word in much Affliction, with joy of the Holy Ghost: So that you were ensamples to all that believe in Macedonia and Achaia. And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus which (hath) delivered us from the Wrath to come,* ver. 10.

Object. But alas, for my part, instead of finding in me any thing that is good, I find in me all manner of Wickedness, Hard-heartedness, Hypocrisy, Coldness of Affection to Christ, very great Unbelief, together with every Thing that is base, and of an ill Savour. What hope therefore can I have?

Ans. If thou wast not such a one, thou hadst no need of Mercy. If thou wast whole, thou hadst no need of the Physician; dost thou therefore see thy self in such a sad Condition as this? Thou hast the more need to come to Christ, that thou mayest be not only cleansed from these Evils, but also that thou mayest be delivered from that Wrath they will bring upon thee (if thou do not get rid of them) to all Eternity.

Quest. But how should I do? and what course should I take to be delivered from this sad and troublesome Condition?

Ans. Dost thou see in thee all manner of Wickedness? The best way that I can direct a Soul in such a case, is, to pitch a steadfast Eye on him that is full, and to look so steadfastly upon him by Faith, that thereby thou mayest even draw down of his Fulness into thy Heart; for that is the right Way, and the Way that was typed out (before Christ came in the Flesh) in the time of Moses, when the Lord said unto him, *Make thee a Serpent of Brass, (which was a Type of Christ) and set it upon a Pole; and it shall come to pass that when a Serpent hath bitten any Man, that he may look thereon and Live,* Num. 21. 8.

Even so now in Gospel times, when any Soul is bitten with the fiery Serpents (their Sins) that then the next way to be healed, is, for the Soul to look upon the Son of Man, who, as the Serpent was, was hanged on a Pole, (or Tree) that whosoever shall indeed look on him by Faith, may be healed of all their Distempers whatever, *John 3. 14, 15.*

As

As now to instance in some things. First, is thy Heart hard? Why then, behold how full of Bowels and Compassion is the Heart of Christ towards thee, which may be seen in his coming down from Heaven to spill his Heart-Blood for thee.

2. Is thy Heart slothful and idle; then see how active the Lord Jesus is for thee, in that he did not only die for thee; but also in that he hath been ever since his Ascension into Heaven, making Intercession for thee, *Heb. 7. 25.*

3. Dost thou see and find in thee Iniquity and Unrighteousness? Then look up to Heaven, and see there a Righteous Person, even thy righteous Jesus Christ, now presenting thee in his own Perfections before the Throne of his Father's Glory, *1 Cor. 1. 30.*

4. Dost thou see that thou art very much void of right Sanctification? Then look up and thou shalt see that thy Sanctification is in the Presence of God a compleat Sanctification, representing all the Saints as (righteous, so) sanctified ones in the Presence of the great God of Heaven. And so whatsoever thou wantest, be sure to strive to pitch thy Faith upon the Son of God, and behold him stedfastly, and thou shalt by so doing find a mighty Change in thy Soul. *For when we behold him as in a Glass, even the Glory of the Lord, we are changed (namely by beholding) from Glory to Glory, even as by the Spirit of the Lord, 2 Cor. 7. 18.* This is the true Way to get both Comfort to thy Soul, and also Sanctification and right Holiness into thy Soul.

Poor Souls that are under the Distemper of a guilty Conscience, and under the Workings of much Corruption, do not go the nearest Way to Heaven, if they do not in the first place look upon themselves as cursed Sinners by the Law: and yet at that time they are blessed, for ever blessed Saints, by the Merits of Jesus Christ. *O wretched Man that I am, saith Paul, and yet, O blessed Man that I am through my Lord Jesus Christ; for that is the Scope of the Scripture, Rom. 7. 24, 25.*

Object. But alas, I am blind and cannot see, what shall I do now?

Ans. Why truly thou must go to him that can make the Eyes that are blind to see (even to our Lord Jesus) by Prayer, saying as the poor blind Man did, *Lord, that I might receive my Sight*, and so continue begging him, till thou do receive Sight, even a Sight of Jesus Christ, his Death, Blood, Resurrection, Ascension, Intercession, and that for thee, even for thee.

And the rather, because first he hath invited thee to come and buy such Eye-salve of him that may make thee see, *Rev. 3. 18.* Secondly, because thou shalt never have any true Comfort till thou dost thus come to see, and behold the Lamb of God that hath taken away thy Sins, *John 1. 29.* Thirdly,

because that thereby thou wilt be able (thro' Grace) to step over, and turn aside from the several stumbling-blocks, that Satan, together with his Instruments hath laid in our way, which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand, and grope and stumble when others go upright, to the great Prejudice of thy poor Soul.

Object. But alas, I have nothing to carry with me, how then should I go?

Ans. Hast thou no Sins? If thou hast, carry them, and exchange them for his Righteousness; because he hath said, *Cast thy Burden upon the Lord, and he will sustain thee, Psal. 55. 22.* and again, because he hath said, though thou be heavy laden, yet if thou do but come to him, he will give thee Rest, *Matt. 11. 28.*

Object. But (you will say) Satan telleth me that I am so cold in Prayers, so weak in believing, so great a Sinner, that I do go so slothfully on in the Way of God, that I am so apt to slip at every Temptation, and to be entangled therewith, together with other things, so that I shall never be able to attain those blessed things that are held forth to Sinners by Jesus Christ: and therefore my Trouble is much upon this Account also, and many Times I fear that will come upon me which Satan suggesteth to me; that is, I shall miss of eternal Life.

1 Ans. As to the latter part of the Objection, that thou shalt never attain to everlasting Life, that is obtained for thee already, without thy doing, either thy praying, striving, or wrestling against Sin. If we speak properly, it is Christ that hath in his own Body abolished Death on the Cross, and brought Light, Life and Glory to us through this his thus doing. But this is the thing that thou aimest at, that thou shalt never have a Share in this Life already obtained for so many as do come by Faith to Jesus Christ: and all because thou art so slothful, so cold, so weak, so great a Sinner, so subject to slip and commit Infirmities.

2 Ans. I answer, Didst thou never learn to outshoot the Devil in his own Bow, and to cut off his Head with his own Sword, as *David served Goliath*, who was a Type of him?

Quest. O how should a poor Soul do this? This is rare indeed.

Ans. Why truly thus; doth Satan tell thee thou prayest but faintly, and with very cold Devotion? Answer him thus, and say, I am glad you told me, for this will make me trust the more to Christ's Prayers, and the less to my own; also I will endeavour henceforward to groan, to sigh, and to be so fervent in my crying at the Throne of Grace, that I will, if I can, make the Heavens rattle again, with the mighty Groans thereof. And whereas thou sayest that I am so weak in believing, I am glad you

mind

mind me of it, I hope it will henceforward stir me up to cry the more heartily to God for strong Faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of Glory; this also shall be through Grace to my Advantage, and cause me to press the more earnestly towards the Mark, for the Price of the high Calling of God in Christ Jesus. And seeing thou dost tell me that my Sins are wondrous great; hereby thou bringest the Remembrance of the unsupportable Vengeance of God into my Mind, if I die out of Jesus Christ, and also the Necessity of the Blood, Death, and Merits of Christ to help me; I hope it will make me fly the faster, and press the harder after an Interest in him; and the rather, because (as thou tellest me) my State will be unspeakably miserable without him. And so all along, if he tell thee of thy Deadness, Dullness, Coldness or Unbelief, or the Greatness of thy Sins; answer him, and say, I am glad you told me, I hope it will be a Means to make me run faster, seek earnestlier, and to be the more restless after Jesus Christ. If thou didst but get this Art, as to out-run him in his own Shoes (as I may say) and to make his own Darts to pierce himself, then thou mightest also say, now doth Satan's Temptations, as well as all other things, work together for my Good, for my Advantage, *Rom. 8. 28.*

Object. But I do find so many Weaknesses in every Duty that I do perform, as when I pray, when I read, when I hear, or any other Duty, that it maketh me out of Conceit with myself, it maketh me think that my Duties are nothing worth.

Answer. I answer, it may be it is thy Mercy, that thou art sensible of Infirmities in the best things thou dost, ay, a greater Mercy than thou art aware of.

Quest. Can it be a Mercy for me to be troubled with my Corruptions? Can it be a Privilege for me to be annoyed with Infirmities, and to have my best Duties infected with it? How can it possibly be?

Answer. Verily thy Sin appearing in thy best Duties, do work for thy Advantage these Ways.

First, In that thou findest Ground enough thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable Servant.

And Secondly, Thou by this Means art taken off from leaning on any thing below a naked Jesus for eternal Life. It is like, if thou wast not sensible of many by-thoughts and Wickednesses in thy best Performances, thou wouldest go near to be some proud, abominable Hypocrite, or a silly, proud, dissembling Wretch at the best, such a one as would send thy Soul to the Devil in a Bundle of thy own Righteousness: but now thou, through Grace, seest that in all and every thing thou doest, there is Sin e-

nough in it to condemn thee. This in the first place makes thee have a Care of trusting in thy own doings. And secondly, sheweth thee, that there is nothing in thyself which will do thee any good, by working in thee, as to the meritorious Cause of thy Salvation: No, but thou must have a Share in the Birth of Jesus, in the Death of Jesus, in the Blood, Resurrection, Ascension, and Intercession of a crucified Jesus: And how sayest thou? Doth not thy finding of this in thee cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a Cause to make thee admire the Freeness and Tender-heartedness of Christ to thee, when he shall lift up the Light of his Countenance upon thee, because he hath regarded such a one as thou, sinful thou: And therefore in this Sense it will be a Mercy to the Saints, that they do find the Reliques of Sin still struggling in their Hearts. But this is not simply the Nature of Sin, but the Mercy and Wisdom of God, who causeth *all things to work together for the Good of those that love and fear God, Rom. 8.* And therefore whatever thou findest in thy Soul, though it be Sin of never so black a Soul-scaring Nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed, that is, of thy running to him.

But, Secondly, When thou dost apprehend that thou art defiled, and also thy best Duties annoyed with many Weaknesses, let that Scripture come into thy Thoughts, which saith, *Of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption:* And if thou shalt understand that, what thou canst not find in thyself, thou shalt find in Christ. Art thou a Fool in thyself? then Christ is made of God thy Wisdom. Art thou unrighteous in thyself? Christ is made of God thy Righteousness. Dost thou find that there is but little sanctifying Grace in thy Soul? Still here is Christ made thy Sanctification; and all this in his own Person without thee, without thy Wisdom, without thy Righteousness, without thy Sanctification, without in his own Person in thy Father's Presence, appearing there perfect Wisdom, Righteousness, and Sanctification in his own Person, I say, as a publick Person for thee: so that thou mayest believe and say to thy Soul, My Soul, though thou dost find innumerable Infirmities in thyself, and in thy Actions; yet look upon thy Jesus, the Man Jesus, he is Wisdom, and that for thee, to govern thee, to take Care for thee, and to order all things for the best for thee. He is also thy Righteousness now at God's right Hand, always shining before the Eyes of his Glory: so that there it is unmoveable; tho' thou art in never such a sad Condition,

dition, yet thy Righteousness, which is the Son of God, God-man, shines as bright as ever, and is as much accepted of God as ever: (O this sometimes hath been Life to me.) And so, whatever thou, O my Soul, findest wanting in thy self, through Faith, thou shalt see all laid up for thee in Jesus Christ, whether it be Wisdom, Righteousness, Sanctification, or Redemption. Nay, not only so: but as I said before, he is all these in his own Person without thee in the presence of his Father for thee.

Object. But now, if any should say in their Hearts, O, but I am one of the Old Covenant-Men I doubt, that is, I doubt I am not within this glorious Covenant of Grace. And how if I should not?

Answer. Well, thou fear'st that thou art one of the Old Covenant, a Son of the Bond-woman. In the first Place, know that thou wast one of them by Nature, for all by Nature are under that Covenant; but set the case that thou art to this Day under that, yet let me tell thee in the first Place, there is hope for thee; for there is a Gap open, a Way made for Souls to come from under the Covenant of Works, by Christ, *For he hath broken down the middle Wall of Partition between us and you*, Ephes. 2. 14. And therefore if thou wouldest be saved thou mayest come to Christ. If thou wantest a Righteousness (as I said before) there is one in Christ. If thou wouldest be washed, thou mayest come to Christ, and if thou wouldest be justified, there is Justification enough in the Lord Jesus Christ. That's the first.

Answer. 2. And secondly, thou canst not be so willing to come to Christ, as he is thou shouldest come to him; witness his coming down from Heaven, his Humiliation, his spilling of his Blood from both his Cheeks, *Luke* 23. 44. by sweat under the Burden of Sin, and his shedding of it by the Spear, when he hanged on the Cross. It appears also by his Promises, by his Invitations, by his sending forth his Messengers to preach the same to poor Sinners, and threateneth Damnation upon this very Account, namely, the neglect of him; and declares that all the thousands, and ten thousands of Sins in the World, should not be able to damn those that believed in him; that he would pardon all, forgive and pass by all, if they would but come unto him: moreover, promiseth to cast out none, no, not the poorest, vilest, contemptiblest Creature in the whole World. *Come unto me all* (every one, though you be never so many, never so vile, though your Load be never so heavy and intolerable, though you deserve no help, not the least help, no Mercy, not the least Compassion) yet *cast your Burthen upon me, and you shall find rest for your Souls*. Come unto me, and I will heal you, love you, teach you, and tell you the Way to the Kingdom of

Vol. II.

Heaven: Come unto me and I will succour you, help you, and keep you from all Devils and their Temptations, from the Law and its Curses, and from being for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or what you would have me do for you, and all my Strength, Love, Wisdom, and Interest that I have with my Father, shall be laid out for you. Come unto me, your sweet Jesus, your loving and tender-hearted Jesus, everlasting and sin-pardoning Jesus. Come unto me, and I will wash you, and put my Righteousness upon you, pray to my Father for you, and send my Spirit into you that you may be saved. Therefore,

Consider besides this, what a Privilege thou shalt have at the Day of Judgment above thousands, if thou do in Deed and in Truth close in with this Jesus and accept of him; for thou shalt not only have Privilege in this Life, but in the Life Everlasting, even at the Time of Christ's second coming from Heaven; for then when there shall be the whole World gathered together, and all the good Angels, bad Angels, Saints, and Reprobates, when all thy Friends and Kindred, with thy Neighbours on thy Right-hand and on the Left shall be with thee, beholding of the wonderful Glory and Majesty of the Son of God; then shall the Son of Glory, even Jesus, in the very view and sight of them all, smile and look kindly upon thee; when a smile or a kind look from Christ shall be worth more than ten thousand Worlds, then thou shalt have it. You know it is counted an honour for a poor Man to be favourably looked upon by a Judge, or a King, in the sight of Lords, Earls, Dukes, and Princes; why, thus it will be with thee in the sight of all the Princely Saints, Angels, and Devils, in the sight of all the great Nobles in the World: then even thou that closest in with Christ, be thou rich or poor, be thou bond or free, wise or foolish, if thou close in with him, he will say unto thee, *Well done good and faithful Servant*, even in the midst of the whole World; they that love thee shall see it, and they that hate thee shall all to their shame behold it; for if thou fear him here in secret, he will make it manifest even as the Day upon the House top.

Secondly, not only thus; but thou shalt also be lovingly received, and tenderly embraced of him at that Day, when Christ hath thousands of gallant Saints, as old *Abraham, Isaac, Jacob, David, Isaiah, Jeremiah*, together with all the Prophets and Apostles, and Martyrs, attending on him; together with many thousands of glittering Angels ministring before him: besides, when the ungodly shall appear there with their pale Faces, with their guilty Consciences, and trembling Souls, that would then give thousands and ten thousands of Worlds,

E e e

(it

(if they had so many) if they could enjoy but one loving Look from Christ. I say then, then shalt thou have the Hand of Christ reached to thee kindly to receive thee, saying, Come thou blessed, step up hither; thou wast willing to leave all for me, and now will I give all to thee; here is a Throne, a Crown, a Kingdom, take them; thou wast not ashamed of me when thou wast in the World among my Enemies, and now will not I be ashamed of thee before thine Enemies, but will in the view of all these Devils and damned Reprobates, promote thee to Honour and Dignity. *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World:* Thou shalt see that those who have served me in Truth, shall lose nothing by the Means: No, but ye shall be as Pillars in my Temple, and Inheritors of my Glory, and shall have place to walk in among my Saints and Angels, *Zech. 3. 7.* O! who would not be in this Condition? who would not be in this Glory? It will be such a Soul-ravishing Glory, that I am ready to think the whole reprobate World will be ready to run mad, *Deut. 28. 34.* to think that they should miss of it; then will the vilest Drunkard, Swearer, Liar, and unclean Person willingly cry, *Lord, Lord, open to us;* yet be denied of Entrance, and thou in the mean Time embraced, entertained, made wel-

come, have a fair Mitre set upon thy Head, and clothed with immortal Glory, *Zech. 3. 5.* O therefore let all this move thee, and be of weight upon thy Soul to close in with Jesus, this tender hearted Jesus. And if yet for all what I have said, thy Sins do still stick with thee, and thou findest thy hellish Heart loath to let them go, think with thy self in this manner: Shall I have my Sins, and lose my Soul? will they do me any good when Christ comes? would not Heaven be better to me than my Sins? And the Company of God, Christ, Saints, and Angels, be better than the Company of *Cain, Judas, Balaam*, with the Devils in the Furnace of Fire. Canst thou now that readest or hearest these Lines, turn thy Back, and go on in thy Sins? Canst thou set so light of Heaven, of God, of Christ, and the Salvation of thy poor, yet precious Soul? Canst thou hear of Christ, his bloody Sweat and Death, and not be taken with it, and not be grieved for it, and also converted by it? If so, I might lay down several Considerations to stir thee up to mend thy Pace towards Heaven; but I shall not, there is enough written already to leave thy Soul without Excuse, and to bring thee down with a Vengeance into Hell-fire, devouring Fire, the Lake of Fire, eternal, everlasting Fire; O to make thee swim and roul up and down in the Flames of the Furnace of Fire.



T H E
P I L G R I M ' s P r o g r e s s :
F R O M T H I S
W o r l d , t o t h a t w h i c h i s t o C o m e :

Delivered under the SIMILITUDE of a
D R E A M .

Wherein is discover'd,
The Manner of his Setting Out,
His Dangerous Journey, and
Safe Arrival at the Desired Country.

In TWO PARTS, Complete.

I have used SIMILITUDES, Hosea XII. 10.

The Author's A P O L O G Y for his Book.

WHEN at the first I took my Pen
in Hand,
Thus for to write, I did not un-
derstand

That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this began.

And thus it was: I writing of the Way
And Race of Saints in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the Way to Glory,
In more than twenty Things, which I set
down;

This done, I twenty more had in my Crown;
And they again began to multiply,
Like Sparks that from the Coals of Fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove ad infinitum, and eat out
The Book that I already am about.

Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink

In such a Mode; I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour; no not I,
I did it my ownself to gratify.

Neither did I but vacant Seasons spend
In this my Scribble; nor did I intend
But to divert myself in doing this,
From worser Thoughts which make me do
amiss.

Thus I set Pen to Paper with Delight,
And quickly had my Thoughts in Black and
White.

For having now my Method by the End,
Still as I pull'd, it came; and so I penn'd
It down; untill it came at last to be
For Length and Breadth, the Bigness which
you see.

Well, when I had thus put my Ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justify:
And some said, let them live; some, let them
die;

Some

Some said, John, print it; others said, not so.
Some said it might do Good, others said No.

Now I was in a Streight, and did not see
Which was the best Thing to be done by me:
At last I thought, since ye are thus divided,
I print it will; and so the Case decided.

For, thought I, some I see would have it
done,
Tho' others in that Channel do not run:
To prove then who advised for the best,
Thus I thought fit to put it to the Test.

I farther thought, if now I did deny
Those that would have it, thus to gratify;
I did not know, but hinder them I might
Of that which would to them be great De-
light:

For those which were not for its coming forth,
I said to them, Offend you, I am loth;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do farther see.

If that thou wilt not read, let it alone;
Some love the Meat, some love to pick a Bone.
Yea, that I might them better moderate,
I did too with them thus expostulate:

May I not write in such a Style as this?
In such a Method too, and yet not miss
My End, thy Good? Why may it not be done?
Dark Clouds bring Waters, when the bright
bring none.

Yea, dark or bright, if they their silver Drops
Cause to descend, the Earth, by yielding Crops,
Gives Praise to both, and carpeth not at
either,
But treasures up the Fruit they yield together;
Yea, so commixes both, that in their Fruit
None can distinguish this from that; they suit
Her well when hungry: But if she be full,
She spews out both, and makes their Blessing
null.

You see the Ways the Fisherman doth take
To catch the Fish; what Engines doth he make?
Behold! How he engageth all his Wits;
Also his Snares, Lines, Angles, Hooks, and
Nets:

Yet Fish there be, that neither Hook nor Line,
Nor Snare, nor Net, nor Engine can make
thine:

They must be groped for, and be tickled too,
Or they will not be catch'd, whate're you do.

How does the Fowler seek to catch his Game
By divers Means? All which one cannot name:
His Gun, his Nets, his Lime-twigs, Light and
Bell:

He creeps, he goes, he stands; yea, who can
tell

Of all his Postures? Yet, there's none of these
Will make him Master of what Fowls he please.
Yea, he must pipe and whistle, to catch this,
Yet if he does so, that Bird he will miss.

If that a Pearl may in a Toad's Head dwell,
And may be found too in an Oyster-shell;
If Things that promise nothing, do contain
What better is than Gold; who will disdain,
That have an Inkling of it, there to look,
That they may find it? Now my little Book,
(Though void of all these Paintings that may
make

It with this or the other Man to take)
Is not without those Things that do excell
What do in brave, but empty Notions dwell.

Well, yet I am not fully satisfy'd,
That this your Book will stand, when soundly
try'd.

Why, what's the Matter? It is dark:
What tho'?

But it is feign'd: What of that I tro'
Some Men by feigned Words, as dark as mine,
Make Truth to spangle, and its Rays to shine!
But they want Solidness: Speak, Man, thy
Mind:

They drown the weak, Metaphors make us
blind.

Solidity, indeed, becomes the Pen
Of him that writeth Things divine to Men:
Eut must I needs want Solidness, because
By Metaphors I speak? Were not God's Laws
His Gospel-Laws, in older Times held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober Man be to find Fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out by what Pins and Loops,
By Calves and Sheep, by Heifers and by Rams,
By Birds and Herbs, and by the Blood of
Lambs,
God speaketh to him; and happy is he
That finds the Light and Grace that in them be.

Be not too forward therefore to conclude
That I want Solidness: that I am rude:
All Things solid in Shew, not solid be;
All Things in Parables despise not we,
Lest Things most hurtful, lightly we receive;
And Things that good are, of our Souls bereave.

My dark and cloudy Words they do but hold
The Truth, as Cabinets inclose the Gold.

The Prophets used much by Metaphors
To set forth Truth: Yea, whose considers
Christ, his Apostles too, shall plainly see,
That Truths to this Day in such Mantles be.

Am I afraid to say, That Holy Writ
Which for its Style and Phrase puts down all
Wit,

Is every where so full of all these Things,
(Dark Figures, Allegories) yet there springs
From that same Book, that Lustre, and those
Rays

Of Light, that turn our darkest Night to
Days.

Come,

Come, let my Carper to his Life now look,
And find there darker Lines than in my Book
He findeth any: Tea, and let him know,
That in his best Things there are worse Lines
too.

May we but stand before impartial Men,
To his poor one I dare adventure ten,
That they will take my Meaning in these Lines
Far better than his Lies in silver Shrines.
Come, Truth, altho' in Swaddling Clouts I
find,
Informs the Judgment, rectifies the Mind;
Pleases the Understanding, makes the Will
Submit, the Memory too it doth fill
With what doth our Imaginations please;
Likewise it tends our Troubles to appease.

Sound Words, I know, Timothy is to use,
And old Wives Fables he is to refuse;
But yet grave Paul him no where did forbid
The Use of Parables; in which lay hid
That Gold, those Pearls, and precious Stones
that were
Worth digging for, and that with greatest care.

Let me add one Word more. O Man of God,
Art thou offended? Dost thou wish I had
Put forth my Matter in another Dress?
Or, that I had in Things been more express?
To those that are my Betters, (as is fit)
Three Things let me propound, then I submit.

1. I find not that I am deny'd the Use
Of this my Method, so I no Abuse
Put on the Word, Things, Readers, or be
rude

In handling Figure of Similitude,
In Application; but all that I may,
Seek the Advance of Truth this or that Way:
Denied, did I say? Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their Words or Ways,
Than any Man that breatheth now-a-days)
Thus to express my Mind, thus to declare
Things unto thee that excellentest are.

2. I find that (Men as high as Trees) will
write
Dialogue wise; yet no Man doth them slight,
For writing so: Indeed if they abuse
Truth, cursed be they, and the Craft they use
To that Intent; but yet let Truth be free
To make her Sallies upon thee and me,
Which way it pleases God: For who knows how,
Better than he that taught us first to plough,
To guide our Minds and Pens for his Design?
And he makes base Things usher in Divine.

3. I find that Holy Writ in many Places
Hath Semblance with this Method, where the
Cases
Do call for one Thing to set forth another;
Use it I may then, and yet nothing smother

Truth's golden Beams: Nay, by this Method
may
Make it cast forth its Rays as light as Day.

And now, before I do put up my Pen,
I'll shew the Profit of my Book, and then
Commit both thee and it unto that hand
That pulls the strong down, and makes weak
ones stand.

This Book it chalketh out before thine Eyes
The Man that seeks the Everlasting Prize:
It shews you whence he comes, whither he goes;
What he leaves undone; also what he does;
It also shews you how he runs, and runs,
'Till he unto the Gate of Glory comes.

It shews too, who set out for Life amain,
As if the lasting Crown they would obtain:
Here also you may see the Reason why
They lose their Labour, and like Fools do die:

This Book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the Slothful active be;
The Blind also delightful Things to see.

Art thou for something rare and profitable?
Wouldst thou see a Truth within a Fable?
Art thou forgetful? Wouldst thou remember
From New-Year's-Day to the last of De-
cember?
Then read my Fancies, they will stick like Burs,
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect,
As may the Minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel-Strains:

Would'st thou divert thyself from melancholy?
Would'st thou be pleasant, yet be far from Folly?
Would'st thou read Riddles and their Explan-
ation?
Or else be drowned in thy Contemplation?
Dost thou love picking Meat? Or would'st
thou see
A Man i'th' Clouds, and hear him speak to thee?
Would'st thou be in a Dream, and yet not sleep?
Or, would'st thou in a Moment laugh and weep?
Or, would'st thou lose thyself, and catch no
Harm?
And find thyself again without a Charm?
Would'st read thyself, and read thou know'st
not what,
And yet know whether thou art blest or not,
By reading the same Lines? O then come
hither,
And lay my Book, thy Head and Heart to-
gether.

John Bunyan.

T H E
P I L G R I M ' s P r o g r e s s :
In the S I M I L I T U D E of a
D R E A M.

** The Jail.* **A**S I walked thro' the Wilderness of this World, I lighted on a certain Place, where was a * Den, and laid me down in *that* Place to sleep: And as I slept, I dreamed a Dream.

† Isa. 64. 6. I dreamed, and behold, *I saw a † Man*
Luke 14. 33. *cloathed with Rags, standing in a certain*
Psal. 38. 4. *Place, with his Face from his own House,*
Hab. 2. 2. *a Book in his Hand, and a great Burden*
Acts 16. 31. *upon his Back.* I looked and saw him open

the Book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable Cry, saying, *§ What shall I do?*

§ His Outcry. In this Plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his Distress; but he could not be silent long, because that his Trouble increased: Wherefore at length he break his Mind to his Wife and Children; and thus he began to talk to them: *O my dear Wife, said he, and you the Children of my Bowels, I your dear Friend am in myself undone, by reason of a Burden that lieth hard upon me:*

° This World. *Moreover, I am certainly informed, that * this our City will be burned with Fire from Heaven: In which fearful Overthrow, both myself, with thee my Wife, and you my sweet Babes, shall miserably come to Ruin, except (the which † yet I see not) some Way of Escape may be found, whereby we may be delivered.* At this his Relations were fore amazed; not for that they believed that what he had said to them was true, but because they thought some Frenzy Distemper had got into his Head; therefore it drawing towards Night, and they hoping that Sleep might settle his Brains, with all Haste they got him to Bed: But the Night was as troublesome to him as the Day; wherefore, instead of Sleeping, he spent it in Sighs and Tears. So when the Morning was come, they would know how he did; he told them *worse and worse*; he also set to talking to them again, but they began to be harden'd. * They also thought to drive away his Distemper by harsh and surly Carriage to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect

† He knew no Way of Escape as yet. him. Wherefore he began to retire himself to his Chamber, to pray for and pity them; and also to condole his own Misery: He would also walk solitarily in the Fields, sometimes Reading and sometimes Praying; and thus for some Days he spent his Time.

Now I saw, upon a Time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his Mind; and as he read, he burst out, as he had done before, crying, ** What shall I do to be saved?*

I saw also that he looked *this* Way, and *that* Way, as if he would run; yet he stood still, because (as I perceived) he could not tell which Way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore dost thou cry?*

He answer'd, Sir, I perceive by the Book in my Hand, that I am condemned to † die, and after that to come to Judgment; and I find that I am not * willing to do the first, nor † able to do the second.

Then said *Evangelist*, Why not willing to die, since this Life is attended with so many Evils? The Man answer'd, Because, I fear that this Burden that is upon my Back, will sink me lower than the Grave; and I shall fall into * *Tophet*. And, Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the Thoughts of these Things make me cry.

Then said *Evangelist*, If this be thy Condition, Why standest thou still? He answered, Because I know not whither to go. Then he gave him a † *Parchment-Roll*, and there was written within, ** Fly from the Wrath to come.*

The Man therefore read it, and looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing with his Finger over a very wide Field, Do you see yonder * *Wicket-Gate*? The Man said, No: Then said the other, Do you see yonder † *Shining Light*? He said, I think I do. Then said *Evangelist*, Keep that Light in your Eye, and go up directly thereto, so shalt thou see the Gate; at which, when thou knockest, it shall be told

† Conviction of the Necessity of Flying. ** Matth. 19.* *Christ and the Way to him, cannot be found without the Word.*

** Mat. 7. 13, 14.* *† Psal. 119. 105.* *2 Pet. 1. 19.*

** Carnal Physick for a Sick Soul.*



Christian no sooner, leaves the World but meets
Evangelist, who lovingly him greets
With Tidings of another, and doth shew
Him how to mount, from that which is below



When Christians unto, Carnal men give hear
Out of their way they go they pay for't dear
For Master Worldly Wiseman can but shew
A Saint the way to Bondage and to Woe



He that will enter in must first without
Stand knocking at the gate nor need he doubt
That is a knocker but to enter in
For God can love him and forgive his Sin



Who's this the Pilgrim now? 'Tis very true
Old things are pass'd away All's become new
Strange. He's another Man upon my Word
They be fine Feathers that make a fine Bird



told thee what thou shalt do. So I saw in my Dream that the Man began to run: Now he had not run far from his own Door, but his Wife and Children perceiving it, began to cry after him to return; ** Luke 14. 26.* but the Man put his Fingers in his Ears, and ran on crying, *Life! Life! eternal Life!* *† Gen. 19. 17.* So he looked not behind him, *†* but fled toward the Middle of the Plain.

** Jer. 20. 10.* The Neighbours also came out to see him run, and as he ran some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolv'd to fetch him back by Force. ** The Name of the one was Obstinate, and the Name of the other Pliable.* Now by this Time the Man was got a good Distance from them; but however, they were resolv'd to pursue him, which they did, and in a little Time they overtook him. Then said the Man, Neighbours, *Wherefore are ye come?* They said, To persuade you to go back with us; but he said, That can by no means be: You dwell (said he) in the City of Destruction, (the Place also where I was born) I see it to be so: And dying there, sooner or later, you will sink lower than the Grave, into a Place that burns with Fire and Brimstone: Be content, good Neighbours, and go along with me.

** Obstinate.* What, said *Obstinate*, and leave our Friends and our Comforts behind us!
** Christian.* Yes, said *Christian*, (for that was his Name) because that *All which you shall forsake, is not* ** worthy to be compared with a little of that, that I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself; for there where I go, is* ** enough and to spare; come away and prove my Words.*

Obst. What are the Things you seek, since you leave all the World to find them?
** 1 Pet. 1. 4.* *Chr.* I seek an ** Inheritance incorruptible, undefiled, and that fadeth not away:* And it is laid up in Heaven, *†* and safe there, to be bestow'd, at the Time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

Obst. Tush, said *Obstinate*, away with your Book: Will you go back with us, or no?

Chr. No, not I, said the other; because I have laid my Hand to the ** Plough.*

Obst. Come then, Neighbour *Pliable*, let us turn again, and go home without him: There is a Company of these crazy-headed Coxcombs, that when they take a Fancy by the end, are wiser in their own Eyes than seven Men that can render a Reason.

Pli. Then said *Pliable*, don't revile; if what the good *Christian* says, is true, the Things he looks after are better than ours; my Heart inclines to go with my Neighbour.

Obst. What! more Fools still? Be ruled by me, and go back; who knows whither

such a brain-sick Fellow will lead you? Go back, go back and be wise.

Chr. Nay, but do thou come with thy Neighbour *Pliable*; there are such things to be had which I spoke of, and many more Glories besides; if you believe not me, read here in this Book, and for the Truth of what is express'd therein, behold all is confirmed by the ** Blood of him that made it.*

Pli. *†* Well, Neighbour *Obstinate* (said *Pliable*) I begin to come to a Point, I intend to go along with this good Man, and to cast in my Lot with him; but, my good Companion, do you know the Way to this desired Place?

Chr. I am directed by a Man whose Name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive Instructions about the Way.

Pli. Come then, good Neighbour, let us be going; then they went both together.

Obst. And I will go back to my Place, said *Obstinate*: ** I will be no Companion of such mis-led fantastical Fellows.*

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went *†* talking over the Plain; and thus they began their Discourse.

Chr. Come, Neighbour *Pliable*, how do you do? I am glad you are persuaded to go along with me; had even *Obstinate* himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly have given us the Back.

Pli. Come Neighbour *Christian*, since there are none but us two here, tell me now farther, what the Things are? and how to be enjoyed, whither we are going?

Chr. I can ** better conceive of them with my Mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.*

Pli. And do you think that the Words of your Book are certainly true?

Chr. Yes verily, for it was made by him that *†* cannot lye.

Pli. Well said, what Things are they?

Chr. There is an ** endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit that Kingdom for ever.*

Pli. Well said; and what else?

Chr. There are Crowns of Glory to be given us; ** and Garments that will make us shine like the Sun in the Firmament of Heaven.*

Pli. This is very pleasant, and what else?

Chr. There shall be no more Crying, *†* nor Sorrow; for he that is Owner of the Place will wipe all Tears from our Eyes.

Pli. And what Company shall we have there?

Chr. There we shall be with *Seraphims*, ** and Cherubims*, Creatures that will dazzle your Eyes to look on them: There also you

† Christian
an and
Obstinate
pull for
Pliable's
Soul.

** Heb. 9.*
17, 18, 19,

20, 21.

† Pliable

consented

to go with

Christian.

** Obsti-*
nate goes
railing
back.

† Talk
between
Christian

and Pli-

able.

** God's*
things un-
speakable.

† Tit. 1.
2.

** Isa. 45.*
17. John
10. 27,
28, 29.

** 2 Tim.*
4. 8.
Rev. 22.

5.
Mat. 13.
43.

† Isa. 15.
8.
Rev. 7.
16, 17.
chap. 21.
4.

** Isa. 6.*
2.

† Thef. 4.
16, 17.
Rev. 5.
you 11.

you shall meet with Thousands, and ten Thousands that have gone before us to that Place; none of them are hurtful, but loving and holy, every one walking in the Sight of God, and standing in his Presence with Acceptance for ever: In a Word, there we shall see the † Elders with their Golden Crowns: There we shall see the Holy * Virgins with their Golden Harps: There we shall see † Men, that by the World were cut in Pieces, burnt in Flames, eaten of Beasts, drowned in the Seas, for the Love that they bare to the Lord of the Place; all well, and cloathed with * Immortality, as with a Garment.

Pli. *The Hearing of this is enough to ravish one's Heart; but are these things to be enjoyed? How shall we get to be Sharers thereof?*

Chr. The Lord the Governor of the Country, hath recorded that † in this Book, the Substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

Pli. *Well, my good Companion, glad am I to hear of these things; come on, let us mend our Pace.*

Chr. I cannot go so fast as I would, by reason of this Burden that is on my Back.

Now I saw in my Dream, that just as they had ended this Talk, they drew nigh to a very * *Miry Slough* that was in the Midst of the Plain, and they being heedless, did both fall suddenly into the Bog. The Name of the Slough was *Despond*. Here therefore they wallow'd for a Time, being grievously bedaubed with Dirt; and *Christian*, because of the Burden that was on his Back, began to sink in the Mire.

Pli. *Then said Pliable, Ah! Neighbour, Christian, where are you now?*

Chr. Truly, said *Christian*, I do not know.

Pli. At this *Pliable* began to be offended, and angrily said to his Fellow, Is this the Happiness you have told me all this while of? If we have such ill Speed at our first Setting out, what may we expect 'twixt this and our Journey's End? † May I get out again with my Life, you shall possess the brave Country alone for me. And with that he gave a desperate Struggle or two, and got out of the Mire on that Side of the Slough which was next to his own House; so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavoured to struggle to that Side of the Slough that was farthest * from his own House, and next to the Wicket-Gate; the which he did, but could not get out because of the Burthen that was upon his Back: But I beheld in my Dream, that a Man came to him, whose Name was *Help*, and asked him, *What he did there?*

Chr. Sir, said *Christian*, I was bid to go

this Way, by a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape the Wrath to come. And as I was going thither, I fell in here.

Help. *But why did you not look for the † Steps?*

Chr. Fear followed me so hard, that I fled the next Way, and fell in.

Help. Then, said he, * *give me thy Hand*; so he gave him his Hand, and † he drew him out, and let him upon sound Ground, and bid him go on his Way.

Then I stepped to him that plucked him out, and said, Sir, Wherefore, since over this Place is the Way from the City of *Destruction* to yonder Gate, is it, that this Plat is not mended, that poor Travellers might go thither with more Security? And he said unto me. This *Miry Slough* is such a Place as cannot be mended: It is the Descent whither the † Scum and Filth that attends Conviction for Sin doth continually run, and therefore is it called the *Slough of Despond*; for still as the Sinner is awakened about his lost Condition, there arise in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together, and settle in this Place: And this is the Reason of the Badness of this Ground.

It is not the * Pleasure of the King that this Place should remain so bad; his Labourers also have, by the Directions of his Majesty's Surveyors, been for above this sixteen hundred Years employed about this Patch of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, said he, here have been swallowed up at least twenty Thousand Cart-Loads; yea, Millions of wholesome Instructions, that have at all Seasons been brought from all Places of the King's Dominions (and they that can tell, say, They are the best Materials to make good Ground of the Place) if so be it might have been mended; but it is the *Slough of Despond* still; and so will be when they have done what they can.

True, there are, by the Direction of the Law-giver, certain good and Substantial * Steps, placed even through the very midst of this *Slough*; but at such Time as this Place doth much spue out its Filth, as it doth against Change of Weather, these Steps are hardly seen, or if they be, Men, through the Dizziness of their Heads, step besides; and then they are *hemired to Purpose*, notwithstanding the Steps be there; but the Ground is † good when they are once got in at the Gate.

Now I saw in my Dream, that by this Time * *Pliable* was got home to his house. † So his Neighbours came to visit him! and some of them called him *wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did mock at his Cowardliness; saying, *Surely since you began to venture, I would*

† The Promises.

* Help lifts him out. † Plalm 40. 2.

† What makes the Slough of Despond.

* Isa 35. 3. 4.

* The Promises of Forgiveness and Acceptance to Life by Faith in Christ.

† 1 Sam. 12. 23.

* Pliable is got home, and is visited by his Neighbours. † His Entertainment by them at his Return.

† Rev. 4. 4. * Chap. 14. 1, 2, 3, 4, 5. † John 12. 25.

* 2 Cor. 5. 2, 3, 5.

† Isa. 55. 12. John 7. 37. Chap. 6. 37. Rev. 21. 6. Chap. 22. 17.

* The Slough of Despond.

† It is not enough to be pliable.

* Christian in trouble seeks still to get farther from his own House.

not have been so base to have given out for a few Difficulties: So Pliable sat sneaking among them. But at last he got more Confidence, and then they all turned their Tales, and began to deride poor Christian behind his Back. And thus much concerning Pliable.

* Mr. Worldly Wiseman meets with Christian. Now as Christian was walking solitarily by himself, he spied one afar off, crossing over the Field * to meet him, and their Hap was to meet just as they were crossing the Way to each other. The Gentleman's Name that met him, was Mr. Worldly Wiseman, he dwelt in the Town of Carnal Policy, a very great Town, and also hard by from whence Christian came. This Man then, meeting with Christian, and having some Knowledge of him (for Christian's setting forth from the City of Destruction, was much noised abroad, not only in the Town where he dwelt, but also it began to be the Town-talk in some other Places) Mr. Worldly Wiseman therefore having some Guess of him, by beholding his laborious Going, by observing his Sighs and Groans, and the like; began thus to enter into some Talk with Christian.

Talk between Mr. Worldly Wiseman and Christian. World. How now, good Fellow, whither away after this burdened Manner?

Chr. A burdened Manner indeed, as ever, I think, poor Creature had! And whereas you ask me, Whither away? I tell you Sir, I am going to yonder Wicket Gate before me; for there, as I am informed, I shall be put into a Way to be rid of my heavy Burthen.

World. Hast thou a Wife and Children?

Chr. Yes; but I am so laden with this Burden, that I cannot take that Pleasure in them as formerly: Methinks, I am as if || 1 Cor. 7. 29. I had none.

World. Wilt thou hearken to me if I give thee Counsel?

Chr. If it be good, I will; for I stand in Need of good Counsel.

* Mr. Worldly Wiseman's Counsel to Christian. World. * I would advise thee then, that thou with all Speed get thyself rid of thy Burden; for thou wilt never be settled in thy Mind till then: Nor canst thou enjoy the Benefits of the Blessings which God hath bestowed upon thee, till then.

Chr. That is that which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot: Nor is there a Man in our Country, that can take it off my Shoulder; therefore am I going this Way, as I told you, that I may be rid of my Burden.

World. Who bid thee go this Way to be rid of thy Burden?

Chr. A Man that appeared to me to be a very great and honourable Person; his Name, as I remember, is Evangelist.

|| Mr. Worldly Wiseman condemns Evangelist's Counsel. World. || Beware him for his Counsel, there is not a more dangerous and troublesome Way in the World, than is that unto which he hath directed thee; and that thou shalt find, if

Vol. II.

thou wilt be ruled by his Counsel. Thou hast met with something (as I perceive) already; for I see the Dirt of the Slough of Despond is upon thee; but that Slough is the Beginning of the Sorrows that do attend those that go on in that Way: Hear me, I am older than thou; thou art like to meet with, on the Way which thou goest, Wearisomeness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darknes, and in a word, Death, and what not? These Things are certainly true, having been confirmed by many Testimonies. And why should a Man so carelessly cast away himself, by giving heed to a Stranger?

Chr. Why, Sir, this Burden upon my Back is more terrible to me, than are all these things which you have mentioned: * Nay, * The methinks I care not what I meet with in my Way, if so be I can also meet with Deliverance from my Burden. * The Frame of the Heart of a young Christian.

World. How camest thou by the Burden at first?

Chr. By reading this Book in my Hand. || Mr. Worldly Wiseman does not like that Men should be serious in reading the Bible. World. || I thought so; and it has happened unto thee as to other weak Men, who, meddling with Things too high for them, do suddenly fall into thy Distractions: which Distractions do not only unman Men (as thine I perceive have done thee) but they run them upon desperate Ventures, to obtain they know not what.

Chr. I know what I would obtain; it is Ease for my heavy Burden.

World. But why wilt thou seek for Ease this Way, seeing so many Dangers attend it? especially, since (hadst thou but Patience to hear me) I could direct thee to the obtaining of what thou desirest, without the Dangers that thou in this Way wilt run thyself into. Yea, and the Remedy is at Hand. Besides, I will add, that instead of these Dangers, thou shalt meet with much Safety, Friendship, and Content.

Chr. Pray, Sir, open this Secret to me.

World. Why in yonder Village (the Village is named Morality) there dwells a Gentleman, whose name is Legality, a very judicious Man (and a Man of a very good Name) that has Skill to help Men off with such Burdens as thine is, from their Shoulders; yea, to my Knowledge, he hath done a great deal of good this Way: And besides, he hath Skill to cure those that are somewhat crazed in their Wits with their Burden. To him, as I said, thou may'st go, and be helped presently. His House is not quite a Mile from this Place; and if he shou'd not be at home himself, he hath a pretty young Man to his Son, whose Name is Civility, that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou may'st be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as indeed I would not wish thee; thou may'st send for thy

G g g

thy Wife and Children to thee to this Village, where there are Houses now stand empty, one of which thou may'st have at a reasonable Rate: Provision is there also cheap and good, and that which will make thy Life more happy is, to be sure there thou shalt live by honest Neighbours, in Credit and good Fashion.

* *Christian* *snared by Mr. Worldly Wiseman's Words.* * Now was *Christian* somewhat at a stand; but presently he concluded, If this be true which this Gentleman hath said, my wisest Course is it to take his Advice; and with that he thus farther spake.

Chr. Sir, which is my Way to this honest Man's House?

|| Mount Sinai.

World. Do you see yonder || high Hill?

Chr. Yes, very well.

World. By that Hill you must go, and the first House you come at is his.

So *Christian* turned out of his Way, to go to Mr. *Legality's* House for Help: But behold, when he was got now hard-by the Hill, it seemed so high, and also that Side of it that was next the Way-Side, did hang so much over, that *Christian* was * afraid to venture farther, lest the Hill should fall on his Head; wherefore there he stood still, and knew not what to do. Also his Burden now seemed heavier to him than while he was in his way. * There came also Flashes of Fire out of the Hill, that made || *Christian* afraid that he should be burned: here therefore he sweat and did quake for Fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* Counsel; and with that he saw * *Evangelist* coming to meet him; at the Sight also of whom he began to blush for Shame. So *Evangelist* drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful Countenance, and thus began to reason with *Christian*.

* *Christian* *an afraid that Mount Sinai would fall on his head.* Exod. 19. 18. * Ver. 16. || Heb. 12. 21.

* *Evangelist* *findeth Christian under Mount Sinai, and looketh severely upon him.*

|| *Evangelist* *reneweth Christian.*

Evan. || What dost thou here, *Christian*, said he: At which words *Christian* knew not what to answer; wherefore at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the Man that I found crying without the Walls of the City of *Destruction*?

Chr. Yes, dear Sir, I am the Man.

Evan. Did not I direct thee the way to the little Wicket-Gate?

Chr. Yes, dear Sir, said *Christian*.

Evan. How is it then that thou art so quickly turned aside? For thou art now out of the way.

Chr. I met with a Gentleman so soon as I had got over the *Slough of Despond*, who persuaded me, that I might, in the *Village* before me, find a Man that could take off my Burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this Hill, and how it hangs over the way,

I suddenly made a Stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going? And I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family? And I told him: But, said I, I am so loaden with the Burden that is on my Back, that I cannot take Pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with Speed get rid of my Burden; and I told him it was Ease that I sought: And, said I, I am therefore going to yonder Gate, to receive farther Direction how I might get to the Place of Deliverance. So he said that he would shew me a better way, and short, not so attended with Difficulties, as the way, Sir, that you set me in; which way, said he, will direct you to a Gentleman's House that has Skill to take off these Burdens; So I believed him, and turned out of *that* way into *this*, if haply I might be soon eased of my Burden. But when I came to this Place, and beheld Things as they are, I stopped for fear (as I said) of Danger: But I now know not what to do.

Evan. Then (said *Evangelist*) stand still a little, that I may shew thee the Words of God. So he stood trembling. Then said *Evangelist*, * See that ye refuse not him that * Heb. 12. 25. speaketh; for if they escaped not, who refused him that spake on Earth, || much more || *Evangelist* *convinces Christian of his Error.* shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, * Now the Just shall live by Faith; but if any Man draws back, my Soul shall have no Pleasure in him. He also did thus apply them, Thou art the Man that art running into this Misery: Thou hast begun to reject the Counsel of the Most High, and to draw back thy Foot from the Way of Peace, even almost to the hazarding of thy Perdition.

Then *Christian* fell down at his Foot as dead, crying, *Wo is me, for I am undone!* At the Sight of which, *Evangelist* caught him by the Right Hand, saying, All manner of Sin and Blasphemies shall be forgiven unto Men; be not faithless, but believing: Then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

Then *Evangelist* proceeded, saying, Give more earnest heed to the Things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. || The Man that met thee, is one *Worldly Wiseman*, and rightly is he so called; partly, * because he savoureth only the Doctrine of this World; (therefore he always goes to the Town of *Morality* to Church) and partly, || because he loveth that Doctrine best; for it saveth him from the Cross; and because he is of this

|| Mr. Worldly Wiseman described by Evangelist.

* 1 John 4. 5. || Col. 6. 12.

this Carnal Temper, therefore he seeketh to prevent my ways, though right. * Now there are three things in this Man's Counsel that thou must utterly abhor.

* Evangelist discovers the Deceit of Mr. Worldly Wiseman.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy Feet in that way that leadeth unto the Administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the Counsel of God for the Sake of the Counsel of a *Worldly Wiseman*. The Lord says, || Strive to enter in at the Strait Gate, the Gate to which I send thee; * for strait is the Gate that leadeth unto Life, and few there be that find it. From this little Wicket Gate, and from the way thereto, hath this wicked Man turned thee, to the bringing of thee almost to Destruction: Hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

|| Luke 13. 24.
* Matt. 7. 13, 14.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to || prefer it before the Treasures in Egypt: Besides, the King of Glory hath told thee, * That he that will save his Life shall lose it: And, he that comes after him, and hates not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life also, he cannot be my Disciple. I say therefore, for a Man to labour to persuade thee that That shall be thy Death, without which, the Truth hath said, thou canst not have Eternal Life: This Doctrine thou must abhor.

|| Heb. 11. 25, 26.
* Mark 8. 35.
John 12. 25.
Matt. 10. 39.
Luke 14. 26.

Thirdly, Thou must hate his setting of thy Feet in the Way that leadeth to the Ministration of Death. And for this thou must consider to whom he sent thee, and also how unable that Person was to deliver thee from thy Burden.

He to whom thou wast sent for Ease, being by Name *Legality*, is the Son of the * Bond-Woman which now is, and is in Bondage with her Children, and is in a Mystery this Mount || Sinai, which thou hast feared will fall on thy Head. Now if she with her Children are in Bondage, how canst thou expect by them to be made free. This *Legality*, therefore, is not able to set thee free from thy Burden. No Man was as yet ever rid of his Burden by him; no, nor ever is like to be: Ye cannot be justified by the Works of the Law; for by the Deeds of the Law no Man living can be rid of his Burden: Therefore Mr. *Worldly Wiseman* is an Alien, and Mr. *Legality* a Cheat: And for his Son *Civility*, notwithstanding his *smiling* Looks, he is but a

* Gal. 4. 19 to 28.

|| The Bond Woman.

Hypocrite, and cannot help thee. Believe me, there is nothing in all this Noise, that thou hast heard of these sottish Men, but a Design to beguile thee of thy Salvation, by turning thee from the Way in which I had set thee. After this, *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came Words and Fire out of the Mountain under which poor *Christian* stood, that made the Hair of his Flesh stand up: The Words were thus pronounced, *As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.*

Gal. 3. 10.

Now *Christian* looked for nothing but Death, and began to cry out lamentably; even cursing the Time in which he met with Mr. *Worldly Wiseman*; still calling himself a thousand Fools for hearkening to his Counsel: he also was greatly ashamed to think that this Gentleman's Arguments, flowing only from the Flesh, should have the Prevalency with him as to cause him to forsake the right Way. This done, he applied himself again to *Evangelist* in Words and Sense as follows:

Ch. Sir, * What think you? Is there hopes? May I now go back, and go up to the *Wicket-Gate*? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this Man's Counsel; but may my Sin be forgiven?

* Christian enquires if he may yet be happy.

Evan. Then said *Evangelist* to him, thy Sin is very great, for by it thou hast committed two Evils; thou hast forsaken the Way that is good, to tread in forbidden Paths; || Yet will the Man at the Gate receive thee, for he has *Good-will* for Men: only, said he, take Heed that thou turn not aside again, lest thou perish from the Way, when his Wrath is * kindled but a little. Then did *Christian* address himself to go back; and *Evangelist*, after he had kissed him, gave him one Smile, and bid him God speed: So he went on with Haste, neither spake he to any Man by the Way; nor if any asked him, would he vouchsafe them an Answer. He went like one that was all the while treading on forbidden Ground, and could by no Means think himself safe, till again he was got into the Way which he left to follow Mr. *Worldly Wiseman's* Counsel: So in Process of Time, *Christian* got up to the Gate. Now over the Gate there was written, || Knock, and it shall be opened unto you. He knocked therefore, more than once or twice, saying,

|| Evangelist comforts him.

* Psalm 2. last Verse.

|| Matth. 7. 8.

May I now enter here? will he within Open to sorry me, though I have been An undeserving Rebel? Then shall I Not fail to sing his lasting Praise on high.

At

At last there came a grave Person to the Gate, named *Good-will*, who asked, Who was there? and whence he came, and what he would have?

Chr. Here is a poor burdened Sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the Wrath to come; I would therefore, Sir, since I am informed that by this Gate is the Way thither, know if you are willing to let me in?

Good. * I am willing with all my Heart, said he; and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a Pull: Then said *Christian* what means that? The other told him, A little Distance from this Gate, there is reared a strong Castle, of which * *Belzebub* is the Captain; from thence both he, and them that are with him, shoot Arrows at those that come up to this Gate, if haply they may die before they can enter in.

Then said *Christian*, || I rejoice and tremble. So when he was got in, the Man of the Gate asked him who directed him thither.

Chr. Evangelist || bid me come hither and knock, (as I did) and he said, that you, Sir, would tell me what I must do.

Good. An open Door is before thee, and no Man can shut it.

Chr. Now I begin to reap the Benefits of my Hazards.

Good. But how is it that you came alone?

Chr. Because none of my Neighbours saw their Danger, as I saw mine.

Good. Did any of them know of your Coming?

Chr. Yes, My Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my Way.

Good. But did none of them follow you to persuade you to go back?

Chr. Yes, both *Obstinate* and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little Way.

Goodwill. But why did he not come through?

Chr. We indeed came both together, until we came at the *Slough of Despond*, into the which we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure farther.

* Wherefore, getting out again on that Side next to his own House, he told me, I should possess the brave Country alone for him: So he went his Way, and I came mine. He after *Obstinate*, and I to this Gate.

Goodwill. Then said *Goodwill*, Alas poor Man, is the Celestial Glory of so small Esteem with him, that he counteth it not worth running the Hazard of a few Diffi-

culties to obtain it?

Chr. Truly, said *Christian*, I have said the Truth of *Pliable*, and if I should also say all the Truth of myself, it will appear there is || no Difference betwixt him and myself: 'Tis true, he went back to his own House, but I also turned aside to go in the Way of Death, being persuaded thereto by the Carnal Argument of one Mr. *Worldly Wiseman*.

Goodwill. Oh! did he light upon you? What, he would have had you fought for Ease at the Hands of Mr. *Legality*; they are both of them very Cheats; but did you take his Counsel?

Chr. Yes, as far as I durst; I went to find out Mr. *Legality*, until I thought that the Mountain that stands by his House would have fallen upon my Head; wherefore there I was forced to stop.

Goodwill. That Mountain has been the Death of many, and will be the Death of many more: 'Tis well you escaped being dashed in pieces by it.

Chr. Why truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my *Dumps*: But it was God's Mercy, that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for Death by that Mountain than thus to stand talking with my Lord: But oh! what a Favour is this to me, that yet I am admitted Entrance here?

Goodwill. * We make no Objections against any, notwithstanding all that they have done before they come hither. || They in no wise are cast out; and therefore, good

Christian, come a little Way with me, and I will teach thee about the Way thou must go. * Look before thee; dost thou see this narrow Way? *THAT* is the Way thou must go. It was cast up by the Patriarchs, Prophets, Christ and his Apostles, and it is as strait as a *Rule* can make it: This is the Way thou must go.

Chr. But, said *Christian*, * are there no turnings nor windings, by which a Stranger may lose his Way?

Goodwill. Yes, there are many Ways, *BUTT* down upon this; and they are crooked and wide: But *thus* thou may'st distinguish the right from the wrong, the right only being || strait and narrow.

Then I saw in my Dream, * That *Christian* asked him further, If he could not help him off with the Burden that was upon his Back? For as yet he had not got rid thereof, nor could he by any means get it off without Help.

He told him, As to thy Burden, be content to bear it, until thou comest to the Place of || Deliverance; for there it will fall from thy Back of it self.

Then *Christian* began to gird up his Loins, and to address himself to his Journey.

* The Gate will be opened to broken hearted Sinners.

* Satan envies those that enter the Strait Gate.

|| Christian entered the Gate with Joy and Trembling || Talk between Goodwill and Christian.

* A Man may have Company when he sets out for Heaven, and yet go thither alone.

|| Christian accuseth himself before the Man at the Gate.

* Christian is comforted again. || John 6. 37.

* Christian directed yet on his Way.

* Christian afraid of losing his Way.

|| Mat. 7. 14.

* Christian weary of his Burden.

|| There is no Deliverance from the Guilt and Burden of Sin, but by the Death and Blood of Christ.

ney. So the other told him, That by that he was gone some Distance from the Gate, he would come at the House of the *Interpreter*, at whose Door he should knock, and he would shew him excellent Things. Then *Christian* took his Leave of his Friend, and he again bid him God speed.

* *Christian comes to the House of the Interpreter.*
Then he went on till he came at the House of the * *Interpreter*, where he knock-
ed over and over; at last one came to the Door, and asked, Who was there?

Chr. Sir, here is a Traveller, who was bid by an Acquaintance of the good Man of this House, to call here for my Profit; I would therefore speak with the Master of the House; so he called for the Master of the House; who after a little Time came to *Christian*, and asked him what he would have?

Chr. Sir said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to Mount *Zion*; and I was told by the Man that stands at the Gate, at the Head of this Way, that if I called here, you would shew me excellent Things, such as would be a Help to me in my Journey.

* *He is enter-tain'd.*
* *Christian sees a brave Picture.*
* *The Fa-shion of the Picture.*
Inter. Then said the *Interpreter*, * Come in; I will shew thee that which will be profitable to thee. So he commanded his Man || to light the Candle, and bid *Christian* follow him: So he had him into a private Room, and bid his Man open a Door; the which when he had done, * *Christian* saw the Picture of a very grave Person hang up against the Wall; and this was the Fashion of it, || It had Eyes lifted up to Heaven, the best of Books in his Hand, the Law of Truth was written on his Lips, the World was behind his Back; it stood as if it pleaded with Men, and a Crown of Gold did hang over its Head.

Chr. Then said *Christian*, what meaneth this?

* *1 Cor. 4. 15.*
* *Gal. 4. 19.*
* *The Meaning of the Picture.*
Inter. The Man whose Picture this is, is one of a thousand; he * can beget Children, || travel in Birth with Children, and nurse them himself when they are born. And whereas thou seest him with his Eyes lift up to Heaven, the best of Books in his Hand, and the Law of Truth writ on his Lips; it is to shew thee, that his Work is to know and unfold dark Things to Sinners; even as also thou || seest him stand as if he pleaded with Men; and whereas thou seest the World as cast behind him, and that a Crown hangs over his Head; that is to shew thee, that slighting and despising Things that are present, for the Love that he hath to his Master's Service, he is sure in the World that comes next, to have Glory for his Reward. Now, said the *Interpreter*, I have shewed thee this Picture

* *Why he shewed him this Picture first.*
first, * because the Man whose Picture this is, is the only Man whom the Lord of the Place whither thou art going, hath authorized to be thy Guide in all difficult Places thou may'st meet with in the Way: Where-

fore take good heed to what I have shewed thee, and bear well in thy Mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right, but their Way goes down to Death.

Then he took him by the Hand, and led him into a very large *Parlour* that was full of Dust, because never swept; the which after he had reviewed a little while, the *Interpreter* called for a Man to sweep: Now when he began to sweep, the Dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, bring hither the Water, and sprinkle the Room; the which when she had done, it was swept and cleansed with Pleasure.

Chr. Then said *Christian*, What means this?

Inter. The *Interpreter* answered, This *Parlour* is the Heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *Dust* is his Original Sin, and Inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the *Law*; but she that brought Water, and did sprinkle it, is the *Gospel*. Now, whereas thou sawest that as soon as the first began to sweep, the Dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith; this is to shew thee, that the *Law*, instead of cleansing the Heart (by its working) from Sin, * doth revive, * Rom. 7. 6.
put † Strength into, and * increase it in † 1 Cor. 15. 56.
the Soul, even as it doth discover and for- * Rom. 5. 20.
bid it, for it doth not give Power to sub- due it.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with Pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious Influences thereof to the Heart, then I say, even as thou sawest the *Damsel* lay the Dust, by sprinkling the Floor with Water, so is Sin vanquished and subdued, and the Soul made clean, † John 15. 3.
through the Faith of it, and consequently † Ephes. 5. 26.
† fit for the King of Glory to inhabit. Acts 15. 9.

I saw, moreover, in my Dream, That the *Interpreter* took him by the Hand, and had him into a little Room, where sat two little Children, each one in his Chair. The Name of the eldest was *Passion*, and the Name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the Reason of the Discontent of *Passion*? The *Interpreter* answered, the Governor of them would have him stay for his best Things, 'till the beginning of the next Year; but he will have all now: * But *Patience* is willing to wait.

Then I saw that one came to † *Passion*, and brought him a Bag of Treasure, and poured it down at his Feet; the which he took

H h h

took up and rejoiced therein, and withal laughed *Patience* to scorn: But I beheld but a while, and he had *lavished all away, and had nothing left him but Rags.

* And quickly lavishes all away.

Chr. Then said *Christian* to the *Interpreter*, || *The Matter*, || Expound this matter more fully to me.

Inter. So he said, These two Lads are Figures; *Passion* of the Men of this World, and *Patience* of the Men of that which is to come: For as here thou seest, *Passion* will have all now, this Year; that is to say, in this World; so are the Men of this World: They must have all their good things now, they cannot stay till next Year, that is, until the next World, for their Portion of Good. That Proverb, * *A Bird in the hand is worth two in the bush*, is of more Authority with them, than are all the Divine Testimonies of the Good of the World to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such Men at the End of this World.

* The Worldly-man for a Bird in the Hand.

Chr. Then said *Christian*, Now I see that *Patience* has the best || Wisdom, and that upon many Accounts. 1. Because he stays for the best Things. 2. And also because he will have the Glory of his, when the other has nothing but Rags.

|| *Patience* had the best Wisdom.

Int. Nay, you may add another, to wit, the Glory of the next World will never wear out; but these are suddenly gone. Therefore *Passion* had not so much Reason to laugh at *Patience*, because he had his good Things first, as *Patience* will have to laugh at *Passion*, * because he had his best Things last; for first must give Place to last, because last must have its Time to come; but last gives Place to nothing; for there is not another to succeed: he therefore that hath his Portion first, must needs have a Time to spend it; but he that has his Portion last, must have it lastingly: Therefore it is said of * *Dives*, *In thy Life-time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.*

* Things that are first must give place, but things that are last are lasting.

* *Luke* 16. *Dives* had his good things first.

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

* *2 Cor.* 4. 18. The first things are but temporal.

Int. You say Truth: * *For the things that are seen are Temporal; but the things that are not seen, are Eternal*: But tho' this be so, yet since Things present, and our fleshly Appetite are such near Neighbours one to another; and again, because Things to come, and carnal Sense, are such Strangers one to another; therefore it is, that the first of these so suddenly fall into *Amity*, and that *Distance* is so continually between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the Hand, and led him into a Place where was a Fire burning against a Wall, and one standing by it, always casting much Water upon it, to quench

it; yet did the Fire burn higher and hotter.

Then said *Christian*, What means this?

The *Interpreter* answered; his Fire is the Work of Grace that is wrought in the Heart; he that casts Water upon it, to extinguish and put it out, is the *Devil*: But in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the Reason of that. So he had him about to the Backside of the Wall, where he saw a Man with a Vessel of Oil in his Hand, of the which he did also continually cast (but secretly) into the Fire.

Then said *Christian*, What means this?

The *Interpreter* answered, This is *Christ*, who continually with the Oil of his Grace maintains the Work already begun in the Heart: By the Means of which, notwithstanding what the Devil can do, the Souls of his People prove gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the Fire; this is to teach thee, That it is hard for the Tempted to see how this Work of Grace is maintained in the Soul. * *2 Cor.* 12. 9.

I saw also, that the *Interpreter* took him again by the Hand, and led him into a pleasant Place, where was built a stately Palace, beautiful to behold; at the Sight of which, *Christian* was greatly delighted; he saw also upon the Top thereof certain Persons walking, who were clothed all in Gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him and led him up toward the Door of the Palace; and behold, at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man at a little Distance from the Door, at a Table Side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also, that in the Door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in Amaze: At last, when every Man started back for fear of the armed Men, *Christian* saw a Man of a very stout Countenance, come up to the Man that sat there to write, saying, * *Set down my Name, Sir*; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the Door upon the armed Men, who laid upon him with deadly Force: But the Man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had † received, and given many Wounds to those that attempted to keep him out, he cut his Way through them all, and pressed forward into the Palace; at which there was a pleasant Voice heard from those that were within, even of those that walked upon the Top of the Palace, saying,

Come

* *The Valiant Man.*

† *Acts* 14. 22.

*Come in, come in;
Eternal Glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the Meaning of this.

Now, said *Christian*, let me go hence. Nay, stay (said the *Interpreter*) 'till I have shewed thee a little more, and after that thou shalt go on thy Way. So he took him by the Hand again, and led him into a very dark Room, where there sat a Man in an * Iron Cage.

* Despair
like an
Iron Cage.

Now the Man, to look on, seemed very sad; he sat with his Eyes looking down to the Ground, his Hands folded together, and he sighed as if he would break his Heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the Man.

Then said *Christian* to the Man, What art thou? The Man answered, I am what I was not once.

Chr. What wast thou once?

* Luke 8.
13.

Man. The *Man* said, I was once a fair * and flourishing Professor, both in mine own Eyes, and also in the Eyes of others: I once was, as I thought, fair for the Celestial City, and had then even Joy at the thoughts that I should get thither.

Chr. Well, but what art thou now?

Man. I am now a Man of *Despair*, and am shut up in it; as in this Iron Cage. I cannot get out; O now I cannot.

Chr. But how camest thou in this Condition?

Man. I left off to watch, and be sober; I laid the Reins upon the Neck of my Lusts; I sinned against the Light of the Word, and the Goodness of God: I have grieved the Spirit, and he is gone: I tempted the Devil, and he is come to me; I have provoked God to Anger, and he has left me; I have so hardened my Heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no Hopes for such a Man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, Is there no Hope, but you must be kept in the Iron Cage of Despair?

Man. No, none at all.

Chr. Why? The Son of the blessed is very pitiful.

* Heb. 6.
6.
|| Luke
19. 14.

Man. I have * crucified him to myself afresh; I have despised his || Person, I have despised his Righteousness, I have counted his Blood an unholy Thing, I have done Despite * to the Spirit of Grace: Therefore I shut myself out of all the Promises, and there now remains to me nothing but Threatnings, dreadful Threatnings, fearful Threatnings of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

* Heb.
10. 28,
29.

Chr. For what did you bring yourself into this Condition?

Man. For the Lusts, Pleasures, and Profits of this World; in the Enjoyment of which, I did then promise myself much Delight: But now every one of those Things also bite me, and gnaw me, like a burning Worm.

Chr. But canst thou not now repent and turn?

Man. God hath denied me Repentance. His Word gives me no Encouragement to believe; yea, himself hath shut me up in this Iron Cage: Nor can all the Men in the World let me out. O Eternity, Eternity! How shall I grapple with the Misery that I must meet with in Eternity?

Int. Then said the *Interpreter* to *Christian* Let this Man's Misery be remembered by thee, and be an everlasting Caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober, and to pray that I may shun the Cause of this Man's Misery. Sir, is it not Time for me to go on my Way now?

Int. Tarry 'till I shall shew thee one Thing more, and then thou shalt go on thy Way.

So he took *Christian* by the Hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the Reasons of his so doing: So he began and said, This Night as I was in my Sleep, I dreamed, and behold the Heavens grew exceeding black: Also it thundred and lightened in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds racked at an unusual Rate; upon which I heard a great Sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven: 1 Cor. 15.

They were all in flaming Fire, also the Heavens were in a burning Flame. I heard then a Voice, saying, Arise ye Dead, and come to Judgment; and with that the Rocks rent, the Graves opened, and the Dead, that were therein, came forth; 1 Thes. 4. Jude 15. John 5. 28. 2 Thes. 1. 8. Rev. 20. 11, 12, 13, 14. Isa. 26. 21. Mich. 7. 16, 17. Psalm 5. 1, 2, 3.

Yet there was, by Reason of a fierce Flame which issued out and came before him, a convenient Distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, * Gather together the Tares, the Chaff and Stubble, and cast them into the burning Lake; and with that the bottomless Pit opened, just whereabout I stood: Out of

1 Cor.

15.

1 Thes. 4.

Jude 15.

John 5.

28.

2 Thes. 1.

8.

Rev. 20.

11, 12,

13, 14.

Isa. 26.

21.

Mich. 7.

16, 17.

Psalm 5.

1, 2, 3.

Mal. 3.

2, 3.

Dan. 7. 9,

10.

* Mark

3. 13.

Chap.

14. 30.

Mal. 4. 1.

of

of the Mouth of which there came in an abundant Manner, Smoak, and Coals of Fire, with hideous Noises. It was also
|| Luke 3. 17. said to the same Persons, *|| Gather my Wheat into the Garner.* And with that I saw many catch'd up * and carried away into the
* 1 Thes. 7. 19, 17. Clouds, but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the Cloud still kept his Eye upon me: My Sins also came into my Mind: And my Conscience did accuse me on every Side. Upon this I awaked from my Sleep.

Chr. But what was it that made you so afraid of this Sight?

Man. Why, I thought that the Day of Judgment was come, and that I was not ready for it: But this frightened me most, that the Angels gathered up several, and left me behind; also the Pit of Hell opened her Mouth just where I stood. My Conscience too afflicted me; and, as I thought the Judge had always his Eye upon me, shewing Indignation in his Countenance.

Then said the *Interpreter* to *Christian*, Hast thou considered all these Things?

Chr. Yes, and they put me in *Hope* and *Fear*.

Int. Well, keep all Things so in thy Mind, that they may be as a *Goad* in thy Sides, to prick thee forward in the Way thou must go. Then *Christian* began to gird up his Loins, and to address himself to his Journey. Then said the *Interpreter*, the Comforter be always with thee, good *Christian*; to guide thee in the Way that leads to the City. So *Christian* went on his Way, saying,

Here I have seen Things rare and profitable, Things pleasant, dreadful, Things to make me stable

In what I have begun to take in Hand; Then let me think on them, and understand Wherefore they shewed me where, and let me be

Thankful, O good Interpreter, to thee.

Now I saw in my Dream, That the Highway up which *Christian* was to go, was fenc'd on either Side with a Wall, and that Wall was called * *Salvation*. Up this Way therefore did burdened *Christian* run, but not without great Difficulty, because of the Load on his Back.

He ran thus till he came at a Place somewhat ascending, and upon that Place stood a *Cross*, and a little below, in the Bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his Burden loosen'd from off his Shoulders, and fell from off his Back, and began to tumble, and so continued to do, till it came to the Mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was *Christian* glad and lightsome, and laid with a merry Heart, *He hath given*

me Rest by his Sorrow, and Life by his Death. Then he stood still a while to look and wonder; for it was very surprizing to him, that the Sight of the *Cross* should thus ease him of his Burden. He looked therefore, and looked again, even till the Springs that were in his Head sent the *|| Waters* down his Cheeks. Now, as he stood looking and weeping, behold three shining ones came to him and saluted him, with *Peace be to thee*; so the first said to him, * *Thy Sins be forgiven thee*; the second stript him of his Rags, and * cloathed him with Change of Raiment; the third also set a * *Mark on his Forehead*, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the *Cœlestial Gate*, so they went their Way. Then *Christian* gave three Leaps for Joy, and went on singing:

Thus far did I come laden with my Sin; Nor could ought ease the Grief that I was in, 'Till I came hither: What a Place is this! Must here be the Beginning of my Bliss? Must here the Burden fall from off my Back? Must here the Strings that bind it to me crack? Blest Cross! blest Sepulchre! blest rather be The Man that there was put to shame for me!

I saw then in my Dream, that he went on thus, even until he came at the Bottom, where he saw, a little out of the Way, three Men fast asleep, with Fetters upon their Heels. The Name of the one was * *Simple*, another *Sloth*, and the third *Presumption*.

Christian then seeing them lie in this Case, went to them, if peradventure he might awake them; and cried, you are like them that sleep on the Top of a * *Mast*, for the Dead Sea is under you, a Gulph that hath no Bottom: Awake, therefore, and come away; be willing also, and I will help you off with your Irons. He also told them, if he that goeth about like * *a roaring Lion*, comes by, you will certainly become a Prey to his Teeth. With that they look'd upon him, and began to reply in this Sort: * *Simple* said, *I see no Danger*: *Sloth* said, *Tet a little more Sleep*: And *Presumption* said, *Every Tub must stand upon his own Bottom*. And so they laid down to sleep again, and *Christian* went on his Way.

Yet was he troubled to think, that Men in that Danger should so little esteem the Kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall, on the Left Hand of the narrow Way; and they made up apace to him. The Name of the one was *Formalist*, and the Name of the other *Hypocrisy*. So, as I said, they drew up unto him, who thus enter'd with them into Discourse.

Christian

* Christi-
an talked
with them.

Chr. * Gentlemen, Whence came you,
and whither go you?

Form. and *Hyp.* We were born in the
Land of *Vain-Glory*, and are going for
Praise to Mount *Sion*.

Chr. Why came you not in at the Gate
which standeth at the Beginning of the
Way? Know you not that it is written,

* John
10. 1.

* That he that cometh not in by the Door,
but climbeth up some other Way, the same is
a Thief and a Robber?

Form. and *Hyp.* They said, that to go to
the Gate for Entrance, was by all their
Country-men counted too far about; and
therefore their usual Way was to make a
short Cut of it, and to climb over the
Wall, as they had done.

Chr. But will it not be counted a Tres-
pass against the Lord of the City, whither
we are bound, thus to violate his revealed
Will?

* They
that come
into the
Way, but
not by the
Door,

Form. and *Hyp.* They told him, * That
as for that, he needed not to trouble his
Head thereabout; for what they did, they
had Custom for, and could produce if need
were, Testimony that would witness it, for
more than a thousand Years.

they can
say some-
thing in
Vindica-
tion of
their own
Practice.

Chr. But, said *Christian*, will your Prac-
tice stand a Trial at Law?

Form. and *Hyp.* They told him, that
Custom, it being of so long standing as a-
bove a thousand Years, would doubtless
now be admitted as a Thing legal by an
impartial Judge: And besides, say they, if
we get into the Way, what's Matter which
Way we get in? If we are in, we are in:
Thou art but in the Way, who, as we per-
ceive, came in at the Gate; and we are al-
so in the Way, that came tumbling over
the Wall: Wherein now is thy Condition
better than ours?

Chr. I walk by the Rule of my Master,
you walk by the rude working of your
Fancies. You are counted Thieves already
by the Lord of the Way, therefore I doubt
you will not be found true Men at the End
of the Way. You come in by yourselves
without his Direction; and shall go out by
yourselves, without his Mercy.

To this they made him but little An-
swer; only they bid him look to himself.
Then I saw that they went on every Man
in his Way, without much Conference one
with another; save that these two Men told
Christian, that as to *Laws* and *Ordinances*,
they doubted not but they should as con-
scientiously do them as he, therefore, said
they, we see not wherein thou differest from
us, but by the *Coat* that is on thy Back,
which was, as we trow, given thee by some
of thy Neighbours to hide the Shame of
thy Nakedness.

* Gal. 1.
16.

Chr. By * *Laws* and *Ordinances* you
will not be saved, since you came not in by
the Door. And as for this *Coat* that is on
my Back, it was given me by the Lord of
the Place whither I go; and that, as you

Vol. II.

say, to cover my Nakedness with. And I
take it as a Token of Kindness to me; for
I had nothing but Rags before; and be-
sides, * thus I comfort myself as I go:
Surely, think I, when I come to the Gate
of the City, the Lord thereof will know
me for good, since I have his *Coat* on my
Back! a *Coat* that he gave me freely in the
Day that he stript me of my Rags. I have
moreover a Mark in my Forehead, of which
perhaps you have taken no Notice, which
one of my Lord's most intimate Associates
fixed there in the Day that my Burden fell
off my Shoulders. I will tell you more-
over, that I had then given me a Roll seal-
ed, to comfort me by reading, as I go on
the Way; I was also bid to give it in at
the Celestial Gate, in Token of my cer-
tain going in after it; all which Things I
doubt you want, and want them, because
you came not in at the Gate.

* Chri-
stian has
got his
Lord's
Coat on his
Back, and
is comfort-
ed there-
with: He
is comfort-
ed also
with his
Mark and
his Roll.

To these Things they gave him no An-
swer, only they looked upon each other,
and laughed. Then I saw that they went
on all, save that *Christian* kept before, who
had no more Talk but * with himself, and * *Chri-
stian* has
Talk with
himself.

I beheld then, that they all went on 'till
they came to the Foot of the Hill † *Diffi-
culty*, at the Bottom of which was a Spring. † He
comes to
the Hill
Difficulty
There were also in the same Place two
other Ways besides that which came strait
from the Gate; one turned to the Left
Hand, and the other to the Right, at the
Bottom of the Hill; but the narrow Way
lay right up the Hill, and the Name of the
going up the Side of the Hill, is called
Difficulty. *Christian* now went to the
† Spring, and drank thereof to refresh
himself, and then began to go up the Hill,
saying:

*The Hill, tho' high, I covet to ascend,
The Difficulty will not me offend.
For I perceive the Way to Life lies here:
Come pluck up Heart, let's neither faint
nor fear;
Better, tho' difficult, the right Way to go,
Than wrong, tho' easy, where the End
is Wo.*

The other two also came to the Foot
of the Hill; but when they saw that the
Hill was steep and high; and that there
were two other Ways to go; and suppo-
sing also that these two Ways might meet
again with that up which *Christian* went,
on the other Side of the Hill: Therefore
they were resolv'd to go in those Ways.
Now the Name of one of those Ways was
Danger, and the Name of the other *De-
struction*. So the * one took the Way which
is called *Danger*, which led him into a

* The
Danger
of turning
out of the
great Way.

I i i

great Wood, and the other took directly up the Way to *Destruction*, which led him into a wide Field, full of dark Mountains, where he stumbled and fell, and rose no more.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his Hands and his Knees, because of the Steepness of the Place. Now about the Mid-way to the Top of the Hill, was a pleasant [†] *Arbour*, made by the Lord of the Hill, for the refreshing of weary Travellers; thither therefore *Christian* got, where also he sat down to rest him: Then he pulled his Roll out of his Bosom, and read therein to his Comfort; he also now began afresh to take a Review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a Slumber, and thence into a fast Sleep, which detained him in that Place until it was almost Night; and in his Sleep ^{*} his Roll fell out of his Hand. Now as he was sleeping, there came one to him, and awaked him, saying, [†] *Go to the Ant, thou Sluggard; consider her Ways, and be wise*: And with that *Christian* suddenly started up, and sped him on his Way, and went apace till he came to the Top of the Hill.

Now when he was got up to the Top of the Hill, there came two Men running to meet him again; the Name of the one was ^{*} *Timorous*, and of the other *Mistrust*: To whom *Christian* said, Sirs, What's the Matter you run the wrong Way? *Timorous* answer'd, That they were going to the City of *Zion*, and had got up that difficult Place: But said he, the farther we go, the more Danger we meet with; wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lies a Couple of Lions in the Way; (whether sleeping or waking we know not) and we could not think, if we came within Reach, but they would presently pull us in Pieces.

Chr. Then said *Christian*, You make me afraid: But whither shall I flee to be safe? If I go back to my own Country, that is prepared for Fire and Brimstone, and I shall certainly perish there: If I could get to the *Cœlestial City*, I am sure to be in Safety there: ^{*} I must venture; to go back, is nothing but Death; to go forward, is Fear of Death, and Life everlasting beyond it: I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill, and *Christian* went on his Way. But thinking again of what he had heard from the Men, he felt in his Bosom for his Roll, that he might read therein, and be comforted; but he felt, and found ^{*} it not. Then was *Christian* in great Distress, and knew not what to do; for he wanted that which used to relieve him; and that which should have been his pass into the *Cœlestial City*. Here

therefore he began to be much [†] perplex'd, [†] *He is perplex'd* and knew not what to do; at last he be- ^{for his} thought himself that he had slept in the ^{Roll.} *Arbour* that is on the Side of the Hill; and falling down upon his Knees, he asked God Forgiveness for that his foolish Fact, and then went back to look for his Roll. But all the Way he went back, who can sufficiently set forth the Sorrow of *Christian's* Heart? Sometimes he sigh'd, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that Place which was erected only for a little Refreshment for his Weariness. Thus therefore he went back, carefully looking on this Side and on that all the Way as he went, if happily he might find the Roll that had been his Comfort so many times in his Journey. He went thus 'till he came again in Sight of the *Arbour* where he sat and slept; but that Sight renewed ^{*} his ^{*} *Chri-* Sorrow the more, by bringing again, even ^{istian be-} afresh, his Evil of Sleeping into his Mind. ^{wails his} Thus therefore he now went on bemoaning ^{foolish} his sinful Sleep, saying, *O wretched Man* ^{Sleeping,} *that I am!* that I should sleep in the Day-^{Rev. 2. 2.} ^{2 Theff. 5.} time! that I should sleep in the midst of Difficulty! that I should so indulge the Flesh, as to use that Rest for Ease to my Flesh, which the Lord of the Hill hath erected only for the Relief of the Spirits of Pilgrims! How many Steps have I took in vain! (Thus it happen'd to *Israel*, for their Sin they were sent back again by the Way of the Red Sea) and I am made to tread those Steps with Sorrow, which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my Way by this Time! I am made to tread those Steps thrice over, which I needed not to have trod but once: Yea, now also I am like to be benighted, for the Day is almost spent: O that I had not slept! Now by this time he was come to the *Arbour* again, where for a while he sat down and wept; but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he ^{*} espied his Roll; ^{*} *Chri-* the which he with Trembling and Haste ^{istian find-} catch'd up and put into his Bosom. But ^{eth} who can tell how Joyful this Man was, ^{his Roll} when he had gotten his Roll again? For ^{where he} this Roll was the Assurance of his Life, and ^{lost it.} Acceptance at the desired Haven. Therefore he laid it up in his Bosom, gave God Thanks for directing his Eye to the Place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly now did he go up the rest of the Hill! Yet, before he got up, the Sun went down upon *Christian*; and this made him again recall the Vanity of his Sleeping to his Remembrance; and thus he again began to condole with himself: O thou sinful Sleep! how for thy Sake am I like to be benighted in my Journey: I must walk without the Sun, Darkness must cover the Path

† A Word of Grace.

* He that sleeps is a Loser.

† Prov. 6. 6.

* Christian meets with Mistrust and Timorous.

* Christian shakes off Fear.

* Christian misses his Roll wherein he used to take Comfort.



Shall they who wrong begin yet rightly end
Shall they at all have safety for their friend
No no in head-strong manner they set out
And headstrong will they fall at last no doubt



Difficulty is behind fear is before
Tho he's got on the hill the lions roar
A Christian Man is never long at ease
When one fright's gone another doth him seize



A more unequal Match can hardly be
Christian must fight an Angel but you see
The Valiant Man by handling sword and shield
Doth make him tho a Dragon quit the field



Poor Man where art thou now thy day is night
Good Man be not cast down thou yet art right
Thy way to Heaven lies by the gates of Hell
Chear up hold out with the it shall go well

Path of my Feet, and I must hear the Noise of doleful Creatures, because of my sinful Sleep! Now also he remember'd the Story that *Mistrust* and *Timorous* told him of, how they were frighted with the Sight of the Lions. Then said *Christian* to himself again, These Beasts range in the Night for their Prey, and if they should meet with me in the Dark, how should I shift them? How should I escape being by them torn in Pieces? Thus he went on his Way; but while he was thus bewailing his unhappy Miscarriage, he lift up his Eyes, and behold there was a very stately Palace before him, the Name of which was *Beautiful*, and it stood just by the Highway Side.

So I saw in my Dream, that he made Haste and went forward, that if possible he might get Lodging there. Now before he had gone far, he enter'd into a very narrow Passage, which was about a Furlong off the Porter's Lodge, and looking very narrowly before him as he went, he espied two Lions in the Way. Now, thought he, I see the Danger that *Mistrust* and *Timorous* were driven back by. (The Lions were chain'd, but he saw not the Chains.) Then he was afraid, and thought himself to go back after them, for he thought nothing but Death was before him: But the Porter at the Lodge, whose Name is *Watchful*, perceiving that *Christian* made a Halt, as if he would go back, cried unto him, saying,

* Mark
13. 14.

* Is thy Strength so small? Fear not the Lions, for they are chain'd, and are placed there for Trial of Faith, where it is, and for Discovery of those that have none: Keep in the Midst of the Path, and no Hurt shall come unto thee.

Then I saw that he went on Trembling for Fear of the Lions; but taking good Heed to the Directions of the Porter, he heard them roar, but they did him no Harm. Then he clapt his Hands, and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, What House is this? And, May I lodge here to Night? The Porter answer'd, This House was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. The Porter also asked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*; but because the Sun is now set, I desire, if I may, to lodge here to Night.

Porter. What is your Name?

Chr. My Name is now *Christian*, but my Name at the first was *Graceless*: I came of the Race of * *Japheth*, whom God will persuade to dwell in the Tents of *Shem*.

* Gen. 9.
27.

Port. But how doth it happen that you came so late? The Sun is set.

Chr. I had been here sooner, but that, wretched Man that I am, I slept in the

Arbour that stands on the Hill-side! Nay, I had, notwithstanding that, been here much sooner, but that in my Sleep I lost my Evidence, and came without it to the Brow of the Hill, and then feeling for it, and finding it not, I was forced, with Sorrow of Heart, to go back to the Place where I slept my Sleep, where I found it, and now I am come.

Port. Well, I will call out one of the Virgins of this Place, who will (if she likes your Talk) bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the Porter rang a Bell, at the Sound of which came out of the Door of the House a grave and beautiful Damsel, named *Discretion*, and asked why she was call'd?

The Porter answer'd, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary and benighted, he asked me if he might lodge here to Night: So I told him I would call for thee, who, after Discourse had with him, may't do as seemeth thee good, even according to the Law of the House.

Then she asked him, whence he was, and whither he was going? And he told her. She asked him also, how he got into the Way? and he told her. Then she asked him, what he had seen and met with in the Way? and he told her. And at last she asked his Name? So he said, It is *Christian*; and I have so much the more a Desire to lodge here to Night, because by what I perceive, this Place was built by the Lord of the Hill, for the Relief and Security of Pilgrims: So she smiled, but the Water stood in her Eyes: And after a little Pause, she said, I will call forth two or three more of my Family. So she ran to the Door, and called out *Prudence*, *Piety*, and *Charity*; who after a little more Discourse with him, had him into the Family; and many of them meeting him at the Threshold of the House, said, Come in, thou Blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his Head, and followed them into the House: So when he was come in, and sat down, they gave him something to drink, and consented together that until Supper was ready, some of them should have some particular Discourse with *Christian*, for the best Improvement of Time, and they appointed *Piety*, and *Prudence*, and *Charity*, to discourse with him; and thus they began:

Piety. Come, good *Christian*, since we have been so loving to you, to receive you ^{Piety discourses} into our House this Night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happen'd to you in your Pilgrimage.

Chr. With a very good will, and I am glad that you are so well disposed.

Piety.

Piety. What moved you at first to betake yourself to a Pilgrim's Life?

Chr. I was driven out of my Native Country by a dreadful Sound that was in mine Ears; to wit, That unavoidable Destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your Country this way?

Chr. It was as God would have it; for when I was under the Fears of Destruction, I did not know whither to go; but by chance there came a Man, even to me, as I was trembling and weeping, whose Name is *Evangelist*, and he directed me to the Wicket-Gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the House of the *Interpreter*?

Chr. Yes, and did see such things there, the Remembrance of which will stick by me as long as I live: Especially three things, * to wit, How Christ, in despite of *Satan*, maintains his Work of Grace in the Heart; how the Man had sinned himself quite out of Hopes of God's Mercy; and also the Dream of him that thought in his Sleep the Day of Judgment was come.

Piety. Why, Did you hear him tell his Dream?

Chr. Yes, and a dreadful one it was, I thought; it made my Heart ake as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the House of the *Interpreter*?

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way thro' the armed Men that stood in the Door to keep him out; and how he was bid to come in, and win eternal Glory: Methought those things did ravish my Heart! I would have staid at that good Man's house a twelvemonth, but that I knew I had farther to go.

Piety. And what saw you else in the way?

Chr. Saw! why I went but a little farther, and I saw one, as I thought in my Mind, hang bleeding upon a Tree; and the very Sight of him made my Burden fall off my Back, (for I groaned under a very heavy Burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before: Yea, and while I stood looking up, (for then I could not forbear looking) Three Shining ones came to me: One of them testify'd that my Sins were forgiven me; another stript me of my Rags, and gave me this broider'd Coat which you see; and the third set the Mark which you see in my Forehead, and gave me this sealed Roll; (and with that he plucked it out of his Bosom.)

Piety. But you saw more than this, did you not?

Chr. The things that I have told you, were the best; yet some other Matters I saw, as namely, I saw three Men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the Way as I came, with Irons upon their Heels; but do you think I could awake them! I also saw *Formality* and *Hypocrisy* come tumbling over the Wall, to go (as they pretended) to *Zion*, but they were quickly lost; even as I myself did tell them, but they would not believe: But, above all, I found it hard Work to get up this Hill, and as hard to come by the Lions Mouths; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that, after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Then *Prudence* thought good to ask him a few Questions, and desired his Answer to them.

Prud. Do you not think sometimes of the Country from whence you came?

Chr. Yea, || but with much Shame and De-
testation: Truly, if I had been mindful of that Country from whence I came out, I might have had Opportunity to have returned; but now I desire a better Country; that is, a Heavenly One.

Prud. Do you not yet bear away with you some of the Things that then you were conversant withal?

Chr. Yes, but greatly against my Will; especially my inward and || carnal Cogitations, with which all my Countrymen, as well as myself, were delighted; but now all those Things are my Grief; and might I but choose mine own Things, I would * choose never to think of those Things more; but when I would be doing of that which is best, that which is worst is with me.

Prud. Do you not find sometimes, as if those Things were vanquished, which at other Times are your Perplexity?

Chr. Yes, but that is but seldom; but they are to me * Golden Hours, in which such things happen to me.

Prud. Can you remember by what Means you find your Annoyances at times, as if they were vanquished?

Chr. Yes, when || I think what I saw at the Cross, that will do it; and when I look upon my 'broidered Coat, that will do it; and when I look into the Roll that I carry in my Bosom, that will do it; and when my Thoughts wax warm about whither I am going, that will do it.

Prud. And what is it that makes you so desirous to go to Mount *Zion*?

Chr. Why, * there I hope to see him alive that did hang dead on the Cross; and there I hope to be rid of all those Things that to this Day are in me an Annoyance to me: There they say there is no || Death,

and

How Christian was driven out of his own Country.

|| How he got into the Way to Zion.

* A Rehearsal of what he saw in the Way.

Prudence discourses him.

|| Christian's Thoughts of his Native Country. Heb. 11. 5, 16.

|| Christian distasted with Carnal Cogitations.

* Christian's choice Rom. 7.

* Christian's Golden Hours.

|| How Christian gets Power against his Corruptions.

* Why Christian would be at Mount Zion. 1sa. 25.

and Rev. 21. 4.

and there I shall dwell with such Company as I like best. For, to tell you Truth, I love him, because I was by him eased of my Burden; and I am weary of my inward Sicknes: I would fain be where I shall die no more, and with the Company that shall continually cry, *Holy, Holy, Holy.*

* Charity
discourses
him.

Then said * *Charity* to *Christian*: Have you a Family? Are you a marry'd Man?

Chr. I have a Wife and four small Children.

† *Chri-
stian's love
to his
Wife and
Children.*

Cha. And why did you not bring them along with you?

Chr. Then *Christian* † wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on Pilgrimage.

Cha. But you should have talked to them, and have endeavoured to have shewn them the Danger of being behind.

Gen. 19.
14.

Chr. So I did; and told them also what God had shewed to me of the Destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Cha. And did you pray to God that he would bless your Counsel to them?

Chr. Yes, and that with much Affection, for you must think that my Wife and poor Children were very dear unto me.

Cha. But did you tell them of your own Sorrow, and Fear of Destruction? For I suppose that Destruction was visible enough to you?

* *Chri-
stian's
Fear of
perishing
might be
read in
his very
Counte-
nance.*

Chr. Yes, over and over, and over. They might also * see my Fears in my Countenance, in my Tears, and also in my Trembling under the Apprehension of the Judgment that did hang over our Heads; but all was not sufficient to prevail with them to come with me.

Cha. But what could they say for themselves why they came not?

* *The
Cause why
his Wife
and Chil-
dren did
not go
with him.*

Chr. Why, * my Wife was afraid of losing this World; and my Children were given to the foolish Delights of Youth: So what by one Thing and what by another, they left me to wander in this Manner alone.

Cha. But did you not with your vain Life damp all that you by Words used by Way of Persuasion to bring them away with you?

*Christi-
an's good
Conver-
sion before
his Wife
and Chil-
dren.*

Chr. Indeed I cannot commend my life, for I am conscious to myself of many Failings therein: I know also, that a Man by his Conversation may soon overthrow what by Argument or Persuasion he doth labour to fasten upon others for their Good. Yet, this I can say, I was very wary of giving them Occasion, by any unseemly Action, to make them averse to going on Pilgrimage. Yea, for this very Thing, they would tell me I was too precise, and that I denied myself of Things (for their Sakes) in which they saw no Evil. Nay, I think I may say, that, if what they saw in me

Vol. II.

did hinder them, it was my great Tenderneſs in sinning against God, or of doing any Wrong to my Neighbour.

Cha. Indeed * *Cain* hated his Brother, because his own Works were Evil, and his Brother's Righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to † Good; and thou hast delivered thy Soul from their Blood.

Now I saw in my Dream, that thus they sat talking together until Supper was ready. So when they had made ready, they sat down to Meat; now the Table was furnished with † fat Things, and with Wine that was well refined; and all their Talk at the * Table was about the LORD of the Hill; as, namely, about what HE had done, and wherefore HE did what HE did, and why he had built that house; and by what they said, I perceived that HE had been a great Warrior, and had fought with, and slain † him that had the Power of Death, but not without great Danger to himself, which made me love him the more.

For, as they said, and as I believe, (said *Christian*) he did it with the Loss of much Blood; but that which put Glory of Grace into all he did, was, that he did it out of pure Love to his Country. And besides, there were some of them of the Household that said, they had been, and spoke with him since he did die on the Cross; and they have attested, that they had it from his own Lips, that he is such a Lover of poor Pilgrims, that the Like is not to be found from the East to the West.

They moreover gave an Instance of what they affirmed, and that was, he had stripped himself of that Glory, that he might do this for the Poor; and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.* They said moreover, That he had made many Pilgrims * Princes, tho' by Nature they were Beggars born, and their Original had been the Dunghil.

Thus they discoursed together till late at Night: and after they had committed themselves to the Lord for Protection, they betook themselves to Rest: The Pilgrim they laid in a large upper † Chamber, whose Window opened towards the Sun-rising: The Name of the Chamber was *Peace*, where he slept till Break of Day, and then he awoke and sang,

Where am I now! Is this the Love and Care

*Of Jesus, for the Men that Pilgrims are,
Thus to provide! That I should be forgiven,
And dwell already the next Door to Hea-
ven!*

So, in the Morning, they all got up; and after some more Discourse, they told him that

K k k

that he should not depart till they had shewed him the *Rarities* of that Place. And first they had him into the Study, * where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the *Pedigree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal Generation: Here also was more fully recorded the Acts that he had done, and the Names of many Hundreds that he had taken into his Service; and how he had placed them in such Habitations, that could neither by Length of Days, nor Decays of Nature, be dissolved.

Then they read to him some of the worthy Acts that some of his Servants had done; As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the * Violence of Fire, escaped the Edge of the Sword, out of Weakness were made strong, waxed valiant in Fight, and turned to Flight the Armies of the *Aliens*.

Then they read again in another Part of the Records of the House, where it was shewed how willing their Lord was to receive into his Favour, any, even any, tho' they in Time past had offered great Affronts to his Person and Proceedings. Here also were several other Histories of many other famous Things, of all which *Christian* had a View: As of Things both Ancient and Modern; together with Prophecies and Predictions of Things that have their certain Accomplishment, both to the Dread and Amazement of Enemies, and the Comfort and Solace of Pilgrims.

The next Day they took him, and had him into the † Armory, where they shewed him all Manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast-plate, *All-Prayer*, and Shoes that would not wear out. And there was here enough of this to harness as many Men, for the Service of their Lord, as there be Stars in the Heaven for Multitude.

They also shewed him some of the Engines with which some of his Servants had done wonderful Things. * They shewed him *Moses's* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Ox's Goad, wherewith *Shamgar* slew six hundred Men. They shewed him also the Jaw-bone with which *Sampson* did such mighty Feats: They shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*; and the Sword also with which their Lord will kill the Man of Sin, in the Day that he shall rise up to the Prey. They shewed him besides many excellent Things, with which *Christian* was much delighted. This done, they went to their Rest again.

Then I saw in my Dream, That on the Morrow he got up to go forwards, but they desired him to stay till the next Day also; and then said they, we will (if the Day be clear) shew you the * Delectable † Christian shewed the delectable Mountains; which, they said, would yet farther add to his Comfort, because they were nearer the desired Haven than the Place where at present he was; so he consented and staid. When the Morning was up, they had him to the top of the House, and bid him look * South: So he did; and behold, at a great Distance, he saw a most pleasant mountainous Country, beautified with Woods, Vineyards, Fruits of all Sorts, Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the Name of the Country. They said, it was *Emanuel's Land*; and it is as common, said they, as this *Hill* is to and for all the Pilgrims. And when thou comest there, from thence thou mayest see to the Gate of the *Cœlestial City*, as the Shepherds that live there will make appear.

Now he bethought himself of setting forward, † and they were willing he should. † Christian sets forward. But first, said they, let us go again into the Armory: So they did; and when he came there, they * harneſſed him from * Christian sent away armed. Head to Foot with what was of Proof, lest perhaps he should meet with Assaults in the Way. He being therefore thus accoutred, walketh out with his Friends to the Gate, and there he asketh the Porter, If he saw any Pilgrim pass by? Then the Porter answered, Yes.

Christian. Pray, did you know him? said he.

Port. I asked his Name, and he told me it was *Faithful*.

Chr. O, said *Christian*, I know him; he is my Townsman, my near Neighbour, he comes from the Place where I was born: How far do you think he may be before?

Port. He is got by this Time below the Hill.

Chr. Well, said * *Christian*, good *Porter*, the Lord be with thee, and add to all thy Blessings much Increase for the Kindness thou hast shewed to me. * How Christian and the Porter greet at parting.

Then he began to go forward; but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the Foot of the Hill. So they went on together, reiterating their former Discourses, till they came to go down the Hill. Then said *Christian*, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said *Prudence*, so it is; for it is a hard Matter for a Man to go down into the Valley of * *Humiliation*, as thou art now, and to catch no Slip by the Way; therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily; yet he caught a Slip or two.

Then

Then I saw in my Dream, That these good Companions (when *Christian* was got down to the Bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine, and a Cluster of Raisins; and then he went his Way.

Whilst Christian is among his godly Friends, Their golden Mouths make him sufficient mends For all his griefs; and when they let him go, He's clad with Northern steel from top to toe.

But now in this Valley of *Humiliation*, poor *Christian* was hard put to it; for he had gone but a little Way, before he espied a foul *Feind* coming over the Field to meet him: His Name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his Mind whether to go back or to stand his Ground. But he consider'd again, that he had no * *Armour* for his Back, and therefore thought that to turn the Back to him might give him greater Advantage, with Ease, to pierce him with his Darts; therefore he resolved to venture, and † stand his Ground: For, thought he, had I no more in mine Eye than the Saving of my Life, 'twould be the best way to stand.

So he went on, and *Apollyon* met him: Now the Monster was hideous to behold: He was cloathed with Scales like a Fish; (and they are his Pride) he had Wings like a Dragon, Feet like a Bear, and out of his Belly came Fire and Smoke. and his Mouth was as the Mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful Countenance, and thus began to question with him.

Apollyon. * Whence come you? and whither are you bound?

Chr. I am come from the City of *Destruction*, which is the Place of all Evil, and am going to the City of *Zion*.

Apol. By this I perceive thou art one of my Subjects; for all that Country is mine, and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were it not that I hope thou may'st do me more Service, I would strike thee now at one Blow to the Ground.

Chr. I was born indeed in your Dominions, but your Service was hard, and your Wages such as a Man could not live on; † for the Wages of Sin is Death; therefore, when I was come to Years, I did as other confederate Persons do, look out, if perhaps I might mend myself.

Apol. There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee; but since thou complaine'st of thy Service and Wages, * be content to go back; what our Country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of Princes, and how can

I, with Fairness, go back with thee?

Apol. Thou hast done in this according to the Proverb, † *Change a Bad for a Worse*: But it is ordinary for those that have professed themselves his Servants, after a while to give him the Slip, and return again to me: Do thou so too, and all shall be well.

Chr. I have given him my Faith, and sworn my Allegiance to him, How then can I go back from this, and not be hanged as a Traytor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn and go back.

Chr. What I promised thee was in my Non-age; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my Compliance with thee: And besides, (O thou destroying *Apollyon*) to speak Truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country, better than thine; and therefore leave off to persuade me farther, I am his Servant, and I will follow him.

Apol. * Consider again, when thou art in cool Blood, what thou art like to meet with in the Way that thou goest. Thou knowest, that for the most part, his Servants come to an ill End, because they are Transgressors against me and my Ways. How many of them have been put to shameful Deaths! and besides, thou countest his Service better than mine, whereas he never came yet from the Place where he is, to deliver any that served him out of their Hands: But as for me, how many Times, as all the World very well knows, have I delivered, either by Power or Fraud, those that have faithfully served me, from him and his, though taken by them? And so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their Love, whether they will cleave to him to the End: And as for the ill End thou sayest they come to, that is most glorious in their Account: But, for present Deliverance, they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. Thou hast already been unfaithful in thy Service to him; and how dost thou think to receive Wages of him?

Chr. Wherein, O *Apollyon*! have I been unfaithful to him?

Apol. Thou didst faint at * first setting out, when thou wast almost choaked in the Gulph of *Despond*; thou didst attempt wrong Ways to be rid of thy Burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice Things. Thou was also almost persuaded to go back at

* *Christian has no Armour for his Back.*

† *Christian's Resolution at the Ap-preach of Apollyon.*

* *Discourse betwixt Christian and Apollyon.*

† *Rom. 6. 23.*

* *Apollyon's Flattery.*

† *Apollyon undervalues Christ's Service.*

° *Apollyon pleads the grievous Ends of Christians, to dissuade Christian from persisting in his Way.*

* *Apollyon pleads Christian's Infirmities against him.*

at the Sight of the Lions; And when thou talkest of thy Journey, and of what thou hast heard and seen, thou art inwardly desirous of Vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful and ready to forgive: But besides, these Infirmities possess'd me in thy Country; for there I suck'd them in, and I have groaned under them, been sorry for them, and have obtain'd Pardon of my Prince.

Apollyon in a Rage falls upon Christian.

Apol. Then *Apollyon*, broke out into a grievous Rage, saying, I am an enemy to this Prince; I hate his Person, his Laws, and People: I am come out on purpose to withstand thee.

Chr. *Apollyon*, beware what you do; for I am in the King's Highway, the Way of Holiness; therefore take heed to yourself.

Apol. Then *Apollyon* straddled quite over the whole Breadth of the Way, and said, I am void of Fear in this Matter; prepare thy self to die; for I swear by my infernal Den, That thou shalt go no farther: Here will I spill thy Soul!

And with that he threw a flaming Dart at his Breast; but *Christian* had a Shield in his Hand, with which he caught it, and so prevented the Danger of that.

Then did *Christian* draw; for he saw it was time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, * *Apollyon* wounded him in his Head, his Hand, and Foot. This made *Christian* give a little back: *Apollyon*, therefore, followed his Work amain, and *Christian* again took Courage, and resisted as manfully as he could. This fore Combat lasted for above half a Day, even till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his Wounds, must needs grow weaker and weaker.

Then *Apollyon* espying his Opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful † Fall; and with that *Christian's* Sword flew out of his Hand. Then said *Apollyon*, I am sure of thee now: And with that he had almost press'd him to Death; so that *Christian* began to despair of Life. But, as God would have it, while *Apollyon* was fetching his last Blow, thereby to make a full End of this good Man, *Christian* nimbly reached out his Hand for his * Sword, and caught it, saying, Rejoyce not against me, O mine Enemy! when I fall I shall arise; and with that gave him a deadly Thrust, which made him give back, as one that had received his Mortal Wound.

Christian perceiving that, made at him again; saying, * Nay, in all these Things we are more than Conquerors, through him

that loved us. And with that *Apollyon* spread forth his Dragon's Wings, and sped him away, that *Christian* saw him no more.

In this Combat no Man can imagine, unless he had seen and heard as I * did, † what Yelling and hideous Roaring *Apollyon* made all the Time of the Fight: He spake like a Dragon: And on the other side, what Sighs and Groans burst from *Christian's* Heart. I never saw him all the while give so much as one pleasant Look, till he perceived he had wounded *Apollyon* with his two-edged Sword: then, indeed, he did smile, and look upward: But it was the dreadfullest Sight that ever I saw.

So when the Battle was over, *Christian* said, † I will here give Thanks to him that † *Christian* gives God Thanks for his Deliverance. bath delivered me out of the Mouth of the Lion, to him that did help me against *Apollyon*. And so he did; saying,

Great Beelzebub, the Captain of this Fiend
Design'd my Ruin; therefore to this End,
He sent him harness'd out; and he with Rage,
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,
By Dint of Sword, did quickly make him fly:
Therefore to him let me give lasting Praise,
And Thanks, and bless his holy Name al-
ways.

Then there came to him a Hand with some of the Leaves of the Tree of Life, the which *Christian* took and applied to the Wounds that he had received in the Battle, and was healed immediately. He also sat down in that Place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his * Hand; for he said, I know not but some other Enemy may be at hand. But he met with no other Affront from *Apollyon* quite thro' the Valley.

Now at the End of this Valley was another, call'd, || The Valley of the Shadow of Death, and *Christian* must needs go thro' it, because the way to the Cœlestial City lay thro' the midst of it: Now this Valley is a very solitary Place. The Prophet * *Jeremiah* thus describes it: A Wilderness, a Land of Desarts, and of Pits; a Land of Drought, and of the Shadow of Death, a Land that no Man (but a Christian) passeth through, and where no Man dwelt.

Now here *Christian* was worse put to it than in his Fight with *Apollyon*; as by the Sequel you shall see.

I saw then in my Dream, That when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, || Children of them that brought up an * evil Report of the good Land, making haste to go back; to whom *Christian* spake as follows:

Chr. Whither are you going?

Men.

* *Christian* wounded in his Understanding, Faith, and Conversation.

† *Apollyon* casteth *Christian* down to the Ground.

* *Christian's* Victory over *Apollyon*. Mic. 7. 8.

* Rom. 8. 8, 9. Jam. 4. 7.

* A brief Relation of the Combat by the Spectator.

† *Christian* gives God Thanks for his Deliverance.

* *Christian* goes on his Journey with his Sword drawn in his Hand.

|| The Valley of the Shadow of Death.

* Jer. 2. 6.

|| The Children of the Spies go back.

* Numb. 13.

Men. They said, Back! Back! And we would have you to do so too, if either Life or Peace is prized by you.

Chr. Why! What's the Matter? said *Christian*.

Men. Matter! said they, we were going that Way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little farther, we had not been here to bring the News to thee.

Chr. But what have you met with? said *Christian*?

Pfal. 44.
29.
Pfal. 107.
19.

Men. Why we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the Danger before we came to it.

Chr. But what have you seen? said *Christian*.

Job 3. 5.
ch. 10. 22.

Men. Seen! Why the Valley itself, which is as dark as Pitch: We also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: We heard also in that Valley a continual Howling and Yelling, as of a People under unutterable Misery, who there sat bound in Affliction and Irons; and over that Valley hangs the discouraging Clouds of Confusion: Death also doth always spread his Wings over it. In a word, it is every whit dreadful, being utterly without Order.

Jer. 2. 6.

Chr. Then said *Christian*, I perceive not yet, by what you have said, but that this is my Way to the desired Haven.

Men. Be it thy Way, we will not choose it for ours.

So they parted, and *Christian* went on his Way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

Pfal. 69.
14.

I saw then in my Dream, so far as this Valley reached, there was on the Right Hand a very deep Ditch: That Ditch is it, into which the Blind have led the Blind in all Ages, and have both there miserably perished. Again, behold, on the Left Hand, there was a very dangerous Quag, into which, if even a good Man falls, he finds no Bottom for his Foot to stand on: Into that Quag King *David* once did fall, and had, no doubt, therein been smother'd, had not he that is able pluck'd him out.

The Path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought, in the Dark, to shun the Ditch on the one hand, he was ready to tip over into the Mire on the other: Also when he sought to escape the Mire, without great Carefulness he would be ready to fall into the Ditch. Thus he went on, and I heard him here sigh bitterly: For besides the Danger mentioned above, the Path-way was here so dark, that oft-times, when he lift up his Foot to set forward, he knew not where, or upon what, he should set it next.

About the Midst of this Valley, I per-

Vol. II.

ceived the Mouth of Hell to be, and it stood also hard by the Way-side: Now, thought *Christian*, what shall I do? And ever and anon the Flame and Smoke would come out in such Abundance, with Sparks and hideous Noises, (Things that cared not for *Christian's* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another Weapon, called *All Prayer*: So he cried, in my hearing, *O Lord, I beseech thee, deliver my Soul.* Thus he went on a great while, yet still the Flames would be reaching towards him: Also he heard doleful Voices, and Rushings too and fro, so that sometimes he thought he should be torn in pieces, or trodden down like Mire in the Streets. This frightful Sight was seen, and these dreadful * Noises were heard by him for several Miles together: And coming to a Place, where he thought he heard a Company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do: Sometimes he had half a Thought to go back; then again he thought he might be half-way through the Valley: He remembered also, how he had already vanquished many a Danger; and that the Danger of going back might be much more than for to go forward; so he resolved to go on: Yet the *Fiends* seemed to come nearer and nearer: But when they were come even almost at him, he cried out with a most vehement Voice, *I will walk in the Strength of the Lord God*: So they gave back and came no farther.

Eph. 6. 18.
Pfal. 116.
3.

* *Christian* put to a Stand, but for a while.

One Thing I would not let slip: I took Notice that now poor *Christian* was so confounded, that he did not know his own Voice: And thus I perceived it: Just when he was come over-against the Mouth of the burning Pit, one of the Wicked Ones got behind him, and stept up softly to him, and whisperingly suggested many grievous Blasphemies to him, || which he verily thought || *Christian* had proceeded from his own Mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it: But he had not the Discretion either to stop his Ears, or to know from whence those Blasphemies came.

|| *Christian* made believe that he spoke Blasphemies, when 'twas Satan that suggested them into his Mind.

When *Christian* had travelled in this disconsolate Condition some considerable time, he thought he heard the Voice of a Man, as going before him, saying, *Though I walk through the Valley of the Shadow of Death, I will fear none Ill, for thou art with me.*

Pfal. 23. 4.

Then was he glad; and that for these Reasons:

First, Because he gathered from thence, that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal

Job 9. 10.

L 11

State:

State: And why not, thought he, with me? Though by reason of the Impediment that attends this Place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have Company by-and-by.

So he went on, and call'd to him that was before; but he knew not what to answer: For that he also thought himself to be alone. And by-and-by the day broke:

Amos 5. 8. Then said *Christian*, *He hath turned the Shadow of Death into the Morning.*

Now Morning being come, he looked back, not out of Desire to return, but to see, by the light of the * Day, what Hazards he had gone through in the Dark: So he saw more perfectly the Ditch that was on the one Hand, and the Quag that was on the other; also how narrow the Way was which led betwixt them both; also how he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off: For after Break of Day they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep Things out of Darkeness, and bringeth out to Light the Shadow of Death.*

Now was *Christian* much affected with his Deliverance from all the Dangers of his solitary Way; which Dangers, though he feared them more before, yet he saw them more clearly now, because the Light of the Day made them conspicuous to him; and about this time the Sun was rising, and this was another Mercy to *Christian*: For you must note, that though the first Part of the Valley of the Shadow of Death was dangerous, * yet this second Part, which he was yet to go, was, if possible, far more dangerous: For, from the Place where he now stood, even to the End of the Valley, the Way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pit-falls, deep Holes, and Shelvings down there, that had it now been dark, as it was when he came the first Part of the Way, had he had a thousand Souls, they had in reason been cast away; but, as I said, just now the Sun was rising. Then said he, *His Candle shineth on my Head, and by his Light I go through Darkeness.*

In this Light therefore he came to the End of the Valley. Now I saw in my Dream, that at the End of this Valley lay Blood, Bones, Ashes, and mangled Bodies of Men, even of Pilgrims that had gone this Way formerly: And while I was musing what should be the Reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old Time; by whose Power and Tyranny the Men, whose Bones, Blood, Ashes, &c. lay there, were cruelly put to Death. But by this Place *Christian* went without much Danger, whereat I somewhat wonder'd: But I have learnt since, that *Pagan* has been dead many a Day; and as for the other, though he be

yet alive, he is, by reason of Age, and also of the many shrewd Brushes that he met with in his younger Days, grown so crazy and stiff in his Joints, that he can now do little more than sit in his Cave's Mouth, grinning at Pilgrims as they go by, and biting his Nails, because he cannot come at them.

So I saw that *Christian* went on his Way; yet, at the Sight of the *Old Man*, that sat at the Mouth of the Cave, he could not tell what to think, 'specially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burnt.* But he held his Peace, and let a good Face on't, and so went by, and catch'd no Hurt. Then sang *Christian*:

*O World of Wonders! (I can say no less)
That I should be preserv'd in that Distress
That I have met with here! O blessed be
That Hand that from it hath deliver'd me!
Dangers in Darkeness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:
Yea Snares, and Pits, and Traps, and Nets
did lie*

*My Path about, that worthless, silly I
Might have been catch'd, entangled, and cast
down:*

But since I live, let JESUS wear the Crown.

Now, as *Christian* went on his Way, he came to a little Ascent, which was cast up on purpose, that Pilgrims might see before them: Up there, therefore, *Christian* went; and looking forward, he saw *Faithful* before him upon his Journey: Then said *Christian* aloud, *Ho ho: So ho: Stay, and I will be your Companion.* At that *Faithful* looked behind him; to whom *Christian* cried again, *Stay, stay, till I come up to you.* But *Faithful* answer'd, *No, I am upon my Life, and the Avenger of Blood is behind me.*

At this *Christian* was somewhat moved, and putting to all his Strength, he quickly got up with * *Faithful*, and did also over-^{* Christian overtakes Faithful.}run him, so the last was first. Then did *Christian* vain-gloriously smile, because he had gotten the Start of his Brother: But not taking good Heed to his Feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Then I saw in my Dream, they went very lovingly † on together, and had sweet † ^{† Christian's Fall makes Faithful and he go lovingly together.}Discourse of all Things that had happened to them in their Pilgrimage; and thus *Christian* began.

Chr. My honoured and well-beloved Brother *Faithful*, I am glad that I have overtaken you; and that God has so tempered our Spirits, that we can walk as Companions in this so pleasant a Path.

Faith. I had thought, dear Friend, to have had your Company quite from our Town, but you did get the Start of me: Wherefore I was forced to come thus much of the Way alone.

Chr.

Chr. How long did you stay in the City of *Destruction*, before you set out after me on your Pilgrimage?

* Their
Talk about
the Coun-
try from
whence
they came.

Faith. * Till I could stay no longer; for there was great Talk presently after you were gone out, that our City would, in a short Time, with Fire from Heaven, be burned down to the Ground.

Chr. What, did your Neighbours talk so?

Faith. Yes, 'twas for a while in every body's Mouth.

Chr. What! and did no more of them but you come out to escape the Danger?

Faith. Tho' there was, as I said, a great Talk thereabout, yet I do not think they did firmly believe it. For in the Heat of the Discourse, I heard some of them deridingly speak of you and of your desperate Journey (for so they called this your Pilgrimage:) But I did believe, and do still, that the End of our City will be with Fire and Brimstone from Above: And therefore I have made my Escape.

Chr. Did you hear no Talk of Neighbour *Pliable*?

Faith. Yes, *Christian*, I heard that he followed you 'till he came to the Slough of *Despond*; where, as some said, he fell in: but he would not be known to have so done, but I am sure he was soundly bedaubed with that kind of Dirt.

Chr. And what said the Neighbours to him?

How Pli-
able was
accounted
of, when
he got
home.

Faith. He hath, since his going back, been had greatly in Derision, and that among all sorts of People; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him, since they also despise the Way that he forsook?

Jer. 29.
18, 19.

Faith. O, they say, hang him; he is a Turn-coat! he was not true to his Profession! I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Chr. Had you no Talk with him before you came out?

Faith. I met him once in the Streets, but he leared away on the other Side, as one ashamed of what he had done: So I spake not to him.

* 2 Pet. 2.
22.
The Dog
and the
Sow.

Chr. Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the Overthrow of the City. * For it has happened to him according to the true Proverb, *The Dog is turned to his Vomit again; and the Sow that was washed to her Wallowing in the Mire.*

Faith. They are my Fears of him too, but who can hinder that which will be?

Chri. Well, Neighbour *Faithful* (said *Christian*) let us leave him, and talk of things that more immediately concern our selves. Tell me now what you have met

with in the way as you came: For I know you have met with some things, or else it may be writ for a Wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that Danger; only I met with one whose Name was || *Wanton*, who had like to have done me a Mischief. || Faithful assaulted by Wan-

Chr. 'Twas well you escaped her Net: ton. *Joseph* was hard put to it by her, and he escaped her as you did; but it had like to have cost him his Life. But what did she do to you? Cen. 39. 11, 12, 13.

Faith. You cannot think (but that you know something) what a flattering Tongue she had; she lay at me hard to turn aside with her, promising me all manner of Content.

Chr. Nay, she did not promise you the Content of a good Conscience.

Faith. You know that I mean all carnal and fleshly Content.

Chr. Thank God you have escaped her: Prov. 22. 14. The Abhorred of the Lord shall fall into her Ditch.

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. Why, I trow, you did not consent to her Desire?

Faith. No not to defile myself; for I remember'd an old Writing that I had seen, which said, *Her Steps take hold of Hell.* So I shut mine Eyes, because I would not be bewitched with her Looks: Then she railed on me, and I went my way. Prov. 5. 5. Job 31. 1.

Chr. Did you meet with no other Assault as you came?

Faith. When I came to the Foot of the Hill call'd *Difficulty*, I met with a very aged || *Man*, who asked me what I was? and whither bound? I told him that I was a Pilgrim, going to the Coelestial City. Then said the old *Man*, Thou lookest like an honest Fellow; wilt thou be content to dwell with me, for the Wages that I shall give thee? Then I asked him his Name, and where he dwelt? He said his Name was *Adam the first*, and that he dwelt in the Town of *Deceit*. I asked him then, What was his Work? And what the Wages that he would give? He told me, that his Work was *many Delights*; and his Wages, that I should be his Heir at last. I farther asked him, what House he kept, and what other Servants he had? So he told me, that his House was maintained with all the Dainties in the World; and that his Servants were those of his own begetting. Then I asked, how many Children he had? He said, that he had but three Daughters, * *The Lust of the Flesh, The Lust of the Eyes, and The Pride of Life*; and that I should marry one of them if I would. Then I asked, how long Time he would have me live with him? And he told me, As long as he lived himself. || He was assaulted by Adam the first. Eph. 4. 22.

Chr. Well, and what Conclusion came the Old Man and you to at last?

Faith.

* 1 John
2. 16.

Faith. Why, at first I found myself somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his Forehead as I talked with him, I saw there written, *Put off the Old Man with his Deeds.*

Chr. And how then?

Faith. Then it came burning hot into my Mind whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the Door of his House. Then he reviled me, and told me, that he would send such a one after me, that should make my Way bitter to my Soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my Flesh, and give me such a deadly Twitch back, that I thought he had pulled part of me after himself: This made me cry, *O wretched Man!* So I went on my Way up the Hill.

Rom. 7.
24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the Wind; so he overtook me just about the Place where the Settle stands.

Chr. Just there (said *Christian*) did I sit down to rest me; but being overcome with Sleep, I there lost this Roll out of my Bosom.

Faith. But, good Brother hear me out: So soon as the Man overtook me, he was but a Word and a Blow; for down he knock'd me, and laid me for dead. But when I was a little come to myself again, I ask'd him, Wherefore he served me so? He said, because of my secret inclining to *Adam the first*: And with that he struck me another deadly Blow on the Breast, and beat me down backward; so I lay at his Foot as dead as before. When I came to myself again, I cried him Mercy. But he said, I know not how to shew Mercy; and with that knock'd me down again. He had doubtless made an End of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first; but as he went by, I perceived the Holes in his Hands and in his Side: Then I concluded that he was our Lord. So I went up the Hill.

Chr. That Man that overtook you, was *Moses*. He spareth none, neither knoweth he how to shew Mercy to those that transgress his Law.

The Temple of Moses.

Faith. I know it very well; it was not the first Time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my House over my Head, if I staid there.

Chr. But did you not see the House that

stood there on the Top of the Hill, on the Side of which *Moses* met you?

Faith. Yes, and the Lions too, before I came at it; but for Lions, I think they were asleep; for it was about Noon: And because I had so much of the Day before me, I passed by the Porter, and came down the Hill.

Chr. He told me indeed, That he saw you go by; but I wish you had call'd at the House; for they would have shewed you so many Rarities, that you would scarce have forgot them to the Day of your Death. But pray tell me, Did you meet no Body in the Valley of *Humility*?

Faith. Yes, I met with one † *Discontent*, † Faithful who would willingly have persuaded me to go back again with him: His Reason was, For that the Valley was altogether without *Honour*. He told me moreover, That there to go, was to disoblige all my Friends, as *Pride*, *Arrogancy*, *Self-Conceit*, *Worldly-Glory*, with others, who, he knew, as he said, would be very much offended, if I made such a Fool of myself as to wade through this Valley.

Chr. Well, and how did you answer him?

Faith. I told him, * That altho' all these that he named, might claim a Kindred of me, and that rightly, (for indeed they were my Relations, according to the Flesh) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now, no more than if they had never been of my Lineage: I told him moreover, That as to this Valley, he had quite mis-represented the thing; for before *Honour* is *Humility*, and a haughty Spirit before a Fall. Therefore, said I, I had rather go through this Valley to the Honour that was so accounted by the Wisest, than choose that which he esteemed most worthy our Affections.

Chr. Met you with nothing else in that Valley?

Faith. Yes, I met with † *Shame*; but of all the Men that I met with in my Pilgrimage, he, I think, bears the wrong Name. The other would be said *Nay*, after a little Argumentation, and somewhat else: But this bold-faced *Shame* would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against *Religion* it self; he said, 'Twas a pitiful, low, sneaking Business for a Man to mind *Religion*! he said that a tender Conscience was an unmanly Thing; and that for a Man to watch over his Words and Ways, so as to tie up himself from that hectoring Liberty that the brave *Spirits of the Times* accustom themselves unto, would make him the Ridicule of the Times. He objected also, That but few of the *Mighty*, *Rich*, or *Wise*, were ever of my Opinion; nor any of them neither, before they were persuaded

† Faithful assaulted by Discontent.

* Faithful's Answer to Discontent.

† He is assaulted with Shame.

1 Cor. 1.
26. ch. 3.
18.
Phil. 3. 7.
John 7. 48.

persuaded to be Fools, and to be of a voluntary Fondness to venture the Loss of all, for no Body else knows what. He moreover objected the base and low Estate and Condition of those that were chiefly the Pilgrims of the Times in which they lived; also their Ignorance, and Want of Understanding in all Natural Science. Yea, he did hold me to it at that Rate also, about a great many more Things than here I relate; as that it was a Shame to sit whining and mourning under a Sermon, and a Shame to come sighing and groaning Home: That it was a Shame to ask my Neighbour Forgiveness for my petty Faults, or to make Restitution where I have taken from any. He said also, That Religion made a Man grow strange to the Great, because of a few Vices, (which he called by finer Names) and made him own and respect the Base, because of the same Religious Fraternity: And is not this, said he, a Shame?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my Blood came up in my Face; even this *Shame* fetch'd it up, and had almost beat me quite off. But at last I began to consider, That that which is highly esteemed among Men, is had in Abomination with God. And I thought again, this *Shame* tells me what Men are; but it tells me nothing what God or the *Word of God* is. And I thought moreover, That at the Day of Doom we shall not be doomed to Death or Life, according to the hectoring Spirits of the World, but according to the Wisdom and Law of the Highest. Therefore, thought I, what God says, is best, tho' all the Men in the World are against it: Seeing then that God prefers his Religion; seeing God prefers a tender Conscience; seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the poor Man that loveth Christ, is richer than the greatest Man in the World that hates him; *Shame*, depart, thou art an Enemy to my Salvation; shall I entertain thee against my Sovereign Lord? How then shall I look him in the Face at his Coming? Should I now be ashamed of his Ways and Servants, how can I expect the Blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my Company: Yea, he would be haunting of me, and continually whispering me in the Ear, with some one or other of the Infirmities that attend Religion; but at last I told him, it was but in vain to attempt further in this Business; for those Things that he disdained, in those did I see most Glory: And so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

*The Tryals that those Men do meet withal,
That are obedient to the Heavenly Call,*

Vol. II.

*Are manifold and suited to the Flesh,
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then
Be vigilant, and quit themselves like Men.*

Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayest, I think he has the wrong Name; for he is so bold as to follow us in the Streets, and to attempt to put us to Shame before all Men, that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him; for notwithstanding all his Bravado's, he promoteth the Fool, and none else. The Wise shall inherit Glory, said *Solomon*; but Shame shall be the Promotion of Fools. Prov. 3.35

Faith. I think we must cry to Him for Help against *Shame*, that would have us to be valiant for Truth upon the Earth.

Chr. You say true: But did you meet no Body else in that Valley?

Faith. No not I; for I had Sun-shine all the rest of the Way thro' that, and also thro' the Valley of the Shadow of Death.

Chr. It was well for you; I am sure, it fared far otherwise with me; I had for a long Season, as soon almost as I entered into this Valley, a dreadful Combat with that foul Fiend *Apollyon*; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to Pieces: For as he threw me, my Sword flew out of my Hand; nay, he told me, he was sure of me; but I cried to God, and he heard me, and delivered me out of all my Troubles. Then I entered into the Valley of the Shadow of Death, and had no Light for almost half the Way through it. I thought I should have been killed there over and over; but at last Day brake, and the Sun rose, and I went thro' that which was behind with far more Ease and Quiet.

Moreover I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose Name is *Talkative*, walking at a Distance besides them (for in this Place there was Room enough for them all to walk.) * He was a tall Man, and something more comely at a Distance, than at Hand: To this Man *Faithful* addressed himself in this Manner.

* Talkative described.

Faith. Friend, Whither away? are you going to the Heavenly Country?

Talk. I am going to the same Place.

Faith. That is well; then I hope we may have your good Company?

Talk. With a very good Will will I be your Companion.

Faith. † Come on then, and let us go together, and let us spend our Time in discoursing

† Faithful and Talkative enter into Discourse.

M m m

courting of Things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a Work; For to speak the Truth, * there are but few that care thus to spend their Time (as they are in their Travels) but choose much rather to be speaking of Things to no Profit; and this hath been a Trouble to me.

* Talkative's Discourse like of bad Discourse.

Faith. That is indeed a Thing to be lamented; for what Thing so worthy of the Use of the Tongue and Mouth of Men on Earth, as are the Things of the God of Heaven?

Talk. I like you wonderful well; for your Sayings are full of Conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the Things of God?

What Things so pleasant? (that is, if a Man hath any Delight in Things that are wonderful) for Instance: If a Man doth delight to talk of the History, or the Mystery of Things; or if a Man doth love to talk of Miracles, Wonders, or Signs, where shall he find Things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Faith. That's true; but to be profited by such things in our Talk, should be our chief Design.

Talkative's fine Discourse.

Talk. That is it that I said; for to talk of such Things is most profitable; for by so doing, a Man may get Knowledge of many Things; as of the Vanity of Earthly Things, and the Benefit of Things Above: (Thus in general) but more particularly; by this a Man may learn the Necessity of the New Birth; the Insufficiency of our Works; the Need of Christ's Righteousness, &c. Besides, by this a Man may learn what it is to Repent, to Believe, to Pray, to Suffer, or the like: By this also, a Man may learn what are the great Promises and Consolations of the Gospel, to his own Comfort. Farther, by this a Man may learn to refute false Opinions, to vindicate the Truth, and also to instruct the Ignorant.

Faith. All this is true, and glad am I to hear these Things from you.

Talk. Alas! the Want of this is the Cause that so few understand the Need of Faith, and the Necessity of the Work of Grace in their Soul, in order to Eternal Life; but ignorantly live in the Works of the Law, by which a Man can by no Means obtain the Kingdom of Heaven.

Faith. But, by your Leave, Heavenly Knowledge of these is the Gift of God; no Man attaineth to them by human Industry, or only by the Talk of them.

* O brave Talkative.

Talk. * All this I know very well. For a Man can receive nothing, except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the Confirmation of this.

Faith. Well then, said Faithful, what is

that one Thing that we shall at this Time found our Discourse upon?

Talk. What you will: † I will talk of Things Heavenly, or Things Earthly; Things Moral, or Things Evangelical; Things Sacred, or Things Prophane; Things past, or Things to come; Things Foreign, or Things at Home; Things more Essential, or Things Circumstantial; provided that all be done to our Profit.

† O brave Talkative.

Faith. Now did * Faithful begin to wonder, and stepping to Christian, (for he walked all this while by himself) he said to him, but softly, What a brave Companion have we got? Surely this Man will make a very excellent Pilgrim.

* Faithful beguiled by Talkative.

Chr. At this Christian modestly smiled, and said, * This Man, with whom you are so taken, will beguile, with this Tongue of his, twenty of them that know him not.

* Christian makes a Discovery of Talkative, telling Faithful who he was.

Faith. Do you know him then?

Chr. Know him! Yea, better than he knows himself.

Faith. Pray what is he?

Chr. His Name is Talkative; he dwelleth in our Town; I wonder that you should be a Stranger to him, only I consider that our Town is large.

Faith. Whose Son is he? and whereabout does he dwell;

Chr. He is the Son of one Say-well, he dwelt in Prating-Row; and he is known of all that are acquainted with him, by the Name of Talkative in Prating Row; and notwithstanding his fine Tongue, he is but a sorry Fellow.

Faith. Well, he seems to be a very pretty Man.

Chr. That is, to them that have not a thorough Acquaintance with him; for he is best abroad, near home he is ugly enough. Your saying that he is a pretty Man, brings to my Mind what I have observed in the Work of the Painter, whose Pictures shew best at a distance; but very near, more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest, (tho' I smiled) in this Matter, or that I should accuse any falsely; I will give you a farther Discovery of him: This Man is for any Company, and for any Talk; as he talketh now with you, so will he talk when he is on the Ale-bench: and the more Drink he hath in his Crown, the more of these Things he hath in his Mouth: Religion hath no Place in his Heart, or House, or Conversation; all he hath is in his Tongue, and his Religion is to make a Noise therewith.

Faith. Say you so! then I am in this Man greatly deceived.

Chr. Deceived! you may be sure of it: Remember the Proverb, *They say, and do not; but the Kingdom of God is not in Word, but in Power.* He talketh of Prayer, ^{Matt. 23. 1 Cor. 4. 28.} ^{Talkative talks but does not.}

er,

er, of Repentance, of Faith, and of the New Birth; but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the Truth. *His House is as empty of Religion, as the White of an Egg is of a Savour. There is there neither Prayer, nor Sign of Repentance for Sin: Yea, the Brute, in his Kind, serves God far better than he. † He is the very Stain, Reproach, and Shame of Religion to all that know him; it can hardly have a good Word in all that End of the Town where he dwells, through him. Thus, say the common People that know him, * *A Saint abroad, and a Devil at home.* His poor Family finds it so, he is such a Churl; such a Railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any Dealings with him, say, † 'Tis better to deal with a *Turk* than with him, for fairer Dealing they shall have at their Hands. This *Talkative* (if it be possible) will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his Sons to follow his Steps; and if he finds in any of them *a foolish Timorousness*, (for so he calls the first Appearance of a tender Conscience) he calls them Fools and Blockheads, and by no Means will employ them in much, or speak to their Commendations before others. For my Part, I am of Opinion, that he has, by his wicked Life, caused many to stumble and fall; and will be, if God prevents not, the Ruin of many more.

Faith. Well, my Brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your Reports of Men. For I cannot think that you speak these Things of Ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea, had he received this Report at their Hands only, that are Enemies to Religion, I should have thought it had been a Slander. (A Lot that often falls from bad Mens Mouths upon good Mens Names and Professions :) But all these Things, yea, and a great many more as bad, of my own Knowledge, I can prove him guilty of. Besides, good Men are ashamed of him; they can neither call him *Brother* nor *Friend*: The very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that *Saying* and *Doing* are two Things, and hereafter I shall better observe this Distinction.

Chr. They are two Things indeed, and are as diverse, as are the Soul and the Body; for as the Body without the Soul is but a dead * Carcass, so *Saying*, if it be

alone, is but a dead Carcass also. The Soul of Religion is the practick Part: *Pure Religion and undefiled, before God and the Father, is this; To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of; he thinks that *Hearing* and *Saying* will make a good Christian; and thus he deceiveth his own Soul. *Hearing* is but as the Sowing of the Seed; *Talking* is not sufficient to prove that Fruit is indeed in the Heart and Life; and let us assure ourselves, that at the Day of Doom, Men shall be judged according to their Fruit: It will not be said then, *Did you believe?* But were you *Doers*, or *Talkers* only? And accordingly shall they be judged. The End of the World is compared to our Harvest; and you know Men at Harvest regard nothing but Fruit. Not that any thing can be accepted, that is not of Faith; but I speak this to shew you how insignificant the Profession of *Talkative* will be at that Day.

Faith. This brings to my Mind that of *Moses*, by which he described the Beast that is clean. * He is such an one that parteth the Hoof, and cheweth the Cud; not that parteth the Hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth *Talkative*; he cheweth the Cud, he seeketh Knowledge, he cheweth upon the Word; but he divideth not the Hoof, he parteth not with the Way of Sinners; but as the Hare, he retaineth the Foot of a Dog or Bear, and therefore he is unclean.

Chr. You have spoken, for ought I know, the true Gospel Sense of those Texts. And I will add another Thing; *Paul* calleth some Men, yea, and those great *Talkers* too, *Sounding Brasses*, and † *tinkling Cymbals*; that is, as he expounds them in another Place, *Things without Life, giving Sound.* Things without Life, that is, without the true Faith and Grace of the Gospel; and consequently, Things that shall never be placed in the Kingdom of Heaven among those that are the Children of Life: Though their *Sound*, by their *Talk*, be as it were the Tongue or Voice of an Angel.

Faith. Well, I was not so fond of his Company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my Advice, and do as I bid you, and you shall find that he will soon be sick of your Company too, except God shall touch his Heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious Discourse about the *Power of Religion*; and ask him plainly, (when he has approved of it, for that he will) whether

* His House is empty of Religion.

† He is a Stain to Religion. Rom. 2. 24, 25.

* The Proverb that goes of him.

† Men shun to deal with him.

Jam. 1.

27.

See verse

2, 3, 24.

25, 26.

See Matt.

13. 23.

Lev. 11.

Deut. 14.

* Faithful

convinced

of the

Badness of

Talkative.

1 Cor. 13.

1, 2, 3.

ch. 14. 7.

† Talkative's like

to things

that sound

without

life.

* The Carcass of Religion.

ther this Thing be set up in his Heart, House, or Conversation.

Faith. Then *Faithful* stept forward again, and said to *Talkative*, *Come, what Chear? How is it now?*

Talk. Thank you; well, I thought we should have had a great deal of Talk by this Time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the Question, let it be this: How doth the Saving Grace of God discover itself, when it is in the Heart of Man?

Talk. I perceive then that our Talk must be ** about the Power of Things*: Well 'tis a very good Question, and I shall be willing to answer you. And take my Answer in brief, thus: *First*, Where the Grace of God is in the Heart, it causeth there a great Out-cry against Sin. *Secondly*,---

Faith. Nay, hold, let us consider of one at once: I think you should rather say, It shews itself, by inclining the Soul to abhor its Sin.

Talk. Why, what difference is there between crying out against, and abhorring of Sin?

Faith. Oh! a great deal: ** A Man* may cry out against Sin, of Policy, but he cannot abhor it but by virtue of a godly Antipathy against it: I have heard many cry out against Sin in the Pulpit, who yet can abide it well enough in the Heart, House, and Conversation. *Joseph's* Mistress cried out with a loud Voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed Uncleanness with him. Some cry out against Sin, even as a Mother cries out against her Child in her Lap, when she calleth it Slut and Naughty Girl, and then falls to hugging and kissing it.

Talk. You lie at the Catch, I perceive.

Faith. No, not I, I am only for setting Things right. But what is the second Thing whereby you would prove a Discovery of a Work of Grace in the Heart?

Talk. Great Knowledge of Gospel-Mysteries.

Faith. This Sign should have been first; but first or last, it is also false; for Knowledge, † great Knowledge may be obtained in the Mysteries of the Gospel, and yet no Work of Grace in the Soul. Yea, if a Man have all Knowledge, he may yet be nothing; and so consequently be no Child of God. When Christ said, *Do you know all these Things?* And the Disciples had answered, *Yes*: He added, *Blessed are ye, if ye do them*. He doth not lay the Blessing in the Knowledge of them, but in the Doing of them. † For there is a Knowledge that is not attended with doing: *He that knoweth his Master's Will, and doth it not*: A Man may know like an Angel, and

yet be no Christian; therefore your Sign of it is not true. Indeed, to *know*, is a Thing that pleases Talkers and Boasters; but to *do*, is that which pleaseth God. Not that the Heart can be good without Knowledge; for without that, the Heart is naught. There are therefore two Sorts of Knowledge; Knowledge that resteth in the bare Speculation of Things, and Knowledge that is accompanied with the Grace of Faith and Love; which puts a Man upon doing even the Will of God from the Heart. The first of these will serve the *Talker*; but without the other, the true Christian is not content. ** Give me Understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart.* Psal. cxix. 34.

Talk. You lie at the Catch again; this is not for Edification.

Faith. Well, if you please, propound another Sign how this Work of Grace discovereth itself where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me Leave to do it?

Talk. You may use your Liberty.

Faith. A Work of Grace in the Soul discovereth itself, either to him that hath it, or to Standers by.

To him that hath it, thus; It gives him Conviction of Sin, especially the Defilement of his Nature, and the Sin of Unbelief, (for the sake of which he is sure to be damn'd, if he findeth not Mercy at God's Hand, by Faith in Jesus Christ.) This Sight and Sense of Things worketh in him Sorrow and Shame for Sin: He findeth, moreover, revealed, in him the Saviour of the World, and the absolute Necessity of closing with him for Life, at the which he findeth Hungrings and Thirstings after him; to which Hungrings, &c. the Promise is made. Now according to the Strength or Weakness of his Faith in his Saviour, so is his Joy and Peace, so is his Love to Holiness, so are his Desires to know him more, and also to serve him in this World. But tho' I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude, that this is a Work of Grace, because his Corruptions now, and his abused Reason, make his Mind to mis-judge in this Matter; therefore in him that hath this Work, there is required a very sound Judgment, before he can with Steadiness conclude that this is a Work of Grace.

To others it is thus discover'd:

1. By an Experimental Confession of his Faith in Christ. 2. By a Life answerable to that Confession, to wit, a Life of Holiness; Heart-Holiness, Family-Holiness, if he hath a Family, and by Conversation-Holiness in the World; which in the general teacheth him

* Talkative's false Discovery of a Work of Grace.

* The Crying out against Sin no Sign of Grace.

Gen. 39. 15.

† Great Knowledge no Sign of Grace.

1 Cor. 13.

† Two sorts of Knowledge.

* True Knowledge attended with Endeavours.

One good Sign of Grace.

John 16. 8.

Rom. 7. 24.

John 16. 9.

Mark. 6. 16.

Pf. 38. 18.

Jer. 31. 19.

Gal. 2. 15.

Acts 4. 12.

Matt. 5. 6.

Rev. 21. 6.

Rom. 10. 10.

Phil. 8. 17.

Matt. 5. 9.

him inwardly to abhor his Sin, and himself for that, in secret; to suppress it in his Family, and to promote Holiness in the World not by Talk only, as an Hypocrite or Talkative Person may do, but by a practical Subjection in Faith and Love to the Power of the Word: And now, Sir, as to this brief Description of the Work of Grace, and also the Discovery of it, if you have ought to object, object; if not, then give me Leave to propound to you a Second Question.

Talk. Nay, my Part is not now to object, but to hear: Let me therefore have your Second Question.

Faith. It is this: Do you experience this first Part of the Description of it? * And doth your Life and Conversation testify the same? Or standeth your Religion in *Word* or *Tongue*, and not in *Deed* and *Truth*? Pray if you incline to answer me in this, say no more than you know the God above will say *Amen* to; and also nothing but what your Conscience can justify you in: *For not he that commendeth himself, is approved, but whom the Lord commendeth.* Besides to say, I am thus, and thus, when my Conversation, and all my Neighbours tell me I lye, is great Wickedness.

Talk. † Then *Talkative* at first began to blush; but, recovering himself, thus he replied: You come now to Experience, to Conscience, and God; and to appeal to him for Justification of what is spoken: This kind of Discourse I did not expect; nor am I disposed to give an Answer to such Questions, because I count not myself bound thereto, unless you take upon you to be a *Catechizer*; and though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me why you ask me such Questions?

Faith. * Because I saw you forward to talk, and because I knew not that you had ought else but Notion. Besides, to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in Talk, and that your Conversation gives this your Profession the Lye. They say you are a Spot among Christians; and that Religion fareth the worse for your ungodly Conversation; that some already have stumbled at your Wicked Ways, and that more are in Danger of being destroy'd thereby; your Religion, and an Ale-house, and Covetousness, and Uncleanness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you, which is said of a Whore, to wit, *That she is a Shame to all Women*, So you are a Shame to all Professors.

Talk. * Since you are ready to take up Reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy Man, not fit to be discoursed with, and so Adieu.

Chr. Then came up *Christian*, and said to his Brother, I told you how it would

Vol. II.

happen; your Words and his Lusts could not agree: He had rather leave your Company, than reform his Life; but he is gone, as I said, † let him go, the Loss is not ^{A good} Man's, but his own; he has saved us the ^{Riddance.} Trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a Blot in our Company: Besides, the Apostle says, *From such withdraw thyself.*

Faith. But I am glad we had this little Discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his Blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful Dealing with Men now a-days, and that makes Religion to stink so in the Nostrils of many as it doth; for they are these talkative Fools, whose Religion is only in Word, and are debauched and vain in their Conversation, that (being so much admitted into the Fellowship of the Godly) do puzzle the World, blemish Christianity, and grieve the Sincere. I wish that all Men would deal with such, as you have done; then should they either be made more conformable to Religion, or the Company of Saints would be too hot for them. Then did *Faithful* say,

How Talkative at first lifts up his Plumes!

How bravely doth he speak! How he presumes

To drive down all before him! But so soon

As Faithful talks of Heart-work, like

the Moon

That's past the Full, into the Wane he goes;

And so will all, but he that Heart-work knows.

Thus they went on talking of what they had seen by the Way, and so made that Way easy, which would otherwise, no doubt, have been tedious to them: For now they went thro' a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his Eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, It is my good Friend *Evangelist*; Ay, and my good Friend too, said *Faithful*, for 'twas he that set me the Way to the Gate. Now ^{Evangelist} *Evangelist* come up unto them, and ^{overtakes} *Evangelist* thus saluted them: ^{gain.}

Evang. Peace be with you, dearly beloved; and, Peace be to your Helpers.

Chr. † Welcome, Welcome, my good ^{They are} *Evangelist*; the Sight of thy Countenance ^{glad at} brings to my Remembrance thy ancient ^{the Sight} Kindness and unwearied Labours for my ^{of him.} Eternal Good.

N n n

Faith.

Faith. And a thousand times Welcome, said good *Faithful*; thy Company, O sweet *Evangelist*, how desirable is it to us poor Pilgrims!

Evan. Then, said *Evangelist*, How hath it fared with you, my Friends, since the Time of our last parting? What have you met with, and how have you behaved yourselves?

Then *Christian* and *Faithful* told him of all Things that had happened to them in the Way; and how, and with what Difficulty they had arrived to that Place.

* His Exhortation to them.

Evan. * Right glad am I, said *Evangelist*, not that you have met with Trials, but that you have been Victors, and for that you have, notwithstanding many Weaknesses, continued in the Way to this very Day.

Joh. 4. 36.
Gal. 6. 9.
1 Cor. 9.
24, 25, 26.
27.

I say, right glad am I of this Thing, and that for mine own sake and yours; I have sowed, and you have reaped; and the Day is coming, when both he that sowed, and they that reaped, shall rejoice together; that is, if you hold out; for in due Time ye shall reap, if you faint not. The

Rev. 3. 11.

Crown is before you, and it is an incorruptible one; so run, that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in and takes it from them: Hold fast therefore that you have, let no Man take your Crown: You are not yet out of the Gun-shot of the Devil: You have not resisted unto Blood, striving against Sin: Let the Kingdom be always before you, and believe stedfastly concerning Things that are invisible: Let nothing that is on this side the other World get within you: And above all, look well to your own Hearts and to the Lusts thereof, for they are deceitful above all Things, and desperately wicked; set your Faces like a Flint; you have all Power in Heaven and Earth on your Side.

They do thank him for his Exhortation.

Chr. Then *Christian* thanked him for his Exhortation; but told him withal, that they would have him speak farther to them for their Help the rest of the Way; and the rather, for that they well knew that he was a Prophet, and could tell them of Things that might happen unto them, and how they might resist and overcome them. To which Request *Faithful* also consented. So *Evangelist* began as followeth:

† He predicted what Doubles they shall meet with in Vanity Fair, and encourage them to Stedfastness.

Evan. † My Sons, you have heard in the Words of the Truth of the Gospel, that you must through many Tribulations enter into the Kingdom of Heaven. And again, That in every City, Bonds and Afflictions abide you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other: You have found something of the Truth of these Testimonies upon you already, and more will immediately

follow; for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you; and in that Town you will be hard beset with Enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the Testimony which you hold, with Blood; but be you faithful unto Death, and the King will give you a Crown of Life. * He that shall die there, although his Death will be unnatural, and his Pains perhaps great, he will yet have the Better of his Fellow; not only because he will be arrived at the Coelestial City sooner, but because he will escape many Miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your Friend, and quit yourselves like Men, and commit the Keeping of your Souls to your God in Well-doing, as unto a Faithful Creator.

* He whose Lot it will be there to suffer, will have the Better of his Brother.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the Name of that Town is *Vanity*; and at the Town there is a Fair kept, called *Vanity-Fair*: It is kept all the Year long; it beareth the Name of *Vanity-Fair*, because the Town where it is kept, is lighter than *Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the Saying of the Wife, *All that cometh is Vanity*.

Psal. 40. 17.
Eccles. 1. ch. 2. 11.
17.

This Fair is no new erected Business, but a Thing of ancient standing: I will shew you the Original of it.

* Almost five thousand Years ago, there were Pilgrims walking to the Coelestial City, as these two honest Persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the Path that the Pilgrims made, that their Way to the City lay through this Town of *Vanity*, they contrived here to set up a Fair; a Fair, wherein should be sold all Sorts of *Vanity*, and that it should last all the Year long; therefore, at this Fair are all such Merchandizes sold, as † Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures; and Delights of all Sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not?

* The Antiquity of this Fair.

† The Merchandize of this Fair.

And moreover, At this Fair, there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every Kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False-swearers, and that of a blood-red Colour.

And as in other Fairs of less Moment, there



*Behold, Vanity Fair! the Pilgrims there,
Are chain'd, and stand beside:
Even so it was Our Lord pass'd here,
And on Mount Calvary dy'd.*



*Brave Faithfull! Bravely done in Word and Deed,
Judge, Witnesses, and Jury have instead,
Of Overcoming thee but shewn their Rage,
In they are dead, thou'lt live from Age to Age.*



*Now, Faithfull, play the Man, Speak for thy God,
Fear not the wicked's Malice, nor their Rod!
Speak boldly, Man, the truth is on thy Side;
Die for it, and to Life in Triumph ride.*



*The Pilgrims now to gratify the Flesh,
Will seek its Ease; but, oh, how they afresh,
Do thereby plunge themselves new Greys into!
Who seek to please the flesh themselves undo.*

there are several Rows and Streets under their proper Names, where such and such Wares are vended: So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countries and Kingdoms) where the Wares of this Fair are soonest to be found:

* The Streets of this Fair.

* Here is the *Britain Row*, the *French Row*, the *Italian Row*, the *Spanish Row*, the *German Row*, where several Sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is as the chief of all the Fair, so the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *English Nation*, with some others, have taken a Dislike thereat.

Now, as I said, the Way to the Celestial City lies just through the Town, where this lusty Fair is kept; and he that would go to the City, and yet not go through this Town, must needs go out of the World.

1 Cor. 5. 10.

† Christ went thro' this Fair. Matt. 7. Luke 4. 5, 6, 7.

† The Prince of Princes himself, when here, went through this Town to his own Country, and that upon a *Fair-day* too: Yea, and as I think, it was *Beelzebub*, the chief Lord of this Fair, that invited him to buy of his Vanities; yea, would have made him Lord of the Fair, would he but have done him Reverence as he went thro' the Town. Yea, because he was such a Person of Honour, *Beelzebub* had him from Street to Street, and shewed him all the Kingdoms of the World in a little Time, that he might, if possible, allure that blessed one, to cheapen and buy some of his Vanities; * but he had no Mind to the Merchandize, and therefore left the Town without laying out so much as one Farthing upon these Vanities. This Fair, therefore, is an ancient thing, of long standing, and a very great Fair.

* Christ sought nothing in this Fair.

* The Pilgrims enter the Fair.

The Fair in a Hubbub about them.

* The first Cause of the Hubbub.

1 Cor. 2. 7, 8.

† The second Cause of the Hubbub.

† Now these Pilgrims, as I said, must needs go through this Fair. Well, so they did; but behold, even as they entered into the Fair, all the People in the Fair were moved, and the Town itself, as it were, in a Hubbub about them; and that for several Reasons: For,

First, * The Pilgrims were clothed with such Kind of Raiment as was diverse from the Raiment of any that traded in that Fair. The People, therefore, of the Fair made a great Gazing upon them: Some said they were Fools; some they were Bedlams; and some they were outlandish Men.

Secondly, † And as they wondered at their Apparel, so they did likewise at their Speech; for few could understand what they said; they naturally spoke the Language of *Canaan*; but they that kept the Fair were the Men of this World: So that from one End of the Fair to the other, they seemed Barbarians to each other.

* Third Cause of the Hubbub.

Thirdly, * But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares; they cared not so much as to look upon them; and if they called upon them

to buy, they would put their Fingers in their Ears, and cry, *Turn away mine Eyes from beholding Vanity*; and look upwards, signifying, that their Trade and Traffick was in Heaven.

* One chanced mockingly, beholding the Carriages of the Men, to say unto them, *What will ye buy?* But they looking gravely upon him, said, *We buy the Truth*. At that, there was an Occasion taken to

* Fourth Cause of the Hubbub. Prov. 23.

despise the Men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last † things came to an Hubbub, and great Stir in the Fair, insomuch that all Order was confounded. Now was

They are mocked.

† The Fair in a Hubbub.

Word presently brought to the Great One of the Fair, who quickly came down and deputed some of his most trusty Friends to take those Men into Examination, about whom the Fair was almost overturned. So the Men were * brought to Examination; and they that sat upon them, asked them, Whence they came, whither they went, and what they did there in such an unusual Garb? The Men told them, That † they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the Heavenly *Jerusalem*; and that they had given no Occasion to the Men of the Town, nor yet to the Merchandizers, thus to abuse them, and to stop them in their journey: Except it was for that, when one asked them what they would buy, they said, they would buy the truth. But they that were appointed

* They are examined.

† They tell who they are, and whence they came. Heb. 11. 13, to 17.

They are taken for Madmen.

to examine them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all Things into a Confusion in the Fair. Therefore they took them and beat them, and besmeared them with Dirt, * and then put them into the Cage, that they might be made a Spectacle to all the Men of the Fair. There therefore they lay for some time, and were made the Objects of any Man's Sport, or Malice, or Revenge; the great One of the Fair laughing still at all that befell them:

* They are put in the Cage.

† But the Men being patient, and not rendring Railing for Railing, but contrariwise blessing, and giving good Words for bad, and Kindness for Injuries done; || some

† Their Behaviour in the Cage.

Men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual Abuses done by them to the Men: They therefore in angry manner let fly at them again; counting them as bad as the Men in the Cage, and telling them that they seemed Confederates, and should be made partakers of their Misfortunes.

|| The Men of the Fair do fall out among themselves about these two Men.

The others replied, that for ought they could see, the Men were quiet and sober, and intended no Body any Harm: And that there were many that traded in their Fair, that were more worthy to be put into the Cage, yea, and Pillory too, than

were

were the Men that they had abused. Thus, after divers Words had passed on both sides, (the Men behaving themselves all the while very wisely and soberly before them) they fell to some Blows among themselves, and did Harm one to another.

* They are made the Authors of this Disturbance.

† They are led up and down the Fair in Chains, for a Terror to others.

* Then were these two poor Men brought before their Examiners again, and there charged as being guilty of the late Hub-

bub that had been in the Fair. So † they beat them pitifully, and hanged Irons upon them, and led them in Chains up and down the Fair, for an Example and Terror to others, lest any should speak in their behalf, or join themselves unto them. But

Christian and Faithful behaved themselves yet more wisely, and received the Ignominy and Shame that was cast upon them, with so much Meekness and Patience, that

* Some Men of the Fair won over to them.

† Their Adversaries resolve to kill them.

it * won to their side (though but few in Comparison of the rest) several of the Men in the Fair. This put the other Party yet into a greater Rage, insomuch that they concluded the Death of these † two Men. Wherefore they threatened, That neither Cage nor Irons should serve their turn, but that they should die for the Abuse they had done, and for deluding the Men of the Fair.

* They are again put into the Cage, and after brought to Trial.

Then * were they remanded to the Cage again, until further Order should be taken with them. So they put them in, and made their Feet fast in the Stocks.

Here therefore they called again to mind what they had heard from their faithful Friend Evangelist, and were the more confirmed in their Ways and Sufferings, by what he told them would happen to them. They also now comforted each other, that whose Lot it was to suffer, even he should have the best on't; therefore each Man secretly wished that he might have that Preferment: But committing themselves to the All-wise Disposal of Him that ruleth all Things, with much Content they abode in the Condition in which they were, until they should be otherwise disposed of.

Then a convenient Time being appointed, they brought them forth to their Trial, in order to their Condemnation. When the Time was come, they were brought before their Enemies, and arraigned. The Judge's Name was Lord Hate-Good: Their Indictment was one and the same in Substance, though somewhat varying in Form; the Contents whereof was this:

† Their Indictment.

† That they were Enemies to, and Disturbers of their Trade: That they had made Commotions and Divisions in the Town, and had won a Party to their own most dangerous Opinions, in Contempt of the Law of their Prince.

* Faithful's Answer for himself.

Then * Faithful began to answer, That he had only set himself against that which had set itself against him that is higher than the highest. And, said he, as for

Disturbance, I make none, being myself a Man of Peace; the Parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub*, the Enemy of our Lord, I defy him and all his Angels.

Then Proclamation was made, That they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their Evidence. So there came in Three Witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*: They were then asked, if they knew the Prisoner at the Bar; and what they had to say for their Lord the King against him.

Then stood forth * *Envy*, and said to this * *Envy begins.* Effect: My Lord, I have known this Man a long Time, and will attest upon my Oath before this honourable Bench, That he is ---

Judge. Hold --- Give him his Oath.

So they swore him: Then he said, My Lord, this Man, notwithstanding his plausible Name, is one of the vilest Men in our Country; he neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all Men with certain of his Disloyal Notions, which he in the general calls *Principles of Faith and Holiness*. And in particular, I heard him once myself affirm, That Christianity and the Customs of our Town of *Vanity*, were diametrically opposite, and could not be reconciled. By which Saying, my Lord, he doth, at once, not only condemn all our laudable Doings, but Us in the doing of them.

Judge. Then did the Judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by.

Then they called *Superstition*, and bid him look upon the Prisoner: They also asked, what he could say for their Lord the King against him? Then they swore him; so he began:

Super. * My Lord, I have no great Acquaintance with this Man, nor do I desire * *Superstition follows.* to have further Knowledge of him; however, this I know, That he is a very pestilent Fellow, from some Discourse that the other Day I had with him in this Town; for then talking with him, I heard him say, that our Religion was naught, and such by which a Man could by no Means please God. Which Saying of his, my Lord, your Lordship very well knows what necessarily thence will follow, to wit, that

that we still do worship in vain, are yet in our Sins, and finally shall be damned: And this it that which I have to say.

Then was *Pick-thank* sworn, and bid say what he knew in the Behalf of their Lord the King, against the Prisoner at the Bar.

Pick. * My Lord, and you Gentlemen all; this Fellow I have known of a long Time, and have heard him speak Things that ought not to be spoke; for he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honourable Friends, whose Names are, the † Lord *Old-Man*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain-Glory*, my old Lord *Leachery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, That if all Men were of his Mind, if possible, there is not one of these Noblemen should have any longer a Being in this Town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying Terms, with which he hath bespattered most of the Gentry of our Town.

When this *Pick-thank* had told his Tale, the Judge directed his Speech to the Prisoner at the Bar, saying, thou Renegade, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

Faith. May I speak a few Words in my own Defence?

Judge. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the Place; yet that all Men may see our Gentleness towards thee, let us see what thou hast to say.

Faith. 1. * I say then, in Answer to what Mr. *Envy* hath spoken, I never said ought but this, That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my Error, and I am ready here before you to make my Recantation.

2. As to the Second, to wit, Mr. *Superstition*, and his Charge against me, I said only this, That in the Worship of God there is required a Divine Faith; but there can be no Divine Faith without a Divine Revelation of the Will of God. Therefore, whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation, cannot be done but by an humane Faith, which Faith will not be profitable to eternal Life.

3. As to what Mr. *Pick-thank* hath said, I say (avoiding Terms, as that I am said to rail, and the like) that the Prince of this Town, with all the Rabblement, his Attendants, by this Gentleman named, are more fit for being in Hell, than in this Town and Country; and so the Lord have

N^o XI. Vol. II.

Mercy upon me.

Then the Judge called to the Jury (who all this while stood by to hear and observe) † Gentlemen of the Jury, you see this Man about whom so great an Uproar hath been made in this Town: You have also heard what these worthy Gentlemen have witnessed against him: Also you have heard his Reply and Confession: It lieth now in your Breasts to hang him, or save his Life; but yet I think meet to instruct you into our Law.

There was an Act made in the Days of *Pharaoh* the Great, Servant to our Prince, that lest those of a contrary Religion should multiply, and grow too strong for him, their Males should be thrown into the River. There was also an Act made in the Days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his Golden Image, should be thrown into a fiery Furnace. There was also an Act made in the Days of *Darius*, That whoso for some Time called upon any God but him, should be cast into the Lion's Den. Now the Substance of these Laws this Rebel has broken, not only in Thought (which is not to be born) but also in Word and Deed; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon a Supposition, to prevent Mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the Death.

Then went the Jury out, whose Names were Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyer*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*; who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, Mr. *Blind-man* the Fore-man said, I see clearly that this Man is an Heretick. Then said Mr. *No-good*, Away with such a Fellow from the Earth. Ay, said Mr. *Malice*, for I hate the very Looks of him. Then said Mr. *Love-lust*, I could never endure him. Nor I, said Mr. *Live-loose*, for he would always be condemning my Way. Hang him, hang him, said Mr. *Heady*. A sorry Scrub, said Mr. *High-mind*. My Heart riseth against him, said Mr. *Enmity*. He is a Rogue, said Mr. *Lyer*. Hanging is too good for him, said Mr. *Cruelty*. Let us dispatch him out of the Way, said Mr. *Hate-light*. Then said Mr. *Implacable*, might I have all the World given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of Death. † And so they did; therefore he was presently condemned

O o o

condemned to be had from the Place where he was, to the Place from whence he came, and there to be put to the most cruel Death that could be invented.

** The cruel Death of Faithful.* They therefore brought him out, to do with him according to their Law; *** and first they scourged him, then they buffeted him; then they launced his Flesh with Knives; after that they stoned him with Stones, then pricked him with their Swords, and last of all, they burnt him to Ashes at the Stake. Thus came *Faithful* to his End.

** Chariot and Horses take away Faithful.* *** Now I saw, that there stood behind the Multitude a Chariot and a Couple of Horses waiting for *Faithful*, who (so soon as his Adversaries had dispatch'd him) was taken up into it, and straitway was carried up through the Clouds with Sound of Trumpet, the nearest Way to the Cœlestial Gate.

** Christian still a Prisoner.* *** But as for *Christian*, he had some Respite, and was remanded back to Prison; so he there remained for a Space: But he that over-rules all Things, having the Power of their Rage in his own Hand, so wrought it about, that *Christian* for that time escaped them, and went his Way.

And as he went he sang, saying;

† The Song that Christian made of Faithful after his Death. *†* Well, Faithful, thou hast faithfully profest
Unto thy Lord, with whom thou shalt be blest;
When Faithless ones, with all their vain Delights,
Are crying out under their hellish Plights:
Sing, Faithful, sing, and let thy Name survive;
For tho' they kill'd thee, thou art yet alive.

** Christian has another Companion.* Now I saw in my Dream, that *Christian* went not forth alone; for there was one whose Name was ** Hopeful*, (being so made by the beholding of *Christian* and *Faithful* in their Words and Behaviour, in their Sufferings at the Fair) who joined himself unto him, and entering into a brotherly Covenant, told him, that he would be his Companion. Thus one died to bear Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian* in his Pilgrimage. *†* This *Hopeful* also told *Christian*, that there were many more of the Men in the Fair that would take their Time, and follow after.

† There are more of the Men in the Fair will follow. So I saw, that quickly after they were got out of the Fair, they overtook one that was going before them, whose Name was ** By-ends*; so they said to him, What Countryman, Sir? and how far go you this Way? He told them, that he came from the Town of *Fair-Speech*, and he was going to the Cœlestial City, (but told them not his Name.)

Prov. 26. 25. From *Fair-Speech*, said *Christian*? is there

any Good that lives there?

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray, Sir, what may I call you.

By-ends. I am a Stranger to you, and you to me: If you be going this Way, I shall be glad of your Company, If not, I must be content. *By-ends loth to tell his Name.*

Chr. This Town of *Fair-Speech*, said *Christian*, I have heard of, and, as I remember, they say it's a wealthy Place.

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. Pray, who are your Kindred there, if a Man may be so bold?

By-ends. Almost the whole Town: And in particular my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-Speech*, (from whose Ancestors that Town first took its Name:) Also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-Tongues*, was my Mother's own Brother by Father's Side: And, to tell you the Truth, I am become a Gentleman of good Quality, yet my Great Grandfather was but a Waterman, looking one Way and rowing another, and I got most of my Estate by the same Occupation.

Chr. Are you a marry'd Man?

By-ends. Yes, *†* and my Wife is a very *† The* virtuous Woman, the Daughter of a *Wife and Kindred* virtuous Woman: she was my Lady *Feign-ing's* Daughter, therefore she came of a *ends.* very honourable Family, and is arrived to such a Pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. ** 'Tis true, we somewhat differ* in Religion from those of the Stricter Sort, ** Where By-ends differs from others in Religion.* yet but in two small Points: First, We never strive against Wind and Tide. Secondly, We are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines and the People applaud him.

Then *Christian* stept a little aside to his Fellow *Hopeful*, saying, It runs in my Mind that this is one *By-ends* of *Fair-Speech*; and, if it be he, we have as very a Knave in our Company as dwelleth in all these Parts. Then said *Hopeful*, Ask him, methinks he should not be ashamed of his Name. So *Christian* came up with him again, and said, Sir, You talk as if you knew something more than all the World doth; and, if I take not my Mark amiss, I deem I have half a Guess of you: Is not your Name Mr. *By-ends* of *Fair-Speech*?

By-ends. This is not my Name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a Reproach, as other good Men have born theirs before me.

Chr. But did you never give an Occasion to Men to call you by this Name?

By-Ends.

How By-ends got his Name.

By-ends. Never! never! The worst that ever I did to give them an Occasion to give me this Name was, that I had always the Luck to jump in my Judgment with the present Way of the Times, whatever it was, and my Chance was to get thereby; but if Things are thus cast upon me, let me count them a Blessing; But let not the Malicious load me therefore with Reproach.

Chr. I thought indeed that you were the Man that I heard of; and, to tell you what I think, I fear this Name belongs to you more properly than you are willing we should think it doth.

* He desires to keep Company with Christian.

By-ends. Well, if you will thus imagine, I cannot help it: * You shall find me a fair Company-keeper, if you will still admit me your Associate.

Chr. If you will go with us, you must go against Wind and Tide; the which, I perceive, is against your Opinion: You must also own Religion in his Rags as well as when in his Silver Slippers; and stand by him too when bound in Irons, as well as when he walketh the Streets with Applause.

By-ends. You must not impose, nor lord it over my Faith; leave me to my Liberty, and let me go with you.

Chr. Not a step farther, unless you will do in what I propound, as we.

† By-ends and Christian part.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. † If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my Company.

† He has new Companions.

Then I saw in my Dream, that *Christian* and *Hopeful* forsook him, and kept their Distance before him; but one of them looking back, saw three Men following *Mr. By-ends*, and behold, as they came up with him, he made them a very low Congee; and they also gave him a Compliment. † The Mens Names were *Mr. Hold-the-World*, *Mr. Money-love*, and *Mr. Save-all*; Men that *Mr. By-ends* had formerly been acquainted with; for in their Minority they were School-Fellows, and taught by one *Mr. Gripe-man*, a School-master in *Love-gain*, which is a Market-Town in the County of *Coveting*, in the North. This School-master taught them the Art of Getting, either by Violence, Cozenage, Flattery, Lying, or by putting on a Guise of Religion; and these four Gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had, as I said, thus saluted each other, *Mr. Money-love* said to *Mr. By-ends*, Who are they upon the Road before us? For *Christian* and *Hopeful* were yet within View.

By-ends. * They are a Couple of fair Country-men, that after their Mode are going on Pilgrimage. * *By-ends* Character of the Pilgrims.

Money-love. Alas! why did they not stay, that we might have had their good Company; for they, and we, and you, Sir, I hope, are all going on Pilgrimage?

By-ends. We are so, indeed; but the Men before us are so rigid, and love so much their own Notions, and do also so lightly esteem the Opinions of others, that let a Man be never so godly, yet if he jumps not with them in all Things, they thrust him quite out of their Company.

Mr. Save-all. That's bad; but we read of some that are righteous over-much, and such Mens Rigidness prevails with them to judge and condemn all but themselves; but I pray what, and how many were the Things wherein you differed?

By-ends. Why they, after their headstrong Manner, conclude, that it is their Duty to rush on their Journey all Weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a Clap, and I am for taking all Advantages to secure my Life and Estate. They are for holding their Notions, tho' all other Men be against them; but I am for Religion, in what, and so far as the Times and my Safety will bear it. They are for Religion when in Rags and Contempt, but I am for him, when he walks in his Golden Slippers in the Sun-shine, and with Applause.

Mr. Hold-the-World. Ay, and hold you there still, good *Mr. By-ends*; for, for my part, I can count him but a Fool, that having the Liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as Serpents; it's best to make Hay while the Sun shines; you see how the Bee lieth still all Winter, and bestirs her only when she can have Profit with Pleasure. God sends sometimes Rain, and sometimes Sun-shine: If they be such Fools to go through the first, yet let us be content to take fair Weather along with us. For my part, I like that Religion best, that will stand with the Security of God's good Blessings unto us: For who can imagine, that is ruled by his Reason, since God has bestowed upon us the good Things of this Life, but that he would have us keep them for his Sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, That a good Man shall lay up Gold as Dust. But he must not be such as the Men before us, if they be as you have described them.

Mr. Save-all. I think that we are all agreed in this Matter, and therefore there needs no more Words about it.

Mr. Money-love. No, there needs no more Words about this Matter indeed; for he that believes neither Scripture nor Reason, (and you see we have both on our side) neither

neither knows his own Liberty, nor seeks his own Safety.

Mr. *By-ends*. My Brethren, we are, as you see, going all on Pilgrimage, and for our better Diversion from Things that are bad, give me Leave to propound unto you this Question:

Suppose a Man, a Minister, or a Tradesman, &c. should have an Advantage lie before him, to get the good Blessings of this Life, yet so as that he can by no Means come by them, except in Appearance, at least, he becomes extraordinary zealous in some Points of Religion that he meddled not with before; May he not use this Means to attain his End, and yet be a right honest Man?

Mr. *Money-love*. I see the Bottom of your Question; and, with these Gentlemen's good Leave, I will endeavour to shape you an Answer: And first, to speak to your Question as it concerns a Minister himself, Suppose a Minister a worthy Man, possess'd but of a very small Benefice, and has in his Eye a greater, more fat and plump by far; he has also now an Opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the Temper of the People requires it, by altering of some of his Principles; for my part, I see no Reason but a Man may do this; (provided he has a Call) ay, and more a great deal besides, and yet be an honest Man. For why?

1. His Desire of a greater Benefice is lawful, (this cannot be contradicted) since it is set before him by Providence; so then he may get it if he can, making no Question for Conscience sake.

2. Besides, his Desire after that Benefice makes him more studious, a more zealous Preacher, &c. and so makes him a better Man, yea, makes him better improve his Parts, which is according to the Mind of God.

3. Now as for his complying with the Temper of his People, by deserting, to serve them, some of his Principles, this argueth, 1. That he is of a Self-denying Temper. 2. Of a sweet and winning Deportment. 3. And so more fit for the Ministerial Function.

4. I conclude then, that a Minister that changes a *Small* for a *Great*, should not, for so doing, be judged as Covetous; but rather, since he is improved in his Parts and Industry hereby, be counted as one that pursues his Call, and the Opportunity put into his Hand to do Good.

And now to the second Part of the Question, which concerns the *Tradesman* you mentioned: Suppose such a one to have but a poor Employ in the World, but, by becoming Religious, he may mend his Market, perhaps get a rich Wife, or more and far better Customers to his Shop. For my

part, I see no Reason but this may be lawfully done. For why?

1. To become *Religious* is a Vertue, by what Means soever a Man becomes so.

2. Nor is it unlawful to get a rich Wife, or more Custom to my Shop.

3. Besides, the Man that gets these by becoming Religious, gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good Gain, and all these by becoming Religious, which is good: Therefore, to become Religious to get all these, is a good and profitable Design.

This Answer thus made by this Mr. *Money-love* to Mr. *By-ends*'s Question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no Man was able to contradict it, and because *Christian* and *Hopeful* were yet within Call, they jointly agreed to assault them with the Question as soon as they overtook them; and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopt and stood still till they came up to them; but they concluded, as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the Question to them, because, as they supposed, their Answer to him would be without the Remainder of that Heat that was kindled between Mr. *By-ends* and them, at their parting a little before.

So they came up to each other, and after a short Salutation, Mr. *Hold-the-World* propounded the Question to *Christian* and his Fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, Even a Babe in Religion may answer Ten Thousand such Questions. For, if it be unlawful to follow Christ for Loaves, as it is *John 6.* how much more abominable is it to make of him and Religion a Stalking-horse to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils, and Witches, that are of this Opinion.

1. *Heathens*; for when *Hamor* and *Sechem* had a Mind to the Daughter and Cattle of *Jacob*, and saw that there was no Way for them to come at them, but by becoming circumcised; they said to their Companions, If every Male of us be circumcised, as they are circumcised, shall not their Cattle, and their Substance, and every Beast of theirs be ours? Their Daughters and their Cattle were that which they sought to obtain, and their Religion the Stalking-horse they made use of to come at them. Read the whole Story, *Gen. 34. 20, to 24.*

2. The Hypocritical *Pharisees* were also of this Religion: Long Prayers were their Pretence; but to get Widows Houses was their Intent, and greater Damnation was from

from God their Judgment, *Luke 20. 46, 47.*

3. *Judas* the Devil was also of this Religion; he was Religious for the Bag, that he might be possessed of what was therein; but he was lost, cast away, and the very Son of Perdition.

4. *Simon* the Wizard was of this Religion too, for he would have had the Holy Ghost, that he might have got Money therewith, and his Sentence from *Peter's* Mouth was according, *Acts 8. 19, 20, 21, 22.*

5. Neither will it out of my Mind, but that the Man that takes up Religion for the World, will throw away Religion for the World; for so surely as *Judas* designed the World in becoming Religious, so surely did he also sell Religion and his Master for the same. To answer the Question therefore affirmatively, as I perceive you have done; and to accept of, as authentick, such Answer, is both Heathenish, Hypocritical, and Devilish; and your Reward will be according to your Works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the Soundness of *Christian's* Answer, so there was a great Silence among them. *Mr. By-ends* and his Company also staggered and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his Fellow, If these Men cannot stand before the Sentence of Men, what will they do with the Sentence of God? And if they are mute when dealt with by Vessels of Clay, what will they do when they shall be rebuked by the Flames of a Devouring Fire?

Then **Christian* and *Hopeful* out-went them again, and went till they came at a delicate Plain, called *Ease*, where they went with much Content, but that Plain was but narrow, so they were quickly got over it. Now at the farther Side of that Plain was a little †*Hill* called *Lucre*, and in that *Hill* a Silver Mine, which some of them that had formerly gone that way, because of the Rarity of it, had turned aside to see; but going too near the Brink of the Pit, the Ground, being deceitful under them, broke, and they were slain: Some also had been maimed there, and could not, to their Dying-Day, be their own Men again.

Then I saw in my Dream, that a little off the Road, over-against the Silver Mine, stood **Demas* (Gentleman-like) to call Passengers to come and see; who said to *Christian* and his Fellow, †*Ho!* turn aside hither, and I will shew you a Thing.

Chr. What Thing so deserving, as to turn us out of the Way?

Demas. Here is a Silver Mine, and some digging in it for Treasure; if you will come, with a little Pains, you may richly provide for yourselves.

Hope. † Then said *Hopeful*, Let us go see.

Vol. II.

Chr. Not I, said *Christian*, I have heard of this Place before now, and how many have there been slain; and besides, that Treasure is a Snare to those that seek it; for it hindreth them in their Pilgrimage.

Then *Christian* called to *Demas*, saying, Is not the Place dangerous? Hath it not hindered many in their Pilgrimage?

Demas. Not very dangerous, except to those that are careless; but withal, he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a Step, but still keep on our Way.

Hope. I will warrant you, when *By-ends* comes up, if he hath the same Invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his Principles lead him that Way, and a hundred to one but he dies there.

Demas. Then *Demas* called again, saying, But will you not come over and see?

Chr. Then **Christian* roundly answered, **Christian* saying *Demas*, Thou art an Enemy to the right Ways of the Lord of this Way, and hast been already condemned for thine own turning aside, by one of his Majesty's Judges: And why seekest thou to bring us into the like Condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to Shame, where we would stand with Boldness before him.

Demas cried again, That he also was one of their Fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy Name? Is it not the same by the which I have called thee?

Demas. Yes, my Name is *Demas*, I am the Son of *Abraham*.

Chr. I know you; *Gehazi* was your Great Grandfather, and *Judas* your Father, and you have trod in their Steps; it is but a Devilish Prank that thou usest: Thy Father was hang'd for a Traytor, and thou deservest no better Reward. Assure thyself, that when we come to the King, we will tell him of this thy Behaviour. Thus they went their Way.

By this Time *By-ends* and his Companions were come again within Sight, and they at the *first Beck went over to *Demas*. Now, whether they fell into the Pit by looking over the Brink thereof, or whether they went down to dig, or whether they were smother'd in the Bottom by the Damps that commonly arise, of these Things I am not certain; but this I observed, that they never were seen again in the Way. Then sang *Christian*:

By-ends and Silver *Demas* both agree;
One calls, the other runs, that he may be
A Sharer in his *Lucre*, so these do
Take up in this World, and no farther go.

P p p

Now

* The Ease that Pilgrims have, is but little in this Life.

† *Lucre Hill* a dangerous Hill.

* *Demas* at the Hill *Lucre*.
† He calls to *Christian* and *Hopeful* to come to him.

† *Hopeful* tempted to go, but *Christian* holds him back.

Hof. 4. 18.

* *Christian* roundeth up *Demas*, 2 Tim. 4. 10.

2 Kings 5. 10.
Matt. 26. 14, 15.
ch. 27. 1, to 7.

* *By-ends* goes over to *Demas*.

They see a
strange
Monu-
ment.

Now I saw, that just on the other Side of this Plain, The Pilgrims came to a Place where stood an old *Monument*, hard-by the Highway Side, at the Sight of which they were both concern'd, because of the Strangeness of the Form thereof, for it seemed to them as if it had been a *Woman* transformed into the Shape of a Pillar; here therefore they stood looking, and looking upon it, but could not for a Time tell what they should make thereof: At last *Hopeful* espied written upon the Head thereof, a Writing in an unusual Hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the Meaning; so he came, and after a little laying of the Letters together, he found the same to be this, *Remember Lot's Wife*. So he read it to his Fellow; after which they both concluded that that was the * Pillar of Salt into which *Lot's Wife* was turned for looking back with a covetous Heart, when she was going from *Sodom* for Safety. Which sudden and amazing Sight, gave them Occasion of this Discourse.

* Gen. 19.
26.

Chr. Ah, my Brother! this is a seasonable Sight; it came opportunely to us after the Invitation which *Demas* gave us to come over to view the Hill *Lucre*; and had we gone over, as he desired us, and as as thou wast inclined to do, (my Brother) we had, for ought I know, been made, like this Woman, a Spectacle for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's Wife*; for wherein was the Difference betwixt her Sin and mine? She only looked back, and I had a Desire to go see: Let Grace be adored, and let me be ashamed, that ever such a Thing should be in mine Heart.

Chr. Let us take Notice of what we see here, for our Help for Time to come: This Woman escaped one Judgment, for she fell not by the Destruction of *Sodom*; yet she was destroy'd by another; as we see, she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution*, and *Example*; *Caution*, that we should shun her Sin; or a Sign of what Judgment will overtake such as shall not be prevented by this *Caution*: So *Korah*, *Dathan*, and *Abiram*, with the Two hundred and fifty Men that perished in their Sin, did also become * a Sign or Example to beware. But above all, I muse at one Thing, to wit, how *Demas* and his Fellows can stand so confidently yonder to look for that Treasure, which this Woman, but for looking behind her after, (for we read not that she slept one Foot out of the Way) was turned into a Pillar of Salt; especially since the Judgment which overtook her did make her an Example, within Sight of where they are: For they cannot choose but see her, did they but lift up their Eyes.

* Numb.
26. 9, 10.

Chr. It is a Thing to be wondred at, and it argueth that their Hearts are grown desperate in the Case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the Presence of the Judge, or that will cut Purse under the Gallows. It is said of the Men of *Sodom*, Gen. 13. that they were Sinners exceedingly, because 13. 7 they were Sinners before the Lord, that is, in his Eye-sight, and notwithstanding the Kindnesses that he had shewed them; for the Land of *Sodom* was now like the * *Garden of Eden* heretofore. * Ver. 10. This therefore provoked him the more to Jealousy, and made their Plague as hot as the Fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, That such, even such as these are, that shall sin in the Sight, yea, and that too in Despight of such Examples, that are set continually before them to caution them to the contrary, must be partakers of the severest Judgments.

Hope. Doubtless thou hast said the Truth; but what a Mercy is it, that neither thou, but especially I, am not made myself this Example? This ministreth Occasion to us to thank God, to fear before him, and always, to remember *Lot's Wife*.

I saw then, that they went on their way to a pleasant River; which *David the King* called the *River of God*; but *John, the River* of the *Water of Life*. A River. Psal. 65. 9. Rev. 22. 9. Ezek. 47. Now their way lay just upon the Bank of this River: Here therefore

Christian and his Companion walked with great Delight; they drank also of the Water of the River which was pleasant and enlivening to their weary Spirits: Besides, on the Banks of this River, on either side, were Trees by the River. The Fruit and Leaves of the Trees. green Trees, for all manner of Fruit; and the leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their Blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; and it was green all the Year long. A Meadow in which they lie down to sleep. Psal. 22. Isa. 14. 30. In this Meadow they lay down and slept; for here they might lie down safely. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River, and then lay down again to sleep. Thus they did several Days and Nights. Then they sang:

Behold ye, how these Crystal Streams do glide
(To comfort Pilgrims) by the High-way side.
The Meadows green, besides their fragrant
Smell,
Yield Dainties for them: And he that can
tell
What pleasant Fruit, yea, Leaves, these
Trees do yield,
Will soon sell all, that he may buy this
Field.

So when they were disposed to go on,
(for

(for they were not as yet at their Journey's End) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journeyed far, but the River and the Way for a time parted, at which they were not a little sorry, yet they durst not go out of the Way. Now the Way from the River was rough, and their Feet tender by reason of their Travels: So the Souls of the

Numb. 21.
4.

By-path
Meadow.

One Temp-
tation
makes
way for
another.

Pilgrims were much discouraged, because of the Way. Wherefore still as they went on, they wished for better Way. Now a little before them, there was on the Left Hand of the Road a Meadow, and a Stile to go over into it, and that Meadow is called *By-Path-Meadow*. Then said *Christian* to his Fellow, If this Meadow lieth along by our Way-side, let us go over into it. Then he went to the Stile to see, and behold a Path lay along by the Way on the other Side of the Fence. 'Tis according to my Wish, said *Christian*, here is the easiest going; come, good *Hopeful* and let us go over.

Hope. But how if this Path should lead us out of the Way?

Strong
Christians
may lead
weak ones
out of the
way.

Chr. That's not likely, said the other; look, doth it not go along by the Way-side? So *Hopeful*, being persuaded by his Fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easy for their Feet; and withal, they looking before them, espied a Man walking as they did, (and his Name was *Vain-Confidence*) so they called after him, and asked him, whither that Way led? He said, to the Celestial Gate:

* See what
it is too
suddenly
to fall in
with Stran-
gers.

* Look, said *Christian*, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold, the Night came on, and it grew very dark; so that they that were behind lost the Sight of him that went before.

I sa. 9. 16.
A Pit to
catch the
Vain-glori-
ous in.

He therefore that went before (*Vain-Confidence* by Name) not seeing the Way before him, fell into a deep Pit, which was on purpose there made by the Prince of those Grounds, to catch *Vain-glorious* Fools withal, and was dashed in Pieces with his Fall.

Reasoning
between
Christian
and Hope-
ful.

Now *Christian* and his Fellow heard him fall. So they called to know the Matter, but there was none to answer, only they heard a Groaning. Then said *Hopeful*, Where are we now? Then was his Fellow silent, as mistrusting that he had led him out of the Way; and now it began to rain, and thunder and lighten in a most dreadful manner; and the Waters rose again.

Then *Hopeful* groaned in himself, saying, Oh, that I had kept on my Way!

Chr. Who would have thought that this Path should have led us out of the Way?

Hope. I was afraid on't at the very first, and therefore gave you that gentle Caution.

I would have spoke plainer; but that you are older than I.

Chr. Good Brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent Danger; pray, my Brother, for give me; I did not do it of an evil Intent.

Christian's
Repentance
for leading
his Brother
out of the
way.

Hope. Be comforted, my Brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have with me a merciful Brother: But we must not stand thus; let's try to go back again.

Hope. But, good Brother, let me go before.

Chr. No, if you please, let me go first; that if there be any Danger, I may be first therein, because by my Means we are both gone out of the way.

Hope. No, said *Hopeful*, you shall not go first; for your Mind being troubled, may lead you out of the Way again. Then for their Encouragement, they heard the Voice of one, saying, Let thine Heart be towards the High-way; even the Way that thou wentest, turn again. But by this time the Waters

Jer. 31. 1.
They are
in Danger
of Drown-
ing as they
go back.

were greatly risen, by reason of which, the Way of going back was very dangerous. (Then I thought that it is easier going out of the Way when we are in, than going in when we are out.) Yet they adventured to go back, but it was so dark, and the Flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the Skill they had, get again to the Stile that Night; wherefore at last, lighting under a little Shelter, they sat down there 'till the Day break: But being weary, they fell asleep. Now there was, not far from the Place where they lay, a Castle, called *Doubting-Castle*, the Owner whereof was *Giant Despair*, and it was in his Grounds they now were sleeping; wherefore he getting up in the Morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his Grounds: Then with

They sleep
in the
Grounds of
Giant De-
spair.

a grim and surly Voice, he bid them awake, and asked them whence they were, and what they did in his Grounds. They told him they were Pilgrims, and that they had lost their Way. Then said the *Giant*, You have this Night trespassed on me, by trampling in and lying on my Ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a Fault. The *Giant* therefore drove them before him and put them into his Castle, in a very dark Dungeon, nasty and stinking to the Spirits of these two Men: Here then they lay from Wednesday Morning 'till Saturday

He finds
them in
his ground,
and car-
ries them
to Doubt-
ing Castle.

Night, without one Bit of Bread or Drop of Drink, or Light, or any to ask how they did: They were therefore here in evil

The Grie-
vousness of
their Im-
prison-
ment.

Psal. 88.
16.

Cafe,

Cafe, and were far from Friends and Acquaintance. Now in this Place *Christian* had double Sorrow, because 'twas through his unadvised Haste that they were brought into this Distress.

Now Giant *Despair* had a Wife, and her Name was *Diffidence*: So when he was gone to bed, he told his Wife what he had done, to wit, That he had taken a Couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his Grounds. Then he asked her also, what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound? and he told her. Then she counselled him, that when he arose in the Morning, he should beat them without Mercy: So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to rating of them as if they were Dogs, altho' they gave him never a Word of Distaste; Then he falls upon them, and

On Thursday
day Giant
Despair
beats his
Prisoners.

beat them fearfully, in such Sort, that they were not able to help themselves, or to turn them upon the Floor. This done, he withdraws, and leaves them there to condole their Misery, and to mourn under their Distress: So all that Day they spent their Time in nothing but Sighs and bitter Lamentations. The next Night she talked with her Husband about them further, and understanding that they were yet alive, did advise him, to counsel them to make away with themselves: So when Morning was come, he goes to them in a furlly Manner, as before, and perceiving them to be very sore with the Stripes that he had given them the Day before, he told them, that since they were never like to come out of that Place, their only Way would be forth-

On Friday
Giant Des-
pair coun-
sels them
to kill
themselves

with to make an End of themselves, either with Knife, Halter, or Poison: For why, said he, should you choose Life, seeing it is attended with so much Bitterness? But they desired him to let them go; with that he looked ugly upon them, and rushing to them had doubtless made an End of them himself, but that he fell into one of his * Fitts (for he sometimes in sun-shiny Weather fell into Fitts) and lost for a Time the Use of his Hand: Wherefore he withdrew, and left them as before, to consider what to do. Then did the Prisoners consult between themselves, whether it was best to take his Counsel or no; and thus they began to discourse:

* The Gi-
ant some-
times has
Fitts.

Chr. Brother, said *Christian*, † what shall we do? The Life that we now live is miserable! For my Part, I know not whether 'tis best to live thus, or die out of Hand. * *My Soul chooseth Strangling rather than Life*, and the Grave is more easy for me than this *Dungeon*! Shall we be ruled by the Giant?

† Chri-
stian be-
gins to de-
spair.

* Job 7. 5.

Hopeful
comforts
him.

Hope. Indeed our present Condition is dreadful, and Death would be far more

welcome to me, than *thus* for ever to abide: But yet let us consider, the Lord of the Country to which we are going, hath said, Thou shalt do no Murder, no not to another Man's Person; much more then are we forbidden to take his Counsel, to kill ourselves. Besides, he that kills another, can but commit Murther upon his Body: But for one to kill himself, is to kill Body and Soul at once. And moreover, my Brother, thou talkest of Ease in the Grave, but hast thou forgotten the Hell, whither for certain the Murderers go? For no Murderer hath eternal Life, &c. And let us consider again, That all the Law is not in the Hand of *Giant Despair*: others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his Hands. Who knows, but that God who made the World, may cause that *Giant Despair* may die, or that, at some Time or other, he may forget to lock us in; or that he may in a short Time have another of his Fitts before us, and may loose the use of his Limbs? And if ever that should come to pass again, for my Part I am resolved to pluck up the Heart of a Man, and to try my utmost to get from under his Hand. I was a Fool that I did not try to do it before; but however, my Brother, let's be patient, and endure a while, the Time may come that may give us a happy Release: But let us not be our own Murderers. With these Words *Hopeful* at present did moderate the Mind of his Brother; so they continued together (in the Dark) that Day in their sad and doleful Condition.

Well, towards Evening the *Giant* goes down into the *Dungeon* again, to see if his Prisoners had taken his Counsel; but when he came there, he found them alive; and truly alive was all; for now, what for Want of Bread and Water, and by Reason of the Wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous Rage, and told them, That seeing they had disobey'd his Counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swoon; but coming a little to himself again, they renew'd their Discourse about the *Giant's* Counsel, and whether yet they had best take it or no. * Now *Christian* again seem'd for doing it, but *Hopeful* made his second Reply as followeth.

* Chri-
stian still
dejected.

Hope. † My Brother, said he, rememberest thou not, how valiant thou hast been heretofore? *Apollyon* could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death; what Hardship, Terror, and Amazement hast thou already gone through, and art thou now nothing but Fear? Thou seest that

* Hope-
ful com-
forts him
again, by
calling for-
mer things
to Remem-
brance.



*Mountains Delectable they now ascend,
Where Shepherds be, which to them do commend,
Alluring things, and Things that Lascivious are,
Pilgrims are Steady, kept by Faith and Fear.*



*Now, now look how the holy Pilgrims ride,
Clouds are their Chariots, Angels are their Guide,
Who would not here for him all Hazards run,
That thus provides for him, when this Worlds done.*



that I am in the Dungeon with thee, a far weaker Man by Nature than thou art; also this *Giant* has wounded me as well as thee, and hath also cut off the Bread and Water from my Mouth, and with thee I mourn without the Light. But let us exercise a little more Patience: Remember how thou playd'st the Man at *Vanity Fair*, and was neither afraid of the Chain nor Cage, nor yet of Bloody Death; wherefore let us (at least to avoid the Shame that becomes not a Christian to be found in) bear up with Patience as well as we can.

Now Night being come again, and the *Giant* and his Wife being in Bed, she asked him concerning the Prisoners, and if they had taken his Counsel: To which he reply'd; They are sturdy Rogues, they choose rather to bear all Hardships, than to make away with themselves. Then said she; take them into the Castle-yard to-morrow, and shew them the *Bones* and *Skulls* of those that thou hast already dispatch'd, and make them believe e're a Week comes to an End, thou also wilt tear them in Pieces, as thou hast done their Fellows before them.

So when the Morning was come, the *Giant* goes to them again, and takes them into the Castle-Yard, and shews them as his Wife had bidden him: These, said he, were Pilgrims as you are, once, and they trespassed on my Grounds, as you have done, and when I thought fit, I tore them in Pieces, and so within ten Days I will do

On Saturday the *Giant* threatened, that shortly he would pull them in Pieces.

you; go, get you down to your Den again, and with that he beat them all the Way thither. They lay therefore all Day of Saturday in lamentable Case, as before. Now when Night was come, and when Mrs. *Diffidence* and her Husband the *Giant* were got to Bed, they began to renew their Discourse of their Prisoners; and withal, the old *Giant* wondered that he could neither by his Blows nor Counsel bring them to an End. And with that his Wife reply'd; I fear, said she, that they live in Hopes that some will come to relieve them, or that they have Pick-locks about them, by the Means of which they hope to escape. And say'st thou so, my Dear, said the *Giant*; I will therefore search them in the Morning.

Well, on Saturday about Midnight they began to pray, and continued in Prayer till almost Break of Day.

Now, a little before it was Day, good *Christian*, as one half amaz'd, brake out in this passionate Speech; What a Fool (quoth he) am I, thus to lie in a stinking Dungeon, when I may as well walk at Liberty?

A Key in *Christian's* Bosom called *Promise*, opens any Lock in *Doubting-Castle*.

I have a Key in my Bosom, called *Promise*, that will (I am persuaded) open any Lock in *Doubting-Castle*. Then said *Hopeful*, That's good News, good Brother, pluck it out of thy Bosom and try.

Then *Christian* pulled it out of his Bosom, and began to try at the Dungeon Door, whose Bolt (as he turned the Key) gave back, and the Door flew open with Ease, and *Christian* and *Hopeful* both came out. Then he went to the outward Door that leads into the *Castle-yard*, and with his Key opened that Door also. After he went to the Iron Gate, for that must be opened too, but that Lock went very hard, yet the Key did open it. Then they thrust open the Gate to make their Escape with Speed; but that Gate as it opened made such a Cracking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his Fitts took him again, so that he could by no Means go after them. Then they went on, and came to the King's Highway, and so were safe, because they were out of his Jurisdiction.

Now, when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that shall come after from falling into the Hands of *Giant Despair*. So they consented to erect there a * Pillar, and to engrave upon the Side thereof this Sentence; 'Over this Stile is the Way to *Doubting-Castle*, which is kept by *Giant Despair*, who despiseth the King of the *Cœlestial Country*, and seeks to destroy his Holy Pilgrims.' Many therefore that followed after, read what was written, and escaped the Danger. This done, they sang as follows:

* A Pillar erected by *Christian* and his Fellow.

Out of the Way we went, and then we found
What 'twas to tread upon forbidden Ground.
And let them that come after have a Care,
Lest they for trespassing, his Prisoners are,
Whose Castle's *Doubting*, and whose
Name's *Despair*.

They went then till they came to the *Delectable Mountains*; which Mountains belong to the Lord of that Hill, of which we have spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of Water; where also they drank and washed themselves, and did freely eat of the Vineyards. Now there was on the Tops of those Mountains, Shepherds feeding their Flocks, and they stood by the Highway Side. The Pilgrims therefore went to them, and leaning upon their Staffs, (as is common with weary Pilgrims, when they stand to talk with any by the Way) they asked, * *Whose Delectable Mountains are these?* And whose be the Sheep that feed upon them?

The *Delectable Mountains* They are refreshed in the Mountains

* Talk with the Shepherd

Shep. These Mountains are *Emanuel's Land*, and they are within Sight of his City; and the Sheep also are his, and he laid down his Life for them.

Chr. Is this the Way to the Cœlestial City?

Shep. You are just in the Way.

Chr. How far is it thither?

Shep. Too far for any, but those that shall get thither indeed.

Chr. Is the Way safe or dangerous?

Shep. Safe for those for whom it is to be safe, *but Transgressors shall fall therein?*

Chr. Is there in this Place any Relief for Pilgrims, that are weary and faint in the Way?

Shep. The Lord of these Mountains hath given us a Charge *not to be forgetful to entertain Strangers*, therefore the Good of the Place is before you.

I saw also in my Dream, That when the *Shepherds* perceived that they were way-faring Men, they also put Questions to them, (to which they made Answer as in other Places) as, Whence came you? And how got you into the Way? And by what Means have you so persevered therein? For, but few of them that begin to come hither, do shew their Face on these Mountains. But when the *Shepherds* heard their Answers, being pleased therewith, they looked very lovingly upon them, and said, *† Welcome to the Delectable Mountains.*

The *Shepherds*, I say, whose Names were *Knowledge, Experience, Watchful*, and *Sincere*, took them by the Hand, and had them to their Tents, and made them partake of what was ready at present. They said, moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the Good of the Delectable Mountains. They then told them, That they were content to stay; so they went to their Rest that Night, because it was very late.

Then I saw in my Dream, That in the Morning the *Shepherds* called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant Prospect on every Side. Then said the *Shepherds* one to another, Shall we shew these Pilgrims some * Wonders? So when they had concluded to do it, they had them first to the Top of an Hill, called *† Error*, which was very steep on the farthest Side, and bid them look down to the Bottom. So *Christian* and *Hopeful* looked down, and saw at the Bottom several Men dash'd all to Pieces by a Fall that they had from the Top. Then said *Christian*, What meaneth this? The *Shepherds* answer'd, Have you not heard of them that were made to err, by heark-

ning to * *Hymeneus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the *Shepherds*, Those that you see

dash'd in Pieces at the Bottom of this Mountain are they; and they have continued to this Day unburied, (as you see) for an Example for others to take Heed how they clamber too high, or how they come too near to the Brink of this Mountain.

Then I saw that they had them to the Top of another Mountain, and the Name of that is * *Caution*, and bid them look ^{* Mount Caution.} afar off: Which when they did, they perceived, as they thought, several Men walking up and down among the Tombs that were there: And they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, What means this?

The *Shepherds* then answered, Did you not see a little below these Mountains a Stile that led into a Meadow, on the Left Hand of this Way? They answered, Yes. Then said the *Shepherds*, From that Stile there goes a Path that leads directly to *Doubting-Castle*, which is kept by Giant *Despair*, and these Men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same Stile. And because the right Way was rough in that Place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their Eyes, and led them among those Tombs, where he has left them to wander to this very Day, that the Saying of the Wise Man might be fulfilled, *He that wandreth out of* ^{Prov. 21.} *the Way of Understanding, shall remain in* ^{26.} *the Congregation of the Dead.* Then *Christian* and *Hopeful* looked upon one another, with Tears gushing out, but yet said nothing to the *Shepherds*.

Then I saw in my Dream, That the *Shepherds* had them to another Place in a Bottom, where was a Door in the side of an Hill, and they opened the Door, and bid them look in: They looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling Noise, as of Fire, and a Cry of some tormented, and that they smelt the Scent of Brimstone. Then said *Christian*, What means this? The *Shepherds* told them, This is a By-way to Hell, ^{A By-way to Hell.} a Way that Hypocrites go in at; namely, such as sell their Birth-right with *Esau*; such as sell their Master, with *Judas*; such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Ananias* and *Sapphira* his Wife.

Then said *Hopeful* to the *Shepherds*, I perceive that these had on them, even every one, a Shew of Pilgrimage, as we have now, had they not?

Shep.

Shep. Yes, and held it a long Time too.

Hope. How far might they go on Pilgrimage in their Days, since they notwithstanding were thus miserably cast away.

Shep. Some farther, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We have need to cry to the Strong for Strength.*

Shep. Ay, and you will have need to use it, when you have it, too.

By this Time the Pilgrims had a Desire to go forwards, and the Shepherds a Desire they should; so they walk'd together towards the End of the Mountains. Then said the Shepherds one to another, Let us here shew the Pilgrims the Gates to the Cœlestial City, if they have Skill to look through our * Perspective-Glass. The Pilgrims then lovingly accepted the Motion: So they had them to the Top of an high Hill, called † *Clear*, and gave them the Glass to look.

Then they tried to look, but the Remembrance of that last Thing that the Shepherds had shewed them, made their Hands shake; by Means of which Impediment, they could not look steddily thro' the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the Place. Then they went away and fang,

*Thus by the Shepherds Secrets are reveal'd,
Which from all other Men are kept conceal'd.*

*Come to the Shepherds then, if you would see
Things deep, Things hid, and that mysterious be.*

When they were about to depart, one of the Shepherds gave them a Note of the Way. Another of them bid them * *Beware of the Flatterer*. The third bid them *Take heed that they sleep not upon the Incharmed Ground*. And the fourth bid them *God Speed*. So I awoke from my Dream.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the Highway towards the City. Now a little below these Mountains on the Left Hand, lieth the Country of *Conceit*; from which Country there comes into the Way in which the Pilgrims walked, a little crooked Lane. Here therefore, they met with a very brisk Lad, that came out of that Country; and his Name was *Ignorance*. So *Christian* asked him from what Parts he came, and whither he was going.

Ignor. Sir, I was born in the Country that lieth off there, a little on the Left Hand, and am going to the Cœlestial City.

Chr. But how do you think to get in at the Gate? for you may find some Difficulty there.

Ignor. As other good People do, said he.

Chr. But what have you to shew at that Gate, that the Gate should be opened to you?

Ignor. I know my Lord's Will, and have been a good Liver; I pay every Man^{The} his own; I pray, fast, pay Tithes, and^{Grounds} give Alms, and have left my Country, for^{of Ignorance's} whither I am going.^{Hope.}

Chr. But thou camest not in at the Wicket-Gate that is at the Head of this Way; thou camest in hither through that same crooked Lane, and therefore I fear, however thou may'st think of thyself, when the Reckoning-day shall come, thou wilt have laid to thy Charge, that thou art a Thief and a Robber, instead of getting Admittance into the City.

Ignor. Gentlemen, Ye be utter Strangers^{He telleth} to me, I know you not; be content to follow the Religion of your Country, and I^{every one} will follow the Religion of mine. I hope all^{he is but} will be well. And as for the Gate that you talk of, all the World knows that that is a great Way off our Country; I cannot think that any Men in all our Parts, do so much as know the Way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next Way into it.

When *Christian* saw that the Man was wise in his own Conceit, he said to *Hopeful* whisperingly, *There is more Hopes of a*^{Prov. 26.} *Fool than of him.* And said moreover,^{12.} *When he that is a Fool walketh by the Way,*^{Eccles. 10.} *his Wisdom faileth him, and he saith to every*^{3.} *one, that he is a Fool.* What, shall we^{How to} talk farther with him, or out-go him at^{carry it to} present, and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by Degrees we can do any Good of him? Then said *Hopeful*,

*Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to embrace, lest he remain
Still ignorant of what's the chiefest Gain.
God saith, Those that no Understanding
have,
(Altho' he made them) them he will not
save.*

Hope. He farther added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and *Ignorance* he came after. Now when they had passed him a little Way, they entered into a very^{Matt. 12.} dark Lane, where they met a Man whom^{46.} seven Devils had bound with seven strong^{Prov. 5.} Cords, and were carrying of him back to the Door that they saw on the Side of the Hill: Now good *Christian* began to tremble, and so did *Hopeful* his Companion: Yet, as^{22.} the

* The
Shepherds
Perspective
Glass.

† The
Hill
Clear.

The Fruits
of servile
Fear.

* Atwo-
fold
Caution.

The Coun-
try of Con-
ceit, out of
which
came Ig-
norance.

Christian
and Ig-
norance
have some
Talk toge-
ther.

The De-
struction of
one Turn-
away.

Christian
telleth his
Companion
a Story of
Little-
Faith.

Broad-
way-Gate.
Dead-
man's
Lane.

Little-
Faith rob-
bed by
Faint
heart, Mi-
strust, and
Guilt.

They get a-
way his
Silver and
knock him
down.

Little-
Faith left
not his
best
Things.

1 Pet. 4.
18.

Little-
Faith for-
ced to beg
to his Jour-
ney's End.

the Devils led away the Man, *Christian* looked to see if he knew him; and he thought it might be one *Turn-away* that dwelt in the Town of *Apostasy*. But he did not perfectly see his Face; for he did hang his Head like a Thief that is found. But being gone past, *Hopeful* looked after him, and espied on his Back a Paper, with this Inscription, *Wanton Professor, and damnable Apostate*. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me, of a thing that happened to a good Man hereabout. The Name of the Man was *Little-Faith*, but a good Man, and he dwelt in the Town of *Sincere*. The Thing was this: At the entering in at this Passage, there comes down from *Broad-Way-Gate*, a Lane called *Dead-Man's-Lane*; so called, because of the Murders that are commonly done there: And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept: Now there happened at that time to come down the Lane from *Broad-way-Gate*, three sturdy Rogues, and their Names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little-Faith* where he was, came galloping up with Speed. Now the good Man was just awakened from his Sleep, and was getting up to go on his Journey. So they came up all to him, and with threatening Language bid him stand. At this *Little-Faith* looked as white as a Clout, and had neither Power to fight nor fly. Then said *Faint-Heart*, Deliver thy Purse; but he making no Hast to do it, (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his Hand into his Pocket, pulled out thence a Bag of Silver. Then he cried out Thieves, Thieves. With that *Guilt*, with a great Club that was in his Hand, struck *Little-Faith* on the Head, and with that Blow fell'd him flat to the Ground; where he lay bleeding as one that would bleed to Death. All this while, the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great Grace*, that dwells in the City of *Good-Confidence*, they betook themselves to their Heels, and left this good Man to shift for himself. Now after a while, *Little-Faith* came to himself, and getting up, made shift to scabble on his Way. This was the Story.

Hope. But did they take from him all that ever he had?

Chr. No, The Place where his Jewels were, they never ransack'd; so those he kept still. But, as I was told, the good Man was much afflicted for his Loss; for the Thieves got most of his Spending-Money. That which they got not, (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journey's End; nay, (if I was not misinformed) he was forced to beg as he went, to keep himself alive; (for his Jewels he

might not sell.) But beg and do what he could, *he went* (as we say) *with many a Hungry Belly*, the most Part of the rest of the Way.

Hope. But is it not a Wonder they got not from him his Certificate, by which he was to receive his Admittance at the Celestial Gate?

Chr. 'Tis a Wonder; but they got not that; though they missed it not through any good Cunning of his; for he being dismay'd with their coming upon him, had neither Power nor Skill to hide any thing, so it was more by good Providence than by his Endeavour, that they miss'd of that good Thing.

Hope. But it must needs be a Comfort to him, that they got not his Jewels from him.

Chr. It might have been great Comfort to him, had he used it as he should: But they that told me the Story, said, That he made but little use of it all the rest of the Way; and that because of the Dismay that he had in the taking away his Money: Indeed he forgot it a great Part of the rest of his Journey; and besides, when at any time it came into his Mind, and he began to be comforted therewith, then would fresh Thoughts of his Loss come again upon him, and those Thoughts would swallow up all.

Hope. Alas, poor Man! This could not but be a great Grief unto him!

Chr. Grief! Ay, a Grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange Place, as he was? 'Tis a wonder he did not die with Grief, poor Heart: I was told that he scattered almost all the rest of the Way with nothing but doleful and bitter Complaints. Telling also to all that overtook him, or that he overtook in the Way as he went, where he was robbed, and how, who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his Life.

Hope. But 'tis a wonder that his Necessity did not put him upon selling or pawning some of his Jewels, that he might have wherewithal to relieve himself in his Journey.

Chr. Thou talkest like one upon whose Head is the Shell to this very day: For what should he pawn them? or to whom should he sell them? In all that Country where he was robbed, his Jewels were not accounted of; nor did he want that Relief which could from thence be administered to him. Besides, had his Jewels been missing at the Gate of the *Celestial City*, he had (and that he knew well enough) been excluded from an Inheritance there, and that would have been worse to him than the Appearance and Villany of Ten thousand Thieves.

Hope. Why art thou so tart, my Brother?

Esau.

He kept not
his best
Things by
his own
Cunning.
2 Tim. 1.
14.
2 Pet. 1. 9.

He is piti-
ed by both.

Christian
snubs his
Fellow for
unadvised
speaking.

Heb. 12. *Esau* sold his Birth-right, and that for a Mess of Pottage, and that Birth-right was his greatest Jewel; and if he, why might not *Little-Faith* do so too?

Discourse about *Esau* and *Little-Faith*. *Chr.* *Esau* did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief Blessing, as also that *Caitiff* did; but you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau's* Birth-right was Typical, but *Little-Faith's* Jewels were not so. *Esau's* Belly was his God, but *Little-Faith's* Belly was not so. *Esau's* Want lay in his fleshly Appetite, *Little-Faith's* did not so: Besides, *Esau* could see no farther than to the fulfilling of his Lusts; For I am at the point to die, said he, and what good will this Birth-right do me? But *Little-Faith*, tho' it was his Lot to have but a Little Faith, was by his Little Faith kept from such Extravagancies, and made to see and prize his Jewels more, than to sell them as *Esau* did his Birth-right. You read not any where that *Esau* had Faith, no, not so much as a little; therefore no marvel if where the Flesh only bears sway, (as it will in that Man where no Faith is to resist) if he sells his Birth-right, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the *Ass*, who in her Occasions cannot be turned away. When their Minds are set upon their Lusts, they will have them, whatever they cost; but *Little-Faith* was of another Temper, his Mind was on Things divine; his Livelihood was upon Things that were Spiritual and from Above; therefore, to what end should he that is of such a Temper sell his Jewels, (had there been any that would have bought them) to fill his Mind with empty Things? Will a Man give a penny to fill his Belly with Hay? or can you persuade the Turtle-Dove to live upon Carrion like the Crow? Tho' Faithless ones can for Carnal Lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have Faith, Saving Faith, tho' but a little of it, cannot do so. Here, therefore, my Brother, is thy Mistake.

Esau was ruled by his Lusts, Gen. 25. 32.

Esau never had Faith.

Jer. 2. 24.

Little-Faith could not live upon *Esau's* Pottage.

Comparison between the Turtle-Dove and the Crow.

Hope. I acknowledge it; but yet your severe Reflexion had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden Paths with the Shell upon their Heads: But pass by that, and consider the Matter under Debate, and all shall be well betwixt thee and me.

Hope. But, *Christian*, these three Fellows, I am persuaded in my Heart, are but a Company of Cowards: Would they have run else, think you, as they did, at the Noise of one that was coming on the Road? Why did not *Little-Faith* pluck up a greater Heart? He might, methinks, have stood

Hopeful swaggers.

Vol. II.

one Brush with them, and have yielded when there had been no Remedy.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great Heart, *Little-Faith* had none; and I perceive by thee, my Brother, hadst thou been the Man concerned, that art but for a Brush, and then to yield. And verily, since this is the Height of thy Stomach, now they are at a Distance from us, should they appear to thee, as they did to him, they might put thee to second Thoughts.

But consider again, they are but Journey-men Thieves, they serve under the King of the bottomless Pit; who, if need be, will come in to their Aid himself, and his Voice is as the Roaring of a Lion. I myself have been engaged as this *Little-Faith* was, and I found it a terrible Thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a Call, and in came their Master; I would, (as the Saying is) have given my Life for a Penny; but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet, tho' I was so harnessed, I found it hard Work to quit myself like a Man; no Man can tell what in that Combat attends us, but he that hath been in the Battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one *Great-Grace* was in the Way.

Chr. True, they have often fled, both they and their Master, when *Great-Grace* hath but appeared; and no marvel, for he is the *King's Champion*: But I tro, you will put some Difference betwixt *Little-Faith* and the *King's Champion*. All the *King's* Subjects are not his Champions, nor can they, when tried, do such Feats of War as he. Is it meet to think, that a little Child should handle *Goliath* as *David* did? Or, that there should be the Strength of an Oxe in a *Wren*? Some are strong, some are weak; some have great Faith, some have little; this Man was one of the weak, and therefore he went to the Wall.

Hope. I would it had been *Great-Grace* for their Sakes.

Chr. If it had been he, he might have had his Hands full: For I must tell you, that though *Great-Grace* is excellent good at his Weapons, and has and can, so long as he keeps them at Sword's Point, do well enough with them; yet, if they get within him, even *Faint-Heart*, *Mistrust*, or the other, it shall go hard, but they will throw up his Heels. And when a Man is down, you know, what can he do?

Who so looks well upon *Great-Grace's* Face, shall see those Scars and Cuts there, that shall easily give Demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the Combat) *We despaired even of Life*. How

R r r

did

did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea, *Haman* and *Hezekiah* too, though Champions in their Day, were forced to bestir them, when by these assaulted; and yet notwithstanding they had their Coats soundly brushed by them. *Peter*, upon a Time, would go try what he could do; but tho' some do say of him, that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides, their King is at their Whistle; he is never out of Hearing; and if at any Time they be put to the worst, he, if possible, comes in to help them: And of him it is said, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him fly; Sling-stones are turned, with him, into Stubble; Darts are counted as Stubble; he laugheth at the shaking of a Spear.* What can a Man do in this Case?

'Tis true, if a Man could at every Turn have *Job's* Horse, and had Skill and Courage to ride him, he might do notable Things. For his Neck is cloathed with Thunder; he will not be afraid as the Grasshopper; the Glory of his Nostrils is terrible; he paweth in the Valley, rejoiceth in his Strength, and goeth out to meet the armed Men. He mocketh at Fear; and is not affrighted, neither turneth back from the Sword. The Quiver rattleth against him, the glittering Spear, and the Shield. He swalloweth the Ground with Fierceness and Rage, neither believeth he that it is the Sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battle afar off, the Thundering of the Captains and the Shoutings.

But for such Footmen as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the Thoughts of our own Manhood, for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before; he would swagger, ay, he would; he would, as his vain Mind prompted him to say, do better, and stand more for his Master than all Men; but who so foiled and run down by these Villains as he?

When therefore we hear that such Robberies are done on the King's Highway, two Things become us to do: First, to go out harnessed, and to be sure to take a Shield with us; for it was for Want of that that he that laid so lustily at *Leviathan* could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had Skill, hath said, *Above all, take the Shield of Faith, where-with ye shall be able to quench all the fiery Darts of the Wicked.*

It is good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the Shadow of Death; and *Moses* was rather for dying where he stood, than to go one Step without his God. O, my Brother, if he will but go along with us, what need we be afraid of ten Thousands that shall set themselves against us? but without him, the proud Helpers fall under the Slain.

I, for my Part, have been in the Fray before now; and though (through the Goodness of him that is best) I am, as you see, alive, yet I cannot boast of my Manhood. Glad shall I be, if I meet with no more such Brunts; though I fear we are not got beyond all Danger. However, since the Lion and the Bear have not as yet devour'd me, I hope God will also deliver us from the next uncircumcised *Philistine*. Then sang *Christian*:

*Poor Little-Faith! Hast been among the Thieves!
Wast robb'd! Remember this, who so believes,
And get more Faith, then shall you Victors be
Over ten Thousand, else scarce over three.*

So they went on, and *Ignorance* follow'd. They went then till they came at a Place where they saw a Way put itself into their Way, and seemed withal to lie as strait as the Way which they should go; and here they knew not which of the two to take, for both seemed strait before them; therefore here they stood still to consider. And as they were thinking about the Way, behold a Man black of Flesh, but covered with a very light Robe; came to them, and asked them why they stood there? They answered, They were going to the Celestial City, but knew not which of these Ways to take. Follow me, said the Man, it is thither that I am going. So they followed him in the Way that but now came into the Road, which by Degrees turned, and turned them so from the City, that they desired to go to, that in a little Time their Faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the Compass of a Net, in which they were both so entangl'd, that they knew not what to do; and with that, the white Robe fell off the black Man's Back: Then they saw where they were. Wherefore there they lay crying some Time, for they could not get themselves out.

Chr. Then said *Christian* to his Fellow, now do I see myself in an Error. Did not the Shepherds bid us beware of the Flatterers? As is the Saying of the wise Man, so we have found it this Day: *A Man*

Job 41.
26.
Leviathan's
Sturdiness

Job 39.
19.
The excellent
Mettle that is
in Job's
Horse.

Eph. 6.
16.

'Tis good
to have a
Convoy.

Exod. 33.
15.

Psal. 3. 5,
6, 7, 8.

Isa. 27. 1, 2,
3.

Isa. 10. 4.

A Way
and a Way.

The Flatterer
finds
them.

Christian
and his
Fellow des-
luded.

They are
taken in a
Net.

They be-
wail their
Condition.

Prov. 29. 5. *Man that flattereth his Neighbour, spreadeth a Net for his Feet.*

Hope. They also gave us a Note of Directions about the Way, for our more certain finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the Paths of the Destroyer. Here *David* was wiser than we; for, saith he, *Concerning the Works of Men, by the Word of thy Lips, I have kept me from the Paths of the Destroyer.* Thus they lay

Psal. 17. 4. *Asbining one comes to them with a Whip in his Hand.* bewailing themselves in the Net. At last they espied a Shining one coming toward them with a Whip of small Cord in his Hand. When he was come to the Place where they were, he asked them whence they came, and what they did there. They told him, that they were poor Pilgrims going to *Zion*, but were led out of their Way by a black Man, cloathed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the

Prov. 29. 5. Whip, It is *Flatterer*, a false Apostle, that hath transform'd himself into an Angel of

Dan. 11. 3. 2 Cor. 11. 13, 14. Light. So he rent the Net, and let the Men out. Then said he to them, follow me, that I may set you in your Way again, so he led them back to the Way which they had left to follow the *Flatterer*. Then

They are examined, and convicted of Forgetfulness. he asked them, saying, Where did you lie the last Night? They said, With the Shepherds, upon the *Delectable Mountains*. He asked them then, if they had not a Note of Directions for the Way? They answered, Yes. But, did you, said he, when you were at a Stand, pluck out and read your Note? They answered, No. He asked them, Why? They said, They forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes. But we did not imagine, said they, that this fine-spoken Man had been he.

Deceivers fine spoken, Rom 6. 18. Deut. 25. 2. 2 Chron. 6. 26, 27. Rev. 3. 19. Then I saw in my Dream, That he commanded them to lie down; which when they did, he chastized them sore, to teach them the good Way wherein they should walk: And as he chastized them, he said, *As many as I love, I rebuke and chasten; be zealous, therefore, and repent.* This done, he bid them go on their Way, and take good Heed to the other Directions of the Shepherds. So they thanked him for all his Kindness, and went softly along the right Way, singing;

They are whipt and sent on their Way. Come hither, you that walk along the Way, See how the Pilgrims fare that go astray: They caught are in an entangl'd Net, 'Cause they good Counsel lightly did forget: 'Tis true, they rescu'd were, but yet you see They're scourg'd to boot. Let this your Caution be.

Now, after a while, they perceived a far off, one coming softly, and alone, all

along the Highway to meet them. Then said *Christian* to his Fellow, Yonder is a Man with his Back towards *Zion*, and he is coming to meet us.

Hope. I see him, let us take Heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up to them. His Name was *The Atheist*, and he asked them whither they were going.

Chr. We are going to the Mount *Zion*. Then *Atheist* fell into a very great Laughter?

Chr. What is the Meaning of your Laughter?

Atheist. I laugh to see what ignorant Persons you are, to take upon you so tedious a Journey, and yet are like to have nothing but your Travel for your Pains.

Chr. Why, Man? Do you think we shall not be received?

Atheist. Received! There is no such Place as you dream of in all this World.

Chr. But there is in the World to come.

Atheist. When I was at home in mine own Country, I heard as you now affirm, and from that Hearing went out to see, and have been seeking this City these Twenty Years, but find no more of it than I did the first Day I set out.

Chr. We have both heard, and believe that there is such a Place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a Place to be found, for I have gone to seek it farther than you) I am going back again, and will seek to refresh myself with the Things that I then cast away, for Hopes of that which I now see is not.

Chr. Then said *Christian* to *Hopeful*, his Companion, Is it true which this Man hath said?

Hope. Take Heed, he is one of the *Flatterers*; remember what it hath cost us once already for our hearkening to such kind of Fellows. What! No Mount *Zion*? Did we not see from the *Delectable Mountains*, the Gate of the City? Also, are we not now to walk by Faith? * Let us go on, * said *Hopeful*, lest the Man with the Whip over-take us again.

You should have taught me that Lesson, which I will round you in the Ears withal; Cease, my Son, to hear the Instruction that causeth to err from the Words of Knowledge: I say, my Brother, cease to hear him, and let us believe to the Saving of the Soul.

Chr. My Brother, I did not put the Question to thee, for that I doubted of the Truth of your Belief myself, but to prove thee, and to fetch from thee a Fruit of the Honesty of thy Heart. As for this Man, I know that he is blinded by the God of this World. Let thee and I go on, knowing that

The Atheist meets them.

He laughs at them.

They reason together.

The Atheist takes up his Content in this World.

Christian proveth his Brother.

Hopeful's gracious Answer.

2 Cor. 5. 7.

Remembrance of former Chastisements, is a Help against present Temptations.

Prov. 19. 27.

Heb. 10. 39.

The Fruit of an honest Heart.

1 John 2. 11.

that we have Belief of the Truth, and no Lye is of the Truth.

Hope. Now I do rejoice in hope of the Glory of God: So they turned away from the Man; and he laughing at them, went his Way.

They are come to the Enchanted Ground.

Hopeful begins to be drowsy. Christian keeps him awake.

I saw then in my Dream, that they went 'till they came into a certain Country, whose Air naturally tended to make one drowzy, if he came a Stranger into it. And here *Hopeful* began to be very dull and heavy to sleep; wherefore he said unto *Christian*, I do now begin to grow so drowzy, that I can scarcely hold open mine Eyes; Let us lye down here, and take one Nap.

Chr. By no means, (said the other) lest sleeping we never awake more.

Hope. Why, my Brother? Sleep is sweet to the labouring Man; we may be refreshed if we take a Nap.

1 Thel. 5. 6.

Chr. Do you not remember, that one of the Shepherds bid us beware of the enchanted Ground? He meant by that, that we should beware of Sleeping; wherefore let us not sleep as others do, but let us watch and be sober.

He is thankful.

Hope. I acknowledge myself in a Fault; and had I been here alone, I had by sleeping run the Danger of Death. I see it is true, that the wise Man saith, *Two are better than one.* Hitherto hath thy Company been my Mercy; *And thou shalt have a good Reward for thy Labour.*

To prevent Drowziness they fall to good Discourse. Good Discourse preventeth Drowziness.

Chr. Now then, said *Christian*, to prevent Drowziness in this Place, let us fall into good Discourse.

Hope. With all my Heart said the other.

Chr. Where shall we begin?

Hope. Where God began with us, but do you begin if you please.

Chr. I will sing you first the Song.

The Dreamer's Note.

*When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together,
Tea, let them learn of them in any wise
Thus to keep ope' their drowzy slumb'ring Eyes;
Saints Fellowship, if it be manag'd well,
Keeps them awake, and that in spite of Hell.*

They begin at the beginning of their Conversion.

Chr. Then *Christian* began, and said, I will ask you a Question. How came you to think at first of so doing as you do now?

Hope. Do you mean, how came I at first to look after the Good of my Soul?

Chr. Yes, that is my Meaning.

Hope. I continued a great while in the Delight of those things which were seen and sold at our *Fair*; things which I believe now would have, had I continued in them still, drowned me in Perdition and Destruction.

Chr. What things were they?

Hope. All the Treasures and Riches of the World. * Also I delighted much in ^{* Hopeful's Life before Conversion.} Rioting, Revelling, Drinking, Swearing, Lying, Uncleaness, Sabbath-Breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of Things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to Death for his Faith and good Living in *Vanity-Fair*, *That the end of these Things is Death.* ^{Rom. 6. 21, 22, 23. Eph. 5. 6.} And that for these Things Sake, the Wrath of God cometh upon the Children of Disobedience.

Chr. And did you presently fall under the Power of this Conviction?

Hope. No, I was not willing presently to know the Evil of Sin, nor the Damnation that follows upon the Commission of it; but endeavoured, when my Mind at first began to be shaken with the Word, to shut mine Eyes against the Light there-^{Hopeful at first shuts his Eyes against the Light.} of.

Chr. But what was the Cause of your carrying of it thus to the first Workings of God's Blessed Spirit upon you?

Hope. The Causes were, 1. I was ignorant that this was the Work of God upon me. I never thought that by Awakenings ^{Reasons of his resisting the Light.} for Sin, God at first begins the Conversion of a Sinner. 2. Sin was yet very sweet to my Flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their Presence and Actions were so desirable unto me. 4. The Hours in which Convictions were upon me, were such troublefome and such Heart-affrighting Hours, that I could not bear, no not so much as the Remembrance of them upon my Heart.

Chr. Then, as it seems, sometimes you got rid of your Trouble.

Hope. Yes, verily, but it would come into my Mind again, and then I should be as bad, nay worse than I was before.

Chr. Why, what was it that brought your Sins to Mind again?

Hope. Many Things; as,

1. * If I did but meet a good Man in the Streets; or, ^{* When he had lost his Sense of Sin, what brought it again.}
2. If I have heard any read in the Bible; or,
3. If mine Head did begin to ache; or,
4. If I were told that some of my Neighbours were sick; or,
5. If I heard the Bell toll for some that were dead; or,
6. If I thought of Dying myself; or,
7. If I heard that sudden Death happened to others.
8. But especially when I thought of myself, that I must quickly come to Judgment.

Chr. And could you at any time, with Ease,

Ease, get off the Guilt of Sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster Hold of my Conscience; and then, if I did but think of going back to Sin, (though my Mind was turned against it) it would be double Torment to me.

Chr. And how did you then?

Hope. † I thought I must endeavour to mend my Life; for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my Sins, but sinful Company too, and betook me to Religious Duties; as Praying, Reading, weeping for Sin, speaking Truth to my Neighbours, &c. These Things did I, with many others, too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for a while; but at the last my Trouble came tumbling upon me again, and that over the Neck of all my Reformations.

Chr. How came that about, since you were now reform'd?

Hope. There were several things brought it upon me, especially such Sayings as these: *All our Righteousnesses are as filthy Rags. By the Works of the Law, no Man shall be justified. When ye have done all these Things, say, We are unprofitable:* With many more such like. From whence I began to reason with myself thus: If *All* my Righteousnesses are filthy Rags; if by the Deeds of the Law *No* Man can be justified; and if when we have done *All* we are unprofitable, then 'tis but Folly to think of Heaven by the Law. I farther thought thus: * If a Man runs a Hundred Pounds into the Shop-keepers Debt, and after that shall pay for all that he shall fetch; yet if this old Debt stands still in the Book uncross'd, the Shop-keeper may sue him for it, and cast him into Prison, till he shall pay the Debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself; I have by my Sins run a great Way into God's Book, and that my now Reforming will not pay off that Score; therefore I should think still, under all my present Amendments, But how shall I be freed from that Damnation that I brought myself in Danger of by my former Transgressions?

Chr. A very good Application; but pray go on.

Hope. Another Thing that hath troubled me ever since my late Amendments is, that if I look narrowly into the best of what I do now, I still see Sin, new Sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond Conceits of myself and

Duties, I have committed Sin enough in one Day to send me to Hell, tho' my former Life had been faultless.

Chr. And what did you then?

Hope. Do! I could not tell what to do, 'till I brake my Mind to *Faithful*, for he and I were well acquainted. And he told me, that unless I could obtain the Righteousness of a Man that never had sinned, neither mine own, nor all the Righteousness of the World could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own Amendments, I had called him Fool for his Pains; but now, since I see mine own Infirmary, and the Sin which cleaves to my best Performance, I have been forced to be of his Opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a Man to be found, of whom it might justly be said, That he never committed Sin?

Hope. I must confess the Words at first sounded strangely, but after a little more Talk and Company with him, I had full Conviction about it.

Chr. And did you ask him what Man this was, and how you must be justified by him?

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the Right Hand of the Most High: * And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the Days of his Flesh, and suffered when he did hang on the Tree. I ask'd him further, how that Man's Righteousness could be of that Efficacy, as to justify another before GOD? And he told me, He was the Mighty GOD, and did what he did, and died the Death also, not for himself, but for me; to whom his Doings, and the Worthiness of them, should be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my Objections against my Believing, for that I thought he was not willing to save me.

Chr. And what said *Faithful* to you then?

Hope. He bid me go to him and see; Then I said it was Presumption. † He said No, for I was invited to come. Then he gave me a Book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that Book, that every Jot and Tittle thereof stood firmer than Heaven and Earth. Then I asked him what I must do when I came: And he told me, I must entreat upon my Knees, with all my Heart and Soul, the Father to reveal him to me. Then I asked him further, how I must make my Supplication to him? And he said, Go, and thou shalt find him upon a Mercy-seat, where he sits all the Year long, to give Pardon and Forgiveness to them that come. I told him,

S s s

that

† When he could no longer shake off his Guilt by sinful Courses, then he endeavours to mend.

Then he thought himself well.

Reformation at last it could not help, and why. Isa. 64. 6. Gal. 2. 16. Luke 17. 10.

* His being a Debtor to the Law troubled him.

His spying bad Things in his best Duties troubled him.

This made him break his Mind to Faithful, who told him the way to be saved.

At which he started at present.

Heb. 10. Rom. 4. Col. 1. 1. Pet. 1. A more particular Discovery of the Way to be saved.

He doubts of Acceptance.

Mat. 11. 28. † He is better instructed.

Mat. 24. 25. Psal. 95. 6. Dan. 6. 10.

Jer. 29. 12, 13.

Ex. 25. 22. Lev. 16. 9.

Num. 11. 7, 8. Heb. 4. 6.

that I knew not what to say when I came.
 * He is bid to pray. * And he bid me say to this Effect: God be merciful to me a Sinner, and make me to know and believe in Jesus Christ; for I see, that if his Righteousness had not been, or I have not Faith in that Righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World: And moreover, that thou art willing to bestow upon such a poor Sinner as I am, (and I am a Sinner indeed) Lord, take therefore this Opportunity, and magnify thy Grace in the Salvation of my Soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

He prays. Hope. Yes, over and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. Not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth Time neither.

Chr. What did you do then?

Hope. What! Why I could not tell what to do.

Chr. Had you not Thoughts of leaving off Praying?

He thought to leave off praying. Hope. Yes; and a hundred Times twice told.

Chr. And what was the Reason you did not?

* Durst not leave praying, and why. Hope. * I believed that it was true, which hath been told me, to wit, That without the Righteousness of this Christ, all the World could not save me; and therefore thought I with myself, if I leave off, I die, and I can but die at the Throne of Grace. And withal, this came into my

Heb. 2. 3. Mind, if it tarry, wait for it, because it will surely come, and will not tarry. So I continued praying, until the Father shewed me his Son.

Chr. And how was he revealed unto you?

Eph. 1. 18, 19. Hope. I did not see him with my bodily Eyes, but with the Eyes of my Understanding; and thus it was. One Day I was very sad, I think sadder than at any one Time of my Life; and this Sadness

was through a fresh Sight of the Greatness and Vileness of my Sins. And as I was then looking for nothing but Hell, and the everlasting Damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, Believe on the Lord Jesus Christ, and thou shalt be saved.

2 Cor. 12. 8. But I replied, Lord I am a great, a very great Sinner: And he answered, My Grace is sufficient for thee. Then I said, but Lord, What is Believing? And then I saw Joh. 6. 35. from that Saying, [He that cometh to me shall never hunger, and he that believeth on me shall never thirst] that Believing and Coming was all one; and that he that

came, that is, ran out in his Heart and Affections after Salvation by Christ, he indeed believed in Christ. Then the Water stood in mine Eyes, and I asked further, But, Lord, may such a great Sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, And Joh. 6. 15. him that cometh to me, I will in no wise cast out. Then I said, But how, Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then he said, Christ came into the World to save Sinners. He is the End of the Law for Righteousness to every one that believes. He dyed for our Sins, and rose again for our Justification: He loved Rom. 10. 4. Chap. 4. Heb. 7. 24, 25. us, and washed us from our Sins in his own Blood: He is Mediator betwixt God and us: He ever liveth to make Intercession for us. From all which I gathered, That I must look for Righteousness in his Person, and for Satisfaction for my Sins by his Blood; that what he did in Obedience to his Father's Law, and in submitting to the Penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my Heart full of Joy, mine Eyes full of Tears, and mine Affections running over with Love to the Name, People, and Ways of Jesus Christ.

Chr. This was a Revelation of Christ to your Soul indeed: But tell me particularly what Effect this had upon your Spirit?

Hope. It made me see that all the World, notwithstanding all the Righteousness thereof, is in a State of Condemnation. It made me see that God the Father, though he be just, can justly justify the coming Sinner: It made me greatly ashamed of the Vileness of my former Life, and confounded me with the Sense of mine own Ignorance; for there never came a thought into my Heart before now, that shewed me so the Beauty of Jesus Christ: It made me love a Holy Life, and long to do something for the Honour and Glory of the Name of the Lord Jesus: Yea, I thought that had I now a thousand Gallons of Blood in my Body, I could spill it all for the Sake of the Lord Jesus.

I saw then in my Dream, that Hopeful looked back and saw Ignorance, whom they had left behind, coming after: Look, said he to Christian, how far yonder Youngster loitereth behind?

Chr. Ay, ay, I see him; he careth not for our Company.

Hope. But I trow it would not have hurt him, had he kept Pace with us hitherto.

Chr. That's true, but I'll warrant you he thinketh otherwise.

Hope. That I think he doth; but how ever, let us tarry for him. [So they did.] Then Christian said to him, Come away Man, Why do you stay so behind? Young Ignorance comes up again. Their talk.

Ignor.

Ignor. I take my Pleasure in walking alone, even more a great deal than in Company, unless I like it better.

Then said *Christian* to *Hopeful*, (but softly) Did I not tell you he cared not for our Company: But however, said he, come up, and let us talk away the Time in this solitary Place. Then directing his Speech to *Ignorance*, he said, Come, How do you? How stands it between God and your Soul now?

Ignorance's Hope, and the ground of it. *Ignor.* I hope well, for I am always full of good Motions, that come into my Mind, to comfort me as I walk.

Chr. What good Motions? Pray tell us.

Ignor. Why, I think of God and Heaven.

Chr. So do the Devils and damned Souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there. The Soul of the Sluggard desires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for to leave all is a very hard Matter; yea, a harder Matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?

Ignor. My Heart tells me so.

Chr. The wise Man says, *He that trusts his own Heart, is a Fool.*

Ignor. This is spoken of an evil Heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in Hopes of Heaven.

Chr. That may be through its Deceitfulness; for a Man's Heart may minister Comfort to him in the Hopes of that Thing for which he has yet no Ground to hope.

Ignor. But my Heart and Life agree together, and therefore my Hope is well grounded.

Chr. Who told thee that thy Heart and Life agree together?

Ignor. My Heart tells me so.

Chr. Ask my Fellow, if I be a Thief? Thy Heart tells thee so! Except the Word of God beareth witness in this Matter, other Testimony is of no Value.

Ignor. But is it not a good Heart that has good Thoughts? and is not that a good Life, that is according to God's Commandments?

Chr. Yes, that is a good Heart that hath good Thoughts; and that is a good Life that is according to God's Commandments: But it is one Thing indeed to have these, and another Thing to think so.

Ignor. Pray what count you good Thoughts, and a Life according to God's Commandments?

Chr. There are good Thoughts of divers Kinds; some respecting ourselves, some God, some CHRIST, and some other Things.

Ignor. What be good Thoughts respecting ourselves?

Chr. Such as agree with the Word of God. *What are good Thoughts.*

Ignor. When do our Thoughts of ourselves agree with the Word of God?

Chr. When we pass the same Judgment upon ourselves which the Word passes. To explain myself: The Word of God saith *Rom. 3. Gen. 6. 8.* of Persons in a natural Condition, *There is none righteous, there is none that doth good.*

It saith also, *That every Imagination of the Heart of a Man is only evil, and that continually.* And again, *The Imagination of Man's Heart is Evil from his Youth.* Now then, when we think thus of ourselves, having Sense thereof, then are our Thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my Heart is thus bad.

Chr. Therefore thou never hadst one good Thought concerning thyself in thy Life. But let me go on. As the Word passeth a Judgment upon our Heart, so it passeth a Judgment upon our Ways; and when the Thoughts of our Hearts and Ways agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your Meaning.

Chr. Why the Word of God saith, *That Man's Ways are crooked Ways, not good,* *Psal. 125.* but perverse: It saith, *They are naturally* *Prov. 2.* out of the good Way, that they have not known it. Now when a Man thus thinketh of his Ways, I say, when he doth sensibly, and with Heart-humiliation thus think, then hath he good Thoughts of his own Ways, because his Thoughts now agree with the Judgment of the Word of God.

Ignor. What are good Thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our Thoughts of God do agree with what the Word saith of him; and that is, when we think of his Being and Attributes as the Word hath taught; of which I cannot now discourse at large: But to speak of Him in reference to us, then we have right Thoughts of God, when we think that he knows us better than we know ourselves, and can see Sin in us when and where we can see none in ourselves: When we think He knows our inmost Thoughts, and that our Hearts with all its Depths, is always open unto his Eyes: Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any Confidence, even of all our best Performances.

Ignor. Do you think that I am such a Fool

Fool as to think God can see no farther than I? Or, that I would come to God in the best of my Performances?

Chr. Why, how dost thou think in this Matter?

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. How! Think thou must believe in Christ, when thou feest not thy need of him! Thou neither feest thy Original nor Actual Infirmities, but hast such an Opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a Necessity of Christ's Personal Righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

The Faith of Ignorance.

Ignor. I believe that Christ died for Sinners, and that I shall be justified before God from the Curse, thro' his gracious Acceptance of my Obedience to his Law. Or thus, Christ makes my Duties, that are Religious, acceptable to his Father by virtue of his Merits, and so shall I be justified.

Chr. Let me give an Answer to this Confession of thy Faith.

1. Thou believest with a Fantastical Faith; for this Faith is no where described in the Word.

2. Thou believest with a False Faith, because it taketh Justification from the Personal Righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy Person, but of thy Actions; and of thy Person, for thy Actions Sake, which is false.

4. Therefore this Faith is deceitful, even such as will leave thee under Wrath in the Day of God Almighty: For true *Justifying Faith* puts the Soul (as sensible of its lost Condition by the Law) upon flying for Refuge unto Christ's Righteousness: (Which Righteousness of his is not an Act of Grace, by which he maketh, for Justification, thy Obedience accepted with God; but this Personal Obedience to the Law, in doing and suffering for us what that required at our Hands.) This Righteousness, I say, true Faith accepteth; under the Skirt of which, the Soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from Condemnation.

Ignor. What, would you have us trust to what Christ in his own Person hath done without us? This Conceit would loosen the Reins of our Lust, and tolerate us to live as we list: For, what Matter how we live, if we may be justify'd by Christ's Personal Righteousness, from all, when we believe it?

Chr. Ignorance is thy Name: and as thy Name is, so art thou; even this thy Answer demonstrateth what I say. *Ignorant*

thou art of what *Justifying Righteousness* is, and as *Ignorant* how to secure thy Soul through the Faith of it from the heavy Wrath of God. Yea, thou also art *ignorant* of the true Effects of Saving Faith in this Righteousness of Christ, which is to bow and win over the Heart to God in Christ, to love his Name, his Word, Ways, and People, and not as thou *ignorantly* imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. What! You are a Man for Revelation! I do believe that what both you and all the rest of you say about that Matter, is but the Fruit of distracted Brains.

Ignorance jangles with them.

Hope. Why Man! Christ is so hid in God from the natural Apprehensions of the Flesh, that he cannot by any Man be savingly known, unless God the Father reveals him to them.

Ignor. That is your Faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my Head so many Whimsies as you. *He speaks reproachfully of what he knows not.*

Chr. Give me Leave to put in a Word: You ought not to speak so slightly of this Matter: For this I will boldly affirm, (even as my good Companion hath done) *Matt. 11.* that no Man can know Jesus Christ but by *28.* the Revelation of the Father; yea, and Faith too, by which the Soul layeth hold *1 Cor. 11.* upon Christ, (if it be right) must be *3.* wrought by the exceeding Greatness of his *Eph. 1.* mighty Power; the Working of which *18, 19.* Faith, I perceive, poor *Ignorance!* thou art ignorant of. Be awakened then, see thine own Wretchedness, and fly to the Lord Jesus; and by his Righteousness, which is the Righteousness of God, (for he himself is God) thou shalt be delivered from Condemnation.

Ignor. You go fast, I cannot keep Pace with you: Do you go on before; I must stay a while behind. *The Talk broke up.*

Then they said

*Well, Ignorance, wilt thou yet foolish be
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
E're long, the Evil of thy doing so.
Remember, Man, in time; stoop, do not fear;
Good Council taken well secures; therefore
bear.*

*But if thou yet shalt slight it, thou wilt be
The Loser, Ignorance, I'll warrant thee.*

Then *Christian* address'd himself thus to his Fellow:

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by ourselves again.

So I saw in my Dream, That they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his Companion, I am much grieved for this poor

poor

poor Man; it will certainly go hard with him at last.

Hope. Alas! there are abundance in our Town in this Condition, whole Families, yea, whole Streets, and that of Pilgrims too; and if there be so many in our Parts; how many, think you, must there be in the Place where he was born?

Chr. Indeed the Word saith, *He hath blinded their Eyes, lest they should see, &c.*

But now we are by ourselves, What do you think of such Men? Have they at no Time, think you, Convictions of Sin, so consequently Fears that their State is dangerous?

Hope. Nay, do you answer that Question yourself, for you are the elder Man.

Chr. Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such Convictions tend to their Good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the Way of their own Hearts.

The good Use of Fear.

Hope. I do believe, as you say, that Fear tends much to Men's good, and to make them right at their Beginning to go on Pilgrimage.

Job 28.

28.

Psal. 111.

10.

Prov. 17

ch. 9. 10.

Chr. Without all Doubt it doth, if it be right: For so says the Word, *The Fear of the Lord is the Beginning of Wisdom.*

Hope. How will you describe right Fear?

Right Fear.

Chr. True or right Fear is discover'd by Three Things:

1. By its Rise, It is caused by Saving Convictions for Sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the Soul a great Reverence of GOD, his Word and Ways, keeping it tender; and making it afraid to turn from them, to the Right Hand or to the Left, to any thing that may dishonour GOD, break its Peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hope. Well said; I believe you have said the Truth. Are we now almost got past the Enchanted Ground?

Chr. Why, art thou weary of this Discourse?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two Miles farther to go thereon. But let us return to our Matter. * Now the Ignorant know not that such Convictions as tend to put them in Fear, are for their Good, and therefore they seek to stifle them.

* Why ignorant Persons do stifle Convictions.

1. In general.

2. In particular.

Hope. How do they seek to stifle them?

Chr. 1. They think that those Fears are wrought by the Devil; (tho' indeed they are wrought of GOD) and thinking so, they resist them, as Things that directly tend to their Overthrow. 2. They also think that these Fears tend to the Spoiling of their

Faith, when, alas! for them, poor Men that they are, they have none at all! and therefore they harden their Hearts against them. 3. They presume they ought not to fear, and therefore in Despite of them wax presumptuously Confident. 4. They see that those Fears tend to take away from them their pitiful old Self-holiness, and therefore they resist them with all their Might.

Hope. I know something of this myself; before I knew myself, it was so with me.

Chr. Well, we will leave, at this Time, our Neighbour Ignorance by himself, and fall upon another profitable Question. Talk about one Temporary.

Hope. With all my Heart, but you shall still begin.

Chr. Well then, did you know, about ten Years ago, one Temporary in your Parts, who was a forward Man in Religion then?

Hope. Know him! yes, he dwelt in Grace, Where he dwelt. a Town about two Miles off of *Honesty*, and he dwelt next Door to one *Turn-back*.

Chr. Right, he dwelt under the same Roof with him. Well, that Man was much awaken'd once; I believe that then he had some Sight of his Sins, and of the Wages that were due thereto. He was towards once.

Hope. I am of your Mind, for (my House not being above three Miles from him) he would often-times come to me, and that with many Tears. Truly I pitied the Man, and was not altogether without Hope of him: But one may see, it is not every one that cries, *Lord, Lord*.

Chr. He told me once, That he was resolved to go on Pilgrimage, as we go now; but all on a Sudden he grew acquainted with one *Save-self*, and then he became a Stranger to me.

Hope. Now, since we are talking about him, let us a little enquire into the Reason of the sudden Backsliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my Judgment, four Reasons for it.

1. Tho' the Consciences of such Men are awakened, yet their Minds are not changed: Reasons why they towards ones go back. Therefore, when the Power of Guilt wear-eth away, that which provoketh them to be religious ceaseth: Wherefore they naturally return to their own Course again:

even as we see the Dog that is sick of what is eaten, so long as his Sickness prevails, he vomits and casts up all: Not that he doth this of a free Mind (if we may say a Dog has a Mind) but because it troubleth his Stomach; but now, when his Sickness is over, and so his Stomach eased, his Desires being not at all alienated from his Vomit, he turns him about and licks up all; and so it is true which is written, *The Dog is turn'd to his own Vomit again.* 2 Pet. 2. 2. Thus I say, being hot for Heaven by virtue only of the

Sense and Fear of the Torments of Hell; as that Sense of Hell and Fear of Damnation chills and cools, so their Desires for Heaven and Salvation cool also. So then it comes to pass, that when their Guilt and Fear is gone, their Desires for Heaven and Happiness die, and they return to their Course again.

2. Another Reason is, they have slavish Fears that do over-master them; I speak now of the Fears that they have of Men: *For the Fear of Men bringeth a Snare.* So then tho' they seem to be hot for Heaven so long as the Flames of Hell are about their Ears, yet when that Terror is a little over, they betake themselves to Second Thoughts, namely, that 'tis good to be wise, and not to run (for they know not what) the Hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary Troubles, and so they fall in with the World again.

3. The Shame that attends Religion lies also as a Block in their Way; they are proud and haughty, and Religion in their Eye is low and contemptible: Therefore when they have lost their Sense of Hell, and Wrath to come, they return again to their former Course.

4. *Guilt*, and to meditate Terror, are grievous to them, they like not to see their Misery before they come into it, tho' perhaps the Sight of it first, if they lov'd that Sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the Thoughts of Guilt and Terror, therefore when once they are rid of their Awakenings about the Terrors and Wrath of God, they harden their Hearts gladly, and chuse such Ways as will harden them more and more.

Chr. You are pretty near the Business, for the Bottom of all is, for want of a Change in their Mind and Will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily: but the Bottom of all is, the Fear of the Halter; not that he hath any Detestation of the Offence, as is evident, because, let but this Man have his Liberty, and he will be a Thief, and so a Rogue still; whereas, if his Mind was changed, he would be otherwise.

Hope. Now I have shewed you the Reasons of their going back, do you shew me the Manner thereof.

Chr. So I will willingly.

*How the
Apostate
goes back.*

1. They draw off their Thoughts, all that they may, from the Remembrance of God, Death, and Judgment to come.

2. Then they cast off by Degrees private Duties, as Closet-Prayer, Curbing their Lusts, Watching, Sorrow for Sin, &c.

3. Then they shun the Company of lively and warm Christians.

4. After that they grow cold to publick

Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick Holes, as we say, in the Coats of some of the Godly, and that devilishly, that they may have a seeming Colour to throw Religion (for the sake of some Infirmities they have 'spied in them) behind their Backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton Men.

7. Then they give way to carnal and wanton Discourses in secret; and glad are they if they can see such Things in any that are counted honest, that they may the more boldly do it thro' their Example.

8. After this, they begin to play with little Sins openly.

9. And then being harden'd, they shew themselves as they are. Thus being launched again into the Gulph of Misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own Deceivings.

Now I saw in my Dream, that by this Time the Pilgrims were got over the *enchanted Ground*, and entering into the Country of * *Beulah*, whose Air was very sweet and pleasant, the Way lying directly through it, they solaced themselves there for a Season. Yea, here they heard continually the Singing of Birds, and saw every Day the Flowers appear in the Earth, and heard the Voice of the Turtle in the Land. In this Country the Sun shineth Night and Day; wherefore it was beyond the Valley of the *Shadow of Death*, and also out of the Reach of Giant *Despair*, neither could they from this Place so much as see *Doubting-Castle*. Here they were within Sight of the City they were going to; also here met them some of the Inhabitants thereof: For in this Land the *Shining Ones* commonly walked, because it was upon the Borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed: Yea, here, *as the Bridegroom rejoiceth over the Bride, so did their God rejoyce over them.* Here they had no Want of Corn and Wine; for in this Place they met Abundance of what they had sought for in all their Pilgrimage. Here they heard Voices from out of the City, loud Voices, saying, *Say ye to the Daughter of Zion, Behold thy Salvation cometh! Behold his Reward is with him!* Here all the Inhabitants of the Country called them, *The holy People, the Redeemed of the Lord, Sought out, &c.*

Now, as they walked in this Land, they had more Rejoycing than in Parts more remote from the Kingdom to which they were bound; and drawing near to the City, yet they had a more perfect View thereof: It was builded of Pearls and precious Stones, also the Streets thereof were paved with Gold; so that by reason of the natural Glory of the City, and the Reflexion

* Isa. 62.

Cant. 7.
10, 11, 12.

ANGELS.

Isa. 62. 5.

Ver. 8.

Ver. 11.

Ver. 12.

flexion of the Sun-beams upon it, *Christian* with Desire fell sick; *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while, crying out because of their Pangs; *If you see my Beloved, tell him that I am sick of Love.*

But being a little strengthened, and better able to bear their Sickness, they walked on their Way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the Highway. Now as they came up to these Places, behold the Gardener stood in the Way, to whom the Pilgrims said, whose goodly Vineyards and Gardens are these? He answer'd, They are the King's, and are planted here for his own Delight, and also for the solace of Pilgrims: So the Gardener had them into the Vineyards, and bid them refresh themselves with Dainties; He also shewed them there the King's Walks and Arbours, where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their Sleep at this time, than ever they did in all their Journey; and being in a Muse thereabout, the Gardener said even to me, Wherefore musest thou at the Matter? It is the Nature of the Fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the Lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said the Reflections of the Sun upon the City (for the City was pure Gold) was so extremely glorious, that they could not as yet with open Face behold it, but through an Instrument made for that purpose. So I saw that as they went on, there met them two Men in Raiment that shone like Gold, also their Faces shone as the Light.

These Men asked the Pilgrims whence they came? and they told them. They also asked them where they had lodged, what Difficulties and Dangers, what Comforts and Pleasures they had met with in the Way? And they told them. Then said the Men that met them, You have but two more Difficulties to meet with, and then you are in the City.

Christian then and his Companion asked the Men to go along with them, so they told them they would: But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together 'till they came in Sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over, and the River was very deep. At the Sight therefore of this River, the Pilgrims were much stunned, but the Men that went with them, said, You must go through, or you cannot come at the Gate.

The Pilgrims then began to enquire if

there was no other Way to the Gate; to which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that Path, since the Foundation of the World, nor shall until the last Trumpet shall sound. The Pilgrims then (especially *Christian*) began to despond in his Mind, and looked this Way and that, but no Way could be found by them, by which they might escape the River. Then they asked the Men if the Waters were all of a Depth? They said, No, yet they could not help them in that Case: For, said they, *you shall find it deeper or shallower, as you believe in the King of the Place.*

They then addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good Friend *Hopeful*, he said, I sink in deep Waters; the Billows go over my Head, all the Waves go over me. *Selah.*

Then said the other, Be of good Cheer, my Brother, I feel the Bottom, and it is good. Then said *Christian*, Ah! my Friend, the Sorrow of Death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that a great Darkness and Horror fell upon *Christian*, so that he could not see before him.

Also here he in a great Measure lost his Senses, so that he could neither remember nor orderly talk of any of those sweet Refreshments that he had met with in the Way of his Pilgrimage. But all the Words that he spake still tended to discover, that he had Horror of Mind, and Heart-Fears that he should die in that River, and never obtain Entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome Thoughts of the Sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with Apparitions of Hobgoblins and evil Spirits; for, ever and anon he would intimate so much by Words. *Hopeful* therefore here had much ado to keep his Brother's Head above Water, yea sometimes he would be quite gone down, and then e're a while he would rise up again half dead. *Hopeful* did also endeavour to comfort him, saying, Brother, I see the Gate, and Men standing by to receive us; but *Christian* would answer, 'Tis you, 'tis you they wait for; you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah, Brother! said he, surely if I was right, he would now rise to help me, but for my Sins he hath brought me into the Snare, and left me. Then said *Hopeful*, my Brother, you have quite forgot the Text, where it is said of the wicked, there is no Bands in their Death, but their Strength is firm, they are not troubled as other Men, neither are they plagued like other Men. These Troubles and

Deut. 23.
24.

Rev. 21.
28.
1 Cor. 3.
18.

Death is
not wel-
come to
Nature,
tho' by it
we pass
out of this
World into
Glor.
1 Cor. 15.
51, 52.
Angels
help us out
comforta-
bly thro'
Death.

Christi-
an's Con-
flict at the
Hour of
Death.

Psal. 33.
4, 5.

and Distresses that you go through in these Waters, are no Sign that God hath forsaken you, but are sent to try you, whether you will call to Mind that which heretofore you have received of his Goodness, and live upon him in your Distresses.

Christian delivered from his Fears in Death. Isa. 40. 2.

Then I saw in my Dream, That *Christian* was in a Muse a while. To whom also *Hopeful* added these Words, Be of good Cheer, Jesus Christ maketh thee whole: And with that *Christian* brake out with a loud Voice, Oh, I see him again! and he tells me, When thou passest thro' the Waters, I will be with thee; and through the Rivers, they shall not overflow thee. Then they both took Courage, and the Enemy was after that as still as a Stone, untill they were gone over. *Christian* therefore presently found Ground to stand upon, and so it followed, that the rest of the River was but shallow; but thus they got over. Now upon the Bank of the River on the other Side, they saw the two shining Men again, who there waited for them: Wherefore being come out of the River, they saluted them, saying, *We are ministring Spirits sent forth to minister to those that shall be Heirs of Salvation.* Thus they went along toward the Gate. Now you must note, that the City stood upon a mighty Hill, but the Pilgrims went up that Hill with Ease, because they had these two Men to lead them up by the Arms; they had likewise left their mortal Garments behind them in the River: For tho' they went in with them, they came out without them. They therefore went up here with much Agility and Speed, though the Foundation upon which the City was fram'd was higher than the Clouds: They therefore went up through the Region of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The Angels do wait for them so soon as they are pass'd out of this World.

They have put off Mortality.

Heb. 12. 22, 23, 24. Rev. 2. 7. & 3. 4.

The Talk that they had with the shining Ones was about the Glory of the Place, who told them, that the Beauty and Glory of it was inexpressible. There, said they, is *Mount Sion*, the heavenly *Jerusalem*, the innumerable Company of Angels, and the Spirits of just Men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the *Tree of Life*, and eat of the never-fading Fruits thereof; and when you come there you shall have white Robes given you, and your Walk and Talk shall be every Day with the KING, even all the Days of Eternity. There you shall not see again such Things as you saw when you were in the lower Region upon the Earth, to wit, Sorrow, Sicknes, Affliction, and Death, for the former Things are passed away. You are going now to *Abraham*, *Isaac*, and *Jacob*, and to the Prophets,

Rev. 22. 7.

Isa. 57. 12. & 6. 14.

Men that God hath taken away from the Evil to come, and that are now resting upon their Beds, each one walking in his Righteousness. The Men then asked, What must we do in the Holy Place? To whom it was answer'd, You must there receive the Comforts of all your Toil, and have Joy for all your Sorrow; you must reap what you have sown, even the Fruit of all your Prayers and Tears, and Sufferings for the King by the Way. In that Place you must wear Crowns of Gold, and enjoy the perpetual Sight and Vision of the Holy ONE, for there you shall see him as he is. There also you shall serve him continually with Praise, with Shouting, and Thanksgiving, whom you desired to serve in the World, though with much Difficulty, because of the Infirmary of your Flesh. There your Eyes shall be delighted with seeing, and your Ears with hearing the pleasant Voice of the mighty ONE. There you shall enjoy your Friends again, that are gone thither before you; and there you shall with Joy receive even every one that follows into the Holy Places after you. There also you shall be cloathed with Glory and Majesty, and put into an Equipage fit to ride out with the KING of Glory. When he shall come with Sound of Trumpet in the Clouds, as upon the Wings of the Wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the Workers of Iniquity, let them be Angels or Men; you also shall have a Voice in that Judgment, because they were his and your Enemies. Also when he shall again return to the City, you shall go too with Sound of Trumpet, and be ever with him.

1 Joh. 3. 2.

1 The. 4. 13, 14, 16.

Jude 14.

Dan. 7. 9.

1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a Company of the Heavenly Host came out to meet them; to whom it was said by the other two shining ones, These are the Men that have loved our Lord, when they were in the World, and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the Face with Joy. Then the Heavenly Host gave a great Shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.* There came out also at this time, to meet them, several of the King's Trumpeters, cloathed in white and shining Raiment, who with melodious Noises and loud, made even the Heavens to eccho with their Sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand Welcomes from the World; and this they did with Shouting and Sound of Trumpet.

Rev. 19.

This done, they compassed them round about on every Side; some went before, some

some behind, and some on the right Hand, some on the Left, (as it were to guard them through the upper Regions) continually founding as they went with melodious Noise, in Notes on high; so that the very Sight was to them that could behold it, as if Heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked ever and anon these Trumpeters, even with joyful Sound, would, by mixing their Musick with Looks and Gestures, still signify to *Christian* and his Brother how welcome they were into their Company, and with what Gladness they came to meet them: And now were these two Men, as it were, in Heaven before they came at it; being swallowed up with the Sight of Angels, and with hearing their melodious Notes. Here also they had the City itself in View, and thought they heard all the Bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such Company, and that for ever and ever; Oh! by what Tongue or Pen can their glorious Joy be expressed! Thus they came up to the Gate.

Rev. 22.
14.

Now, when they were come up to the Gate, there was written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.*

Then I saw in my Dream, that the shining Men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, These Pilgrims are come from the City of *Destruction*, for the Love that they bear to the King of this Place; and then the Pilgrims gave in unto them each Man his Certificate, which they had received in the Beginning; those therefore were carried in to the King, who when he had read them, said, Where are the Men? To whom it was answer'd, They are standing without the Gate. The King then commanded to open the Gate, *that the righteous Nation,* said he, *that keepeth Truth, may enter in.*

Isa. 26. 2.

Now I saw in my Dream, that these two Men went in at the Gate; and lo, as they enter'd, they were transfigur'd; and they had Raiment put on that shone like Gold. There was also that met them, with Harps and Crowns, and gave them to them, the Harps to praise withal, and the Crowns in Token of Honour. Then I heard in my Dream, that all the Bells in the City rang again for Joy; and that it was said unto them, *Enter ye in to the Joy of our Lord.* I also heard the Men themselves sing with a loud Voice, saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb*
Numb. XII. Vol. II.

Rev. 5.
13, 14.

for ever and ever.

Now, just as the Gates were opened to let in the Men, I looked in after them, and behold the City shone like the Sun; the Streets also were paved with Gold; and in them walked many Men with Crowns upon their Heads, Palms in their Hands, and Golden Harps to sing Praises withal.

There were also of them that had Wings, and they answer'd one another without Intermission, saying, *Holy, Holy, Holy is the Lord.* And after that, they shut up the Gates; which when I had seen, I wished myself among them.

Now, while I was gazing upon all these Things, I turned my Head to look back, and saw *Ignorance* coming up to the River-side; but he soon got over, and that without half the Difficulty which the other two Men met with. For it happened that there was then in that Place one *Vain-hope*, a Ferryman, that with his Boat helped him over; so he, as the other, I saw did ascend the Hill, to come up to the Gate, only he came alone; neither did any Man meet him with the least Encouragement. When he was come up to the Gate, he looked up to the Writing that was above, and then began to knock, supposing that Entrance should have been quickly administered to him: But he was asked by the Men that looked over the Top of the Gate, Whence come you? And what he would have? He answered, I have eat and drank in the Presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King; so he fumbled in his Bosom for one, and found none. Then, said they, Have you none? but the Man answered never a Word. So they told the King, but he would not come down to see him, but commanded the two shining ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him Hand and Foot, and have him away. Then they took him up, and carried him through the Air to the Door that I saw in the Side of the Hill, and put him in there. Then I saw that there was a Way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

Ignorance comes up to the River, and Vain-Hope ferries him over.

The CONCLUSION.

NOW, Reader, I have told my Dream to thee,
See if thou can'st interpret it to me,
Or to thyself, or Neighbour; but take Heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By Misinterpreting, Evil ensues.
Take Heed also that thou be not extreme
In playing with the Out-side of my Dream:
U u u Nor

Nor let my Figure or Similitude
Put thee into a Laughter, or a Feud;
Leave this to Boys and Fools; but as for thee,
Do thou the Substance of my Matter see.
Put by the Curtains, look within my Veil,
Turn up my Metaphors, and do not fail;
There, if thou seekest them, such Things
thou'lt find
As will be helpful to an honest Mind.

What of my Droß thou findest here, be bold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.



THE
PILGRIM's Progress:
FROM THIS
World, to that which is to Come.

PART II.

Delivered under the SIMILITUDE of a
D R E A M.

Wherein is set forth,

The Manner of the Setting out of *Christian's*
Wife and Children;

Their dangerous Journey, and
Safe Arrival at the Desired Country.

I have used SIMILITUDES, Hosea XII. 10.

The Author's Way of sending forth His Second
Part of the Pilgrim.

GO now, my little BOOK, to every Place,
Where my First Pilgrim has but shewn
his Face:

Call at their Door: If any say, Who's
there?

Then answer thou, CHRISTIANA is here.

If they bid thee Come in, then enter thou,
With all thy Boys: And then thou knowest how;
Tell who they are, also from whence they
came;

Perhaps they know them by their Looks or
Name:

But

But if they could not, ask them yet again,
If formerly they did not entertain
One Christian a Pilgrim? If they say,
They did, and were delighted in his Way,
Then let them know, that those related were
Unto him: Yea, his Wife and Children are.

Tell them that they have left their House and
Home;
Are turned Pilgrims, seek a World to come:
That they have met with Hardships in the
Way,
That they do meet with Troubles Night and Day:
That they have trod on Serpents, fought with
Devils,
Have also overcome a many Evils.

Yea, tell them also of the next, who have
Of Love to Pilgrimage, been stout and brave
Defenders of that Way, and how they still
Refuse this World, to do their Father's Will.

Go tell them also of those dainty Things,
That Pilgrimage unto the Pilgrims brings:
Let them acquainted be too, how they are
Beloved of their King under his Care;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds and swelling
Tides.
How brave a Calm they will enjoy at last,
Who to the Lord, and by his Ways hold fast.

Perhaps with Heart and Hand they will
embrace
Thee, as they did my Firstling, and will grace
Thee, and thy Fellows, with good Cheer and
Fare,
As shew will, they of Pilgrims Lovers are.

1. OBJECTION.

But how, if they will not believe of me
That I am truly thine; 'cause some there be
That counterfeit the Pilgrim, and his Name,
Seek, by Disguise, to seem the very same,
And by that Means have brought themselves
into
The Hands and Houses of I know not who.

ANSWER.

'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my Title set;
Yea, others half my Name and Title too
Have stitched to their Book, to make them do;
But yet they by their Features do declare
Themselves not mine to be, whose e'er they
are.

If such thou meet'st with, then thine only Way
Before them all, is to Say out thy Say,
In thine own Native Language, which no
Man
Now useth, nor with Ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like Gypsies, go about
In naughty wise, the Country to defile,
Or that you seek good People to beguile

With Things unwarrantable, then send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.

2. OBJECT.

But yet, perhaps, I may enquire for him,
Of those that with him damned Life and
Limb.
What shall I do, when I at such a Door
For Pilgrims ask, and they shall rage the
more.

ANSWER.

Fright not thyself, my Book, for such Bug-
bears
Are nothing else but Ground for groundless
Fears,
My Pilgrim's Book has travelled Sea and
Land,
Yet could I never come to understand
That it was slighted or turn'd out of Door
By any Kingdom, were they Rich or Poor.

In France and Flanders, where Men kill
each other.
My Pilgrim is esteem'd a Friend, a Brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is with some worth more than
Gold.

Highlanders and Wild-Irish can agree,
My Pilgrim should familiar with them be.
'Tis in New England under such Advance,
Receives there so much loving Countenance,
As to be trim'd, new-cloath'd, and deck'd
with Gems.

That it might shew its Features and its
Limbs.
Yet more; so commonly doth my Pilgrim
walk,
That of him Thousands daily Sing and Talk.

If you draw nearer Home, it will appear,
My Pilgrim knows no Ground of Shame or
Fear;

City and Country will him entertain
With, Welcome, Pilgrim, yea, they can't
refrain,
From Smiling, if my Pilgrim be but by,
Or shews his Head in any Company.

Brave Gallants do my Pilgrim hug and
love,
Esteem it much, yea, value it above
Things of a greater Bulk; yea, with Delight,
Say, my Lark's Leg is better than a Kite.

Young Ladies, and young Gentlemen too,
Do not small Kindness to my Pilgrim shew;
Their Cabinets, their Bosoms, and their
Hearts;
My Pilgrim has, 'cause he to them imparts
His pretty Riddles, in such wholesome Strains,
As yields them Profit double to their Pains
Of

Of Reading; yea, I think I may be bold
To say, some prize him far above their Gold.

The very Children that do walk the Street,
If they do but my Holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the holy Stripling of the Day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim Stories, which he knows so well.

Yea, some that did not love him at the first,
But call him Fool and Noddy, say they must
Now they have seen and heard him, him commend;
And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st
not be
Afraid to shew thy Head; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a Second Store,
Of Things as good, as rich, as profitable,
For Young, for Old, for Stagging, and for Stable.

3. O B J E C T.

But some there be that say, He laughs too
loud;
And some do say, His Head is in a Cloud.
Some say, His Words and Stories are so dark,
They know not how by them to find his
Mark.

A N S W E R.

One may (I think) say, Both his Laughs
and Cries
May well be guess'd at by his wat'ry Eyes.
Some Things are of that Nature, as to make
One's Fancy checkle, while his Heart doth ache;
When Jacob saw his Rachel with the Sheep,
He did at the same time both kiss and weep.

Whereas some say, A Cloud is in his Head,
That doth but shew his Wisdom's covered
With his own Mantle, and to stir the Mind
To search well after what it fain would find.
Things that seem to be hid in Words obscure,
Do but the Godly Mind the more allure,
To Study what those Sayings should contain,
That speak to us in such a cloudy Strain.

I also know a dark Similitude
Will on the curious Fancy more intrude,
And will stick faster in the Heart and Head,
Than Things from Similies not borrowed.

Wherefore, my Book, let no Discourage-
ment
Hinder thy Travels: Behold, thou art sent
To Friends, not Foes, to Friends that will
give Place
To thee, thy Pilgrims, and thy Words embrace.

Besides, what my first Pilgrim left con-
ceal'd;

Thou, my brave Second Pilgrim hast reveal'd,
What Christian left lock'd up, and went his
Way,
Sweet Christiana opens with her Key.

4. O B J E C T.

But some love not the Method of your
first;
Romance they count it, throw't away as
Dust.
If I should meet with such, What should I
say?
Must I slight them as they slight me, or
nay?

A N S W E R.

My Christiana, if with such thou meet,
By all Means in all loving-wise them greet;
Render them not Reviling for Revile;
But if they frown, I prithee on them smile:
Perhaps 'tis Nature, or some ill Report,
Has made them thus despise, or thus retort.

Some love no Fish, some love no Cheese, and
some
Love not their Friends, nor their own House
or Home.

Some start at Pig, slight Chicken, love not
Fowl,
More than they love a Cuckow, or an Owl.
Leave such, my Christiana, to their Choice,
And seek those, who to find thee will rejoice;
By no Means strive, but in all humble wise,
Present thee to them in thy Pilgrim's Guise.

Go then, my little Book, and shew to all
That entertain, and bid thee Welcome shall,
What thou shalt keep close, shut up from the
rest,
And wish what thou shalt shew them, may be
blest
To them for Good, and make them choose to be
Pilgrims by better far, than thee and me.

Go then, I say, tell all Men who thou
art,
Say, I am Christiana, and my Part
Is now with my four Sons to tell you what
It is for Men to take a Pilgrim's Lot.

Go also, tell them who and what they be,
That now do go on Pilgrimage with thee:
Say, Here's my Neighbour Mercy, she is one,
That has long Time with me a Pilgrim gone:
Come, see her in her Virgin Face, and learn
'Twixt idle ones, and Pilgrims, to discern.
Yea, let young Damsels learn of her to prize
The World which is to come in any wise:
When little tripping Maidens follow God,
And leave all doting Sinners to his Rod;
'Tis like those Days wherein the young Ones
cry'd
Hosanna, whom the old Ones did deride.

Next

Next tell them of old Honest, who you
found
With his white Hairs treading the Pilgrim's
Ground;
Yea, tell them how plain hearted this Man
was,
How after his good Lord he bare the Cross:
Perhaps with some gray Head this may pre-
vail
With Christ to fall in love, and Sin bewail.

Tell them also, how Master Fearing went
On Pilgrimage, and how the Time he spent
In Solitariness, with Fears and Cries;
And how, at last, he won the joyful Prize.
He was a good Man, tho' much down in Spirit,
He is a good Man, and doth Life inherit.

Tell them of Master Feeble-mind also,
Who, not before, but still behind would go;
Shew them also how he'd like to have been
slain,
And how one Great Heart did his Life regain:
This Man was true of Heart, though weak in
Grace,
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without Fault.
Tell them how Master Feeble-mind and he
Did love, and in Opinion much agree.
And let all know, tho' Weakness was their
Chance,
Yet sometimes one would sing, the other dance.

Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho' a very Youth:
Tell every one his Spirit was so stout,
No Man could ever make him face about;

And how Great Heart and he could not for-
bear,
But put down Doubting-Castle, stay Despair.

Overlook not Master Despondency,
Nor Much-afraid his Daughter, tho' they lie
Under such Mantles, as may make them look
(With some) as if their God had them for sook.
They softly went, but sure, and at the End
Found that the Lord of Pilgrims was their
Friend.

When thou hast told the World of all these
Things,
Then turn about, my Book, and touch these
Strings;
Which, if but touched, will such Musick make,
They'll make a Cripple dance, a Giant quake!

Those Riddles that lie couch'd within thy
Breast,
Freely propound, expound: and for the rest
Of thy mysterious Lines, let them remain
For those whose nimble Fancies shall them gain.

Now may this Little Book a Blessing be
To those that love this Little Book, and me:
And may its Buyer have no Cause to say,
His Money is but lost, or thrown away;
Yea, may this Second Pilgrim yield that fruit
As may with each good Pilgrim's Fancy suit;
And may it some persuade that go astray,
To turn their Foot and Heart to the right way,

Is the Hearty PRAYER of

The AUTHOR,

John Bunyan.

THE PILGRIM's Progress:

In the SIMILITUDE of a

DREAM.

Courteous Companions,

SOME Time since, to tell you my
DREAM that I had of Christian the
Pilgrim, and of his dangerous Jour-
ney towards the Cœlestial Country, was
pleasant to me, and profitable to you. I
told you then also what I saw concerning
his Wife and Children, and how unwilling
they were to go with him on Pilgrimage;

Vol. II.

insomuch, that he was forced to go on his
Progress without them; for he durst not
run the Danger of that Destruction, which
he feared would come, by staying with
them in the City of Destruction. Where-
fore, as I then shewed you, he left them
and departed.

Now, it hath so happened, through the
Multiplicity of Business, that I have been
much hindered and kept back from my wont-

X x x

ed

ed Travels into those Parts where he went, and so could not, till now, obtain an Opportunity to make farther Enquiry after whom he left behind, that I might give you an Account of them. But having had some Concerns that Way of late, I went down again thitherward. Now having taken up my Lodgings in a Wood, about a Mile off the Place, as I slept, I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay; and because he was to go some Part of the Way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into a Discourse, and our Talk happened to be about *Christian*, and his Travels: For thus I began with the Old Man.

Sir, said I, What Town is that there below, that lieth on the Left Hand of our Way?

Then said Mr. *Sagacity*, for that was his Name, it is the City of *Destruction*, a populous Place, but possess'd with a very ill-condition'd and idle Sort of People.

I thought that was that City, quoth I: I went once myself through that Town; and therefore I know that this Report you give of it is true.

Sag. Too true; I wish I could speak Truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning Man, and so one that takes Pleasure to hear and tell of that which is good: Pray, did you never hear what happen'd to a Man some Time ago in this Town, (whose Name was *Christian*) that went on a Pilgrimage up towards the higher Regions?

Sag. Hear of him! Ay; and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that he met with and had in his Journey; besides, I must tell you, all our Country rings of him; there are but few Houses that have heard of him and his Doings, but have sought after, and got the Records of his Pilgrimage; yea, I think I may say, That this hazardous Journey has got many Well-wishers to his Ways: For though when he was here, he was *Fool* in every Man's Mouth, yet now he is gone, he is highly commended of all. For 'tis said, he lives bravely where he is: Yea, many of them that are resolved never to run his Hazards, yet have their Mouths water at his Gains.

They may, quoth I, well think, if they think any Thing that is true, that he liveth well where he is; for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no Grief mixed therewith.

Sag. Talk! The People talk strangely

about him: Some say, that he now walks In white! that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls, upon his Head: Others say, That the shining Ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the Place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed, concerning him, that the King of the Place where he is, has bestowed upon him already, a very rich and pleasant dwelling at Court, and that he every Day eateth and drinketh, and walketh and talketh with him, and receiveth the Smiles and Favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince the Lord of that Country, will shortly come into these Parts, and will know the Reason, if they can give any, why his Neighbours set so little by him, and had him so much in Derision, when they perceived that he would be a Pilgrim.

* For they say, That now he is so in the Affections of his Prince, and that his Sovereign is so much concern'd with the Indignities that were cast upon *Christian*, when he became a Pilgrim, that he will look upon all as done to himself; and no Marvel, for 'twas for the Love that he had to his Prince, that he ventured as he did.

I dare say, quoth I, I am glad on't; I am glad for the poor Man's Sake, for that he now he has Rest from his Labour, and for that he now reaps the Benefits of his Tears with Joy: And for that he has got beyond the Gun-shot of his Enemies, and is out of the Reach of them that hate him. I also am glad, for that a Rumour of these Things is noised abroad in this Country; who can tell but that it may work some good Effect on some that are left behind? But, pray, Sir, while it is fresh in my Mind, do you hear any Thing of his Wife and Children? Poor Hearts, I wonder in my Mind what they do!

Sag. Who? *Christiana* and her Sons! † They are like to do as well as did *Christian* himself; for tho' they all played the Fool at first, and would by no Means be persuaded by either the Tears or Entreaties of *Christian*, yet second Thoughts have wrought wonderfully with them, so they have pack'd up, and are also gone after him.

Better and better, quoth I: But, what! Wife and Children and all?

Sag. 'Tis true, I can give you an Account of the Matter, for I was upon the Spot at the instant, and was thoroughly acquainted with the whole Affair.

Then, said I, a Man may report it for a Truth?

Sag. You need not fear to affirm it; I mean, that they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going

Christians are well spoken of when gone, tho' called Fools while they are here.

Rev. 3. 4. Chap. 6. 11.

Zech. 3. 7. Luke 14. 15.

Judg. 14. 15.

* Christian's King will take Christian's Part.

Luke 10. 16. Rev. 14. 13. Psal. 126. 5. 6.

† Good Things of Christian's Wife and Children.

going some considerable Way together, I will give you an Account of the whole Matter.

Part I.
pag. 256.

This *Christiana* (for that was her Name) from the Day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone *over the River*, and she could hear of him no more, her Thoughts began to work in her Mind. First, for that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know, said he to me, Nature can do no less but entertain the Living with many a heavy Cogitation in the Remembrance of the Loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all, for

Mark this, you that are church-lips to your godly Relations.

Christiana did also begin to consider with herself, Whether her unbecoming Behaviour towards her Husband was not one Cause that she saw him no more; and that in such sort he was taken away from her. And upon this, came into her Mind by *Swarms*, all her Unkind, Unnatural, and Ungodly Carriage to her dear Friend; which also clogg'd her Conscience, and did load her with Guilt. She was moreover much broken with calling to Remembrance the restless Groans, the brinish Tears, and Self-bemoaning of her Husband, and how she did harden her heart against all his Entreaties, and loving Persuasions (of her and her Sons) to go with him; yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his Burden did hang on his Back, but it returned upon her like a Flash of Lightning, and rent the Caul of her Heart in sunder; especially that bitter Outcry of his, *What shall I do to be saved?* did ring in her Ears most dolefully.

Part I.
202.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go myself; I also hindered you of Life. With that the Boys fell into Tears, and cry'd to go after their Father. Oh! said *Christiana*, that it had been but our Loss to go with him, then it had fared well with us, beyond what 'tis like to do now. For tho' I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with melancholy Humours; yet now it will not out of my Mind, but that they sprang from another Cause, to wit, for that the Light of Life was given him; by the Help of which, as I perceive, he has escaped the Snares of Death. Then they wept all again, and cry'd out, *Oh, Wo worth the Day!*

James 1.
23, 24,
25.

Christiana's
Dream.
Luk. 18.
13.

The next Night, *Christiana* had a Dream; and behold, she saw as if a broad Parchment was opened before her, in which were recorded the Sum of her Ways,

and the Crimes, as she thought, look'd very black upon her. Then she cry'd out aloud in her Sleep, *Lord have Mercy upon me, a Sinner*, and the little Children heard her.

After this, she thought she saw two very ill-favour'd Ones standing by her Bed-side and saying, * *What shall we do with this Woman? For she cries out for Mercy* * *Mark this, his is the Quintessence of Hell.* *waking and sleeping: If she be suffer'd to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must, by some way, seek to take her off from the Thoughts of what shall be hereafter, else all the World cannot help but she will become a Pilgrim.

Now she awoke in a great Sweat, also a Trembling was upon her; but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a Place of Bliss among many *Immortals*, with a *Harp* in his Hand, standing and playing upon it before one that sat on a Throne, with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Paved-Work that was under his Prince's Feet, saying, *I heartily thank my Lord and King for bringing me into this Place.* Then shouted a Company of them that stood round about and harped with their Harps: But no Man living could tell what they said, but *Christian* and his Companions.

* Help against Discouragement.

Next Morning, when she was up, had pray'd to God, and talked with her Children a while, one knocked hard at the Door; to whom she spake out, saying, *If thou comest in God's Name, come in.* So he said, *Amen*; and opened the Door and saluted her with *Peace on this House.* The which, when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blushed and trembled, also her Heart began to wax warm with Desires to know from whence he came, and what his Errand was to her. So he said unto her, My Name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a Desire to go thither; also there is a Report that thou art aware of the Evil thou hast formerly done to thy Husband, in hardning of thy Heart against his Way, and in keeping of these Babes in their Ignorance. *Christiana*, the Merciful One has sent me to tell thee, That he is a God ready to forgive, and that he taketh Delight to multiply the Pardon of Offences. He also would have thee to know, That he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

Conversions seconded with fresh Tidings of God's Readiness to pardon.

There is *Christian* thy Husband, that was, with Legions more, his Companions, ever beholding that Face that doth minister Life to Beholders: And they will all be glad when they shall hear the Sound of thy Feet step over thy Father's Threshold.

Christiana

Christiana at this was greatly abashed in herself, and bowed her Head to the Ground. This *Vision* proceeded, and said, *Christiana*, Here is also a Letter for thee, which I have brought from thy Husband's King; so she took it and opened it, but it smelt after the manner of the best Perfume. Also it was written in Letters of Gold. The Contents of the Letter was this; *That the King would have her to do as did Christian her Husband, for that was the way to come to his City, and to dwell in his Presence with Joy for ever.* At this the good Woman was quite overcome: So she cried out to her Visiter, Sir, will you carry me and my Children with you, that we may also go and worship the King?

Christiana quite overcome.

Then said the Visiter, *Christiana! the Bitter is before the Sweet.* Thou must through Troubles, as did he that went before thee, enter this Cœlestial City. Wherefore I advise thee to do as did *Christian* thy Husband: Go to the *Wicket Gate* yonder over the Plain, for that stands in the Head of the Way up which thou must go, and I wish thee all good Speed. Also I advise thee, that thou put this Letter in thy Bosom: That thou read therein to thyself, and to thy Children, until they have got it by Heart: For it is one of the Songs that thou must sing while thou art in this House of thy Pilgrimage: Also this thou must deliver in at the farther Gate.

Psal. 119. 55.

** Christiana prays well for her Journey.*

Now I saw in my Dream, that this old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded, and said: So *Christiana* called her Sons together, and began to address herself unto them: * My Sons, I have, as you may perceive, been of late under much Exercise in my Soul, about the Death of your Father; not for that I doubt at all of his Happiness; for I am satisfied now that he is well. I have been also much affected with the Thoughts of mine own State and yours, which I verily believe is by Nature miserable. My Carriage also to your Father in his Distress, is a great Load to my Conscience: For I harden'd both my own Heart and yours against him, and refused to go with him on Pilgrimage.

The Thoughts of these Things would now kill me outright, but that for a Dream which I had last Night, and but that for the Encouragement that this Stranger has given me this Morning. Come, my Children, let us pack up, and be gone to the Gate that leads to that Cœlestial Country, that we may see your Father, and be with him and his Companions in Peace according to the Laws of that Land.

Then did her Children burst out into Tears, for Joy that the Heart of their Mother was so inclined: So that Visiter bid them farewell: And they began to prepare

to set out for their Journey.

But while they were thus about to be gone, two of the Women that were *Christiana's* Neighbours, came up to her House, and knocked at the Door. To whom she said as before. * At this the Women were *Christiana's new Language* stunn'd; for this kind of Language they used not to hear, or to perceive to drop from the Lips of *Christiana*. Yet they came in: But behold, they found the good Woman preparing to be gone from her House.

So they began, and said, Neighbour, pray what is your Meaning by this?

Christiana answered, and said to the eldest of them, whose Name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter to him that met *Christian* upon the Hill of Difficulty, and would have had him gone back for fear of the Lions.)

Tim. For what Journey, I pray you?

Christ. Even to go after my old Husband; and with that she fell a weeping.

Tim. I hope not so, good Neighbour; pray, for your poor Children's Sake, do not so unwomanly cast away yourself.

Christ. Nay, my Children shall go with me, not one of them is willing to stay behind.

Tim. I wonder in my Heart, what or who has brought you into this Mind.

Christ. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new Knowledge hast thou got, that so worketh off thy Mind from thy Friends, and that tempteth thee to go no body knows where?

Christ. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's Departure from me; but especially since he went over the River. But that which troubleth me most, is my churlish Carriage to him, when he was under his Distress. Besides I am now, as he was then; nothing will serve me, but going on Pilgrimage. I was dreaming last Night, that I saw him. O that my Soul was with him! He dwelleth in the Presence of the King of the Country; he sits and eats with him at his Table; he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which the best Palaces on Earth, if compared, seem to me but as a Dunghill. The Prince of the Palace has also sent for me, with Promises of Entertainment, if I shall come to him; his Messenger was here even now, and brought me a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Tim. Oh! the Madness that has possessed thee and thy Husband! to run yourselves upon such Difficulties; You have heard, I am sure, what your Husband did meet with, even in a manner at the first Step that he

** Christiana's new Language stuns her old Neighbours.*

Part I. pag. 214.

Timorous comes to visit Christiana with Mercy one of her Neighbours.

Death.

1 Cor. 5. 1, to 5.

Part I. he took on his Way, as our Neighbour Ob-
 pag. 203, stinate can yet testify, for he went along
 204. with him; yea, and *Pliable* too, until they,
 like *Wise-men*, were afraid to go any farther.
 We also heard over and above, how he met
 with the Lions, *Apollyon*, the Shadows of
 The Rea- Death, and many other Things. Nor is
 sonings of the Flesh. the Danger that he met with at *Vanity-Fair*
 to be forgotten by thee. For if he, tho' a
 Man, was so hard put to it, what canst
 thou, being but a poor Woman, do? Con-
 sider also, that these four sweet Babes are
 thy Children, thy Flesh, and thy Bones.
 Therefore, tho' thou shouldst be so rash as
 to cast away thyself; yet for the sake of the
 Fruit of thy Body, keep thou at home.

But *Christiana* said unto her, Tempt me
 not, my Neighbour: I have now a Prize
 put into my Hand to get again, and I should
 be a Fool of the greatest sort, if I should
 have no Heart to strike in with the Oppor-
 tunity. And for that you tell me of all these
 Troubles that I am like to meet with in the
 Way, they are so far from being to me a
 Discouragement, that they shew I am in
 the right. *The Bitter must come before the*
Sweet, and that also will make the Sweet
 the Sweeter. Wherefore since you came
 not to my House in *God's Name*, as I said;
 I pray you be gone, and do not disquiet me
 farther.

Then *Timorous* also reviled her, and said
 to her Fellow, Come, Neighbour *Mercy*,
 let's leave her in her own Hands, she scorns
 our Counsel and Company. But *Mercy*
 was at a stand, and could not so readily
 comply with her Neighbour, and that for
 a twofold Reason, 1st, Her Bowels yearned
 over *Christiana*. So she said within her-
 self, If my Neighbour will be gone, I will
 go a little way with her, and help her. 2dly,
 Her Bowels yearned over her own Soul
 (for what *Christiana* had said, had taken
 some hold upon her Mind.) Wherefore she
 said within herself again, I will yet have
 more Talk with this *Christiana*, and if I
 find Truth and Life in what she shall say,
 myself with my Heart shall also go with
 her. Wherefore *Mercy* began thus to reply
 to her Neighbour *Timorous*.

Mercy. Neighbour, I did indeed come
 with you to see *Christiana* this Morning;
 and since she is, as you see, a taking her
 last Farewell of the Country, I think to
 walk this Sun-shine Morning, a little with
 her, to help her on her Way. But she told
 her not of the second Reason, but kept it
 to herself.

Tim. Well, I see you have a Mind to go
 a Fooling too; but take Heed in Time and
 be wise; while we are out of Danger, we
 are out; but when we are in, we are in.
 So Mrs. *Timorous* returned to her House,
 and *Christiana* betook herself to her Jour-
 ney. But when *Timorous* was got home to
 her House, she sends for some of her Neigh-
 bours, to wit, Mrs. *Bat's Eyes*, Mrs. *In-*

considerate, Mrs. *Light-mind*, and Mrs. *Timorous*
Know-nothing. So when they were come acquaints
 to her House, she falls to telling of the Story of *Christiana*, and of her intended Jour- what the
 ney. And thus she began her Tale. good Chri-
 stiana in-
 tends to do.

Tim. Neighbours, having but little to do
 this Morning, I went to give *Christiana*
 a Visit; and when I came at the Door, I
 knocked, as you know it is our Custom:
 And she answered, *If you come in God's*
Name, come in. So in I went, thinking all
 was well: But when I came in, I found
 her preparing herself to depart the Town,
 she and also her Children. So I asked her,
 what was her Meaning by that? And she
 told me in short, That she was now of a
 Mind to go on Pilgrimage, as did her Hus-
 band. She told me also, a Dream that she
 had, and how the King of the Country
 where her Husband was, had sent her an
 inviting Letter to come thither.

Then said Mrs. *Know-nothing*, and what
 do you think she will go? Mrs. *Know-*
nothing.

Tim. Ay, go she will, whatever comes
 on't; and methinks I know it by this; for
 that which was my great Argument to per-
 suade her to stay at home, (to wit, the
 Troubles she was like to meet with in
 the Way) is one great Argument with
 her, to put her forward on her Journey.
 For she told me in so many Words, *The*
Bitter goes before the Sweet: Yea, and foras-
 much as it doth, it makes the Sweet the
 Sweeter.

Mrs. *Bat's-Eyes*. Oh, this blind and foo- Mrs. *Bat's*
 lish Woman, said she; and will she not Eyes.
 take Warning by her Husband's Afflictions?
 For my Part, I see, if he were here
 again, he would rest him content in a
 whole Skin, and never run so many Ha-
 zards for Nothing.

Mrs. *Inconsiderate* also replied, saying, Mrs. *In-*
considerate.
 Away with such fantastical Fools from the
 Town; a good Riddance, for my Part, I
 say, of her; should she stay where she
 dwells, and retain this Mind, who could
 live quietly by her; for she will either be
 dumpish or unneighbourly, to talk of such
 Matters as no wife Body can abide: where-
 fore, for my Part, I shall never be sorry for
 her Departure; let her go, and let better
 come in her Room: It was never a good
 World since these whimsical Fools dwelt in
 it.

Then Mrs. *Lightmind* added as follow- Mrs. *Light-*
 eth: come, put this Kind of Talk away. mind, Ma-
 I was Yesterday at Madam *Wanton's*, where dam Wan-
 we were as merry as the Maids. For who ton, she
 do you think should be there, but I and that had
 Mrs. *Love-the-Flesh*, and three or four more, like to
 with Mrs. *Lechery*, Mrs. *Filth*, and some too hard
 others: So there we had Musick, and Dan- for Faith-
 cing, and what else was meet to fill up ful in
 the Pleasure. And I dare say, my Lady time past,
 herself is an admirable well-bred Gentle- Part I.
 woman, and Mr. *Lechery* is as pretty a pag. 223.
 Fellow. By this Time *Christiana* was got
 on

Discourse between Mercy and good Christiana on her Way, and *Mercy* went along with her: So as they went, her Children being there also, *Christiana* began to discourse. And *Mercy*, said *Christiana*, I take this as an unexpected Favour, that thou should'st set Foot out of Doors with me, to accompany me a little in my Way.

Mercy inclines to go. *Mercy*. Then said young *Mercy* (for she was but young) if I thought it would be to purpose to go with you, I would never go near the Town.

Christiana would have her Neighbour with her. *Chr.* Well, *Mercy*, said *Christiana*, cast in thy Lot with me, I well know what will be the End of our Pilgrimage; my Husband is where he would not but be for all the Gold in the *Spanish* Mines. Nor shalt thou be rejected, tho' thou goest but upon my Invitation. The King who hath sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my Servant. Yet we will have all Things in common betwixt thee and me, only go along with me.

Mercy doubts of acceptance. *Mercy*. But how shall I be ascertained that I also should be entertained? Had I this Hope from one that can tell, I would make no Stick at all, but would go, being helped by him that can help, though the Way was never so tedious.

Christiana allures her to the gate, which is Christ, and promises there to enquire for her. *Chr.* Well, loving *Mercy*, I will tell thee what thou shalt do; go with me to the *Wicket-Gate*, and there I will further enquire for thee; and if there thou shalt not meet with Encouragement, I will be content that thou return to thy Place; I will also pay thee for thy Kindness which thou shewest to me and my Children, in the accompanying of us in our Way as thou dost.

Mercy prays. *Mercy*. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall, even as the King of Heaven shall have his Heart upon me.

Christiana glad of Mercy's Company. *Christiana* then was glad at her Heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and *Mercy* began to weep. Then said *Christiana*, Wherefore weepeth my Sister so?

Mercy grieves for her carnal Relations. *Mercy*. Alas! said she, who can but lament, that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town; And that which makes my Grief the more, is because they have no Instruction, nor any to tell them what is to come.

Christiana's Prayers were answered for his Relations, after he was dead. *Chr.* Bowels become Pilgrims: And thou dost for thy Friends, as my good *Christian* did for me when he left me; he mourn'd for that I would not heed nor regard him, but his Lord and ours did gather up his Tears, and put them into his Bottle, and now both I and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, *Mercy*, that these Tears of

thine will not be lost; for the Truth hath said, *that they that sow in Tears, shall reap in Joy and Singing.* And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoycing, bringing his Sheaves with him. Psal. 126. 5. 6.

Then said *Mercy*.

*Let the most Blessed be my Guide,
If it be his blessed Will,
Unto his Gate, into his Fold,
Up to his Holy Hill:
And let him never suffer me
To swerve or turn aside
From his Free-Grace, and Holy Ways,
Whate're shall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their Heart and Mind.*

Now my old Friend proceeded, and said, Part I. pag. 204. Their own carnal Conclusions instead of the Word of Life. ---But when *Christiana* came to the Slough of Despond, she began to be at a Stand; for, said she, This is the Place in which my dear Husband had like to have been smother'd with Mud. She perceived also, that notwithstanding the Command of the King to make this Place for Pilgrims good, yet it was rather worse than formerly: So I asked if that was true? Yes, said the old Gentleman, too true: for many there be, that pretend to be the King's Labourers, and say, They are for mending the King's Highways, that bring Dirt and Dung instead of Stones, and so marr instead of mending. Here *Christiana* therefore, and her Boys, did make a Stand: But said *Mercy*, * Come let us venture, only let us be wary. Then they looked well to their Steps, and made a Shift to get staggering over. * Mercy the boldest at the Slough of Despond, Luke 1.

Yet *Christiana* had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard Words, that said unto them, *Blessed is she that believeth, for there shall be a Performance of what has been told her from the Lord.*

Then they went on again, and said *Mercy* to *Christiana*, had I as good Ground to hope for a loving Reception at the *Wicket-Gate*, as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your Sore, and I know mine; and, good Friend, we shall all have enough Evil before we come to our Journey's End.

For it cannot be imagined, that the People that design to attain such excellent Glories as we do, and that are so envied that Happiness as we are; but that we shall meet with what Fears and Snares, with what Troubles and Afflictions they can possibly assault us with, that hate us.

And now Mr. *Sagacity* left me to dream out

Prayer
should be
made with
Confide-
ration and
Fear, as
well as in
Faith and
Hope.

Part I. p.
207.

The Dog,
the Devil,
an Enemy
to Prayer.

Christiana
and her
Compa-
nions per-
plexed a-
bout Pray-
er.

out my Dream by myself. Wherefore, me thought I saw *Christiana* and *Mercy*, and the Boys, go all of them up to the Gate: To which, when they came, they betook themselves to a short Debate, about *how* they must manage their Calling at the Gate; and what should be said unto him that did open unto them. So it was concluded, since *Christiana* was the Eldest, That she should knock for Entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she knocked, and knocked again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them. A Dog, and a great one too, and this made the Women and Children afraid. Nor durst they for a while to knock any more, for fear the *Master* should fly upon them. Now therefore they were greatly tumbled up and down in their Minds, and knew not what to do: Knock they durst not, for fear of the Dog; Go back they durst not, for fear the Keeper of that Gate should espy them as they so went, and be offended with them: At last they thought of knocking again, and knocking more vehemently than they did at first. Then said the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then *Christiana* made low Obeisance, and said, Let not our Lord be offended with his Hand-maidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye? And what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he; to wit, to be, if it shall please you, graciously admitted, by this Gate, into the Way that leads into the Celestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, What is she now become a Pilgrim, that but a while ago abhorred that Life? Then she bowed her Head, and said, Yea, and so are these my Sweet Babes also.

How
Christiana
is enter-
tained at
the Gate.

Then he took her by the Hand and let her in, and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a Trumpeter that was above, over the Gate, to entertain *Christiana* with Shouting, and Sound of Trumpet, for Joy. So he obey'd and sounded, and fill'd the Air with his Melodious Notes.

Now all this while poor *Mercy* did stand without, trembling and crying, for fear that she was rejected. But when *Christiana* had gotten Admittance for herself and her Boys, then she began to make Intercession for *Mercy*.

Christ. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same Account as myself: One that is much dejected in her Mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my Husband's King to come.

Christiana's
Prayer for
her Friend
Mercy.

Now *Mercy* began to be very impatient; and each Minute was as long to her as an Hour; wherefore she prevented *Christiana* from a fuller Interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And *Christiana* said, It is my Friend.

The Delays
make the
hungering
Soul the
servent.

So he opened the Gate and looked out, but *Mercy* was fallen down without in a Swoon, for she fainted, and was afraid that no Gate would be opened to her.

Mercy
faints

Then he took her by the Hand, and said, *Damsel*, I bid thee arise.

O, Sir, said she, I am faint; there is scarce Life left in me. But he answer'd, that one said, *When my Soul fainted within me, I remembered the Lord, and my Prayer came unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Jonah 2:7

Mercy. I am come for that unto which I was never invited, as my Friend *Christiana* was. Hers was from the King, and mine was but from her. Wherefore I presume.

The Cause
of her
Fainting.

Did she desire thee to come with her to this Place?

Mercy. Yes; and as my Lord sees, I am come. And if there is any Grace and Forgiveness of Sins to spare, I beseech that thy poor Hand-maid may be Partaker thereof.

Then he took her again by the Hand, and led her gently in, and said, I pray for all them that believe on me, by what Means soever they come unto me. Then said he to those that stood by, fetch something and give it *Mercy* to smell on, thereby to stay her faintings: So they fetch'd her a Bundle of Myrrh; a while after, she was revived.

Mark 16:18

And now was *Christiana* and her Boys, and *Mercy*, received of the Lord at the Head of the Way, and spoke kindly unto by him. Then said they yet farther unto him, we are sorry for our Sins, and beg of our Lord his Pardon and farther Information what we must do.

I grant Pardon, said he, by Word and Deed; by Word in the Promise of Forgiveness; by Deed, in the Way I obtained it. Take the first from my Lips with a Kiss, and the other as it shall be revealed.

Song 1:24
John 20:20

Now I saw in my Dream, that he spake many good Words unto them, whereby they were greatly glad. He also had them up to the Top of the Gate, and shewed

shew'd them by what Deed they were saved; and told them withal, That that Sight they would have again as they went along in the Way, to their Comfort.

Christ Crucified seen afar off.

So he left them a while in a Summer Parlour below, where they entered into Talk by themselves; and thus *Christiana* began: O Lord! how glad am I, that we are got in hither!

Talk between the Christians.

Mercy. So you well may; but I of all have Cause to leap for Joy.

Chr. I thought one time as I stood at the Gate, (because I had knocked and none did answer) that all our Labour had been lost, especially when that ugly Cur made such a heavy Barking at us.

Mercy. But my worst Fear was, after I saw that you was taken into his Favour, and that I was left behind: Now, thought I, it is fulfilled which is written; *Two Women shall be grinding together, the one shall be taken, and the other left.* I had much ado to forbear crying out, *Undone!*

Mat. 24. 41.

And afraid I was to knock any more; but when I looked up to what was written over the Gate, I took Courage. I also thought that I must either knock again, or die: So I knocked, but I cannot tell how; for my Spirit now struggled between Life and Death.

Part I. p. 207.

Chr. Can you not tell how you knocked? I am sure your Knocks were so earnest, that the very Sound made me start; I thought I never heard such Knocking in all my Life; I thought you would come in by a violent Hand, or take the Kingdom by Storm.

Christiana thinks her Companion prays better than she. Matt. 11. 12.

Mercy. Alas! to be in my Case, who that so was, could but have done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their Might? But pray, What said my Lord unto my Rudeness? Was he not angry with me?

Chr. When he heard your lumbring Noise, he gave a wonderful innocent Smile: I believe what you did, pleased him well, for he shewed no Sign to the contrary. But I marvel in my Heart why he keeps such a Dog; had I known that before, I should not have had Heart enough to have ventured myself in this Manner. But now we are in, we are in, and I am glad with all my Heart.

Christ pleased with loud and restless Prayer.

Mercy. I will ask, if you please, next time he comes down, why he keeps such a filthy Cur in his Yard; I hope he will not take it amiss.

Do so, said the Children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

The Children are afraid of the Dog.

So at last he came down to them again, and *Mercy* fell to the Ground on her Face, before him, and worshipped, and said, Let my Lord accept the Sacrifice of Praise

which I now offer unto him with the Calves of my Lips.

So he said unto her, *Peace be to thee, stand up.* But she continued upon her Face, and said, *Righteous art thou, O Lord,* *when I plead with thee, yet let me talk with thee of thy Judgments: Wherefore dost thou keep so cruel a Dog in thy Yard, at the Sight of which, such Women and Children, as we, are ready to fly from the Gate for Fear?* *Jer. 12. 1, Mercy expostulates about the Dog.*

He answered and said, *That Dog has another Owner; he also is kept close in another Man's Ground, only my Pilgrims hear his Barking: He belongs to the Castle which you see there at a Distance, but can come up to the Walls of this Place.* *Part I. p. 208.*

He has frightened many an honest Pilgrim from Worse to Better, by the great Voice of his Roaring. Indeed he that owneth him, doth not keep him out of any Good-will to me or mine; but with Intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for Entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my Pilgrims timely Help, so that they are not delivered up to his Power, to do to them what his doggish Nature would prompt him to. But what! my purchased One, I tro, hadst thou known never so much before Hand, thou wouldest not have been afraid of a Dog. *A Check to the carnal Fear of the Pilgrims.*

The Beggars that go from Door to Door, will, rather than they will loose a supposed Alms, run the Hazard of the Bawling, Barking, and Biting too of a Dog: And shall a Dog in another Man's Yard, a Dog, whose Barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, and my Darling from the Power of the Dog?

Mercy. Then said *Mercy*, I confess my Ignorance, I speak what I understand not; I acknowledge that thou dost all Things well. *Christians when wise enough, acquiesce in the Wisdom of their Lord. Part I. pag. 208.*

Chr. Then *Christiana* began to talk of their Journey, and to enquire after the Way. So he fed them, and washed their Feet, and set them in the Way of his Steps, according as he had dealt with her Husband before. So I saw in my Dream, that they went on their Way, and the Weather was comfortable to them.

Then *Christiana* began to sing, saying,

*Bless'd be the Day that I began
A Pilgrim for to be;
And blessed also be that Man,
That thereunto mov'd me.
'Tis true, 'twas long e're I began
To seek to live for ever:
But now I run fast as I can:
'Tis better late, than never.
'Tis Tears to Joy, our Fears to Faith,
Are turned as we see;
That our Beginning (as one saith)
Shews what our End will be.*

Now

The Devil's Garden.

The Children eat of the Enemy's Fruit.

Two ill-favoured ones assault Christiana.

The Pilgrims struggle with them.

She cries out.

Now there was on the other Side of the Wall, that fenced in the Way up which *Christiana* and her Companions were to go, a Garden, and that belong'd to him whose was that *Barking Dog*, of whom Mention was made before. And some of the Fruit-Trees that grew in the Garden, shot their Branches upon the Wall; and being mellow, they that found them did gather them up, and eat of them to their Hurt. So *Christiana's* Boys, as Boys are apt to do, being pleased with the Trees, and with the Fruit that did hang thereon, did pluck them and began to eat. Their Mother did also chide them for so doing, but still the Boys went on.

Well, said she, my Sons, you transgress, for that Fruit is none of ours; but she did not know that they did belong to the Enemy: I'll warrant you, if she had, she would have been ready to die for Fear. But that passed, and they went on their Way. Now, by that they were gone about two Bows-shot from the Place that led them into the Way, they espied two very ill-favoured Ones coming down apace to meet them. With that *Christiana*, and *Mercy* her Friend, covered themselves with their Veils, and kept also on their Journey: The Children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the Women, as if they would embrace them; but *Christiana* said, Stand back, or go peaceably as you should. Yet these two, as Men that are deaf, regarded not *Christiana's* Words, but began to lay Hands upon them, at that *Christiana* waxed very wroth, and spurned at them with her Feet. *Mercy* also, as well as she could, did what she could to shift them. *Christiana* again said to them, Stand back, and be gone, for we have no Money to lose, being Pilgrims as you see, and such too as live upon the Charity of our Friends.

Ill-Fav. Then said one of the two Men, we make no Assault upon you for Money, but are come out to tell you, that if you will but grant one small Request which we shall ask, we will make Women of you for ever.

Chr. Now *Christiana* imagining what they should mean, made Answer again, *We will neither hear, nor regard, nor yield to what you shall ask. We are in Haste, and cannot stay, our Business is of Life and Death:* So again, she and her Companions made a fresh Essay to go past them: But they letted them in their Way.

Ill-Fav. And they said, We intend no Hurt to your Lives, 'tis another Thing we would have!

Chr. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the Spot, than to suffer ourselves to be brought into such Snares as shall ha-

N^o XIII. Vol. II.

zard our Well-being hereafter. And with that they both shrieked out, and cry'd, *Murder, Murder:* And so put themselves under those Laws that are provided for the Protection of Women. But the Men still made their Approach upon them, with Design to prevail against them. They therefore cry'd out again.

Now, they being, as I said, not far from the Gate, in at which they came, their Voice was heard from where they was, thither: Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue, they made Haste to her Relief. But by that they were got within Sight of them, the Women were in a very great Scuffle, the Children also stood crying by. Then did he that came in for their Relief, call out to the Ruffians, saying, What is that Thing you do? Would you make my Lord's People to transgress? He also attempted to take them, but they did make their Escape over the Wall into the Garden of the Man to whom the great Dog belonged; so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also, for that thou camest in to our Help, for otherwise we had been overcome.

Reliever. So after a few more Words, this *Reliever* said, as followeth: I marvelled much when you was entertained at the Gate above, being ye know that ye were but weak Women, that you petition'd not the Lord for a Conductor: Then might you have avoided these Troubles and Dangers; he would have granted you one.

Chr. Alas! said *Christiana*, We were so taken with our present Blessing, that Dangers to come were forgotten by us: beside, who could have thought, that so near the King's Palace, there should have lurked such naughty ones? Indeed, it had been well for us, had we asked our Lord for one; but since our Lord knew it would be for our Profit, I wonder he sent not one along with us!

Rel. It is not always necessary to grant Things not asked for, lest by so doing, they become of little Esteem; but when the Want of a Thing is felt, it then comes under, in the Eyes of him that feels it, that Estimate, that properly is its Due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither so have bewailed that Oversight of yours, in not asking for one, as now you have Occasion to do. So all Things work for Good, and tend to make you more wary.

Chr. Shall we go back again to my Lord, and confess our Folly, and ask one?

Rel. Your Confession of your Folly I will present him with: To go back again, you need

Z z z

need

need not; for in all Places where you shall come, you will find no Want at all; for every of my Lord's Lodgings, which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all Attempts whatsoever. But as I said, he will be enquired of by them to do it for them. And it is a poor Thing that is not worth asking for. When he had thus said, he went back to his Place, and the Pilgrims went on their Way.

Ezek. 36.
37.

The Mistake of
Mercy.

Mer. Then said *Mercy*, What a sudden Blank is here? I made Account we had been past all Danger, and that we should never sorrow more.

Christiana's
Guilt.

Chr. Thy *Innocency*, my Sister, said *Christiana* to *Mercy*, may excuse thee much; but as for me, my Fault is so much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might have been had. I am much to be blamed.

Mercy. Then said *Mercy*, How knew you this before you came from Home? Pray open to me this Riddle?

Christiana's
dream repeated.

Chr. Why, I will tell you; Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this: For methought I saw two Men, as like these as ever the World they could look, stand at my Bed's Feet, plotting how they might prevent my Salvation. I will tell you their very Words: They said, (it was when I was in my Troubles) What shall we do with this Woman? For she cries out waking and sleeping for Forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her Husband. This you know might have made me take Heed, and have provided when Provision might have been had.

Mercy makes
good Use
of their
Neglect of
Duty.

Mercy. Well, said *Mercy*, as by this Neglect we have an Occasion ministred unto us, to behold our Imperfections: So our Lord has taken Occasion thereby to make manifest the Riches of his Grace; for he, as we see, has followed us with unasked Kindness, and has delivered us from their Hands that were stronger than we, of his meer good Pleasure.

Part I.
pag. 209.

Talk in
the Interpreter's
House about
Christiana's
going on
Pilgrimage.

Thus now when they had talked away a little more Time, they drew near to a House which stood in the Way, which House was built for the Relief of Pilgrims, as you will find more fully related in the first Part of the Records of the *Pilgrim's Progress*: So they drew on towards the House, (the House of the *Interpreter*) and when they came to the Door, they heard a great Talk in the House, when they gave ear, and heard, as they thought, *Christiana* mentioned by Name. For you must know, that there went along even before her, a Talk of her and her Children going on Pilgrimage. And this was the more pleasing to them, because they had heard that she was *Christian's* Wife. That Woman who

was some Time ago so unwilling to hear of going on Pilgrimage. Thus, therefore, they stood still, and heard the good People within commending her, who they little thought stood at the Door. At last, *Christiana* knock'd, as she had done at the Gate before. Now when she had knocked, there came to the Door, a young Damsel nam'd *Innocent*, and opened the Door, and looked, and behold, two Women were there.

She knock'd
at the
door.

Damsel. Then said the Damsel to them, with whom would you speak in this Place?

Chr. *Christiana* answered, We understand that this is a privileged Place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be Partakers of that for which we at this Time are come; for the Day, as thou seest, is very far spent, and we are loth, to Night, to go any farther.

The Door
is opened
to them by
Innocent.

Damsel. Pray what may I call your Name, than I may tell it to my Lord within?

Chr. My Name is *Christiana*; I was the Wife of that Pilgrim that some Years ago did travel this Way, and these be his four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her Name) and said to those within, Can you think who is at the Door? There is *Christiana* and her Children, and her Companion, all waiting for Entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said, Art thou that *Christiana* whom *Christian* the good Man left behind him, when he betook himself to a Pilgrim's Life.

Joy in the
House of
the Interpreter,
that *Christiana*
is turned
Pilgrim.

Christ. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and that left him to go on his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no Way is right but this.

Interp. Then is fulfilled that which is written of the Man that said to his Son, Go work to Day in my Vineyard; and he said to his Father, I will not; but afterwards repented and went.

Matt. 21.
29.

Christ. Then said *Christiana*, So be it, Amen. God make it a true Saying upon me, and grant that I may be found at the last of him in Peace, without Spot, and Blameless.

Interp. But why standest thou at the Door? Come in, thou Daughter of *Abraham*; we were talking of thee, but now, for Tidings have come to us before, how thou art become a Pilgrim. Come, Children, come in; come, Maiden, come: to he had them all into the House.

So when they were within, they were bidden to sit down and rest them; the which, when they had done, those that attended upon the Pilgrims in the House, came

Old Saints
glad to see
the Young
Ones walk
in God's
Ways.

came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled, for Joy that *Christiana* was become a Pilgrim: They also looked upon the Boys; they stroked them over their Faces, with their Hand, in Token of their kind Reception of them: They also carried it lovingly to *Mercy*, and bid them all welcome into their Master's House.

** The Significant Rooms.* After a while, because Supper was not ready, the ** Interpreter* took them into his *Significant Rooms*, and shewed them what *Christian*, *Christiana's* Husband, had seen some time before. Here therefore they saw the Man in the Cage, the Man and his Dream, the Man that cut his Way through his Enemies, and the Picture of the biggest of all, together with the rest of those Things that were then so profitable to *Christian*.

The Man with the Muckrake expounded. This done, and after those Things had been somewhat digested by *Christiana* and her Company, the *Interpreter* takes them apart again, and has them first into a Room, where was a Man that could look no ways but downwards, with a Muck-rake in his Hand: There stood also one over his Head, with a Celestial Crown in his Hand, and proffered him that Crown for his Muck-rake; but the Man did neither look up, nor regard, but raked to himself the Straws, the small Sticks, and Dust of the Floor.

Then said *Christiana*, I persuade myself, that I know somewhat the Meaning of this: For this is the Figure of a Man in this World: Is it not, good Sir?

Inter. Thou hast said right, said he, and his Muck-rake doth shew his Carnal Mind. And whereas thou seest him rather give heed to rake up Straws and Sticks, and the Dust of the Floor, than do what he says that calls to him from above, with the Celestial Crown in his Hand; it is to shew, That Heaven is but as a Fable to some, and that Things here are counted the only Things substantial. Now, whereas, it was also shewed thee, that the Man could look no Way but downwards: It is to let thee know, That earthly Things, when they are with Power upon Men's Minds, quite carry their Hearts away from God.

Christiana's Prayer against the Muckrake Prov. 30. 8. *Christ.* Then said *Christiana*, Oh! deliver me from this Muck-rake.

Inter. That Prayer, said the *Interpreter*, has lain by 'till it is almost rusty; Give me not Riches, is scarce the Prayer of one of Ten Thousand. Straws and Sticks, and Dust, with most, are the great Things now looked after.

With that *Mercy* and *Christiana* wept, and said, It is, alas! too true.

When the *Interpreter* had shewed them this, he had them into the very best Room in the House; (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there.

Then they looked round and round: For there was nothing to be seen but a very great Spider on the Wall; and that they over-look'd. *Of the Spider.*

Mercy. Then said *Mercy*, Sir, I see nothing: But *Christiana* held her Peace.

Inter. But said the *Interpreter*, look again; she therefore looked again, and said, Here is not any Thing but an ugly Spider, who hangs by his Hands upon the Wall. Then said he, is there but one Spider in all this spacious Room? Then the Water stood in *Christiana's* Eyes, for she was a Woman quick of Apprehension: And she said, Yea Lord, there is more here than one. Yea, and Spiders, whose Venom is far more destructive than that which is in her. *Talk about the Spider.* The *Interpreter* then looked pleasantly on her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys to cover their Faces; for they all began now to understand the Riddle.

Then said the *Interpreter* again, *The Spider taketh hold with her Hands, as you see, and is in King's Palaces.* *The Interpreter.* And wherefore is this recorded, but to shew you, That how full of the Venom of Sin soever you be, yet you may, by the Hand of Faith, lay hold of and dwell in the best Room that belongs to the King's House above.

Christ. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought, that we were like Spiders, and that we look'd like ugly Creatures, in what fine Rooms soever we were: But that by this Spider, this venomous and ill-favour'd Creature, we were to learn how to *act Faith*, that came not into my Thoughts. That she worketh with Hands, and, as I see, dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the Water stood in their Eyes: Yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room, where was a Hen and Chickens, and bid them observe a While. So one of the Chickens went to the Trough to drink, and every time she drank, she lifted up her Head and her Eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the Hen did walk in a fourfold Method towards her Chickens. *Of the Hen and Chickens.* 1. She had a *common Call*, and that she hath all the Day long. 2. She had a *special Call*, and that she had but sometimes. 3. She had a *brooding Note*. And 4. She had an *Out-cry*. *Mat. 23. 27.*

Now, said he, compare this Hen to your King, and these Chickens to his obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his

his People; by his common Call, he gives nothing; by his special Call, he always has something to give; he has also a brooding Voice, for them that are under his Wing. And he has an Out-cry, to give the Alarm when he seeth the Enemy come. I chose, my Darlings, to lead you into the Room where such Things are, because you are Women, and they are easy for you.

Christ. And, Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-House, where was a Butcher killing a Sheep: And behold the Sheep was quiet, and took her Death patiently. Then said the *Interpreter*, You must learn of this Sheep to suffer, and to put up Wrongs without Murmurings and Complaints. Behold how quietly she takes her Death, and without objecting, she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this, he led them into his Garden, where was great Variety of Flowers: And he said, Do you see all these? So *Christiana* said, Yes. Then said he again, Behold the Flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Virtue*; and some are better than some: Also where the Gardener hath set them, there they stand, and quarrel not one with another.

Again, he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the Tops of all was cut off, only the Straw remained, he said again, This Ground was dinged, and ploughed, and sowed, but what shall we do with the Crop? Then said *Christiana*, burn some and make Muck of the rest. Then said the *Interpreter* again, Fruit, you see, is that Thing you look for, and for Want of that you condemn it to the Fire, and to be trodden under Foot of Men: Beware that in this you condemn not yourselves.

Then as they were coming in from abroad, they espied a Robin with a great Spider in his Mouth: So the *Interpreter* said, look here: So they looked, and *Mercy* wondered: but *Christiana* said, What a Disparagement is it to such a little pretty Bird as the Robin-red-breast is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with Men; I had thought they had lived upon Crums of Bread, or upon other such harmless Matter; I like him worse than I did.

The *Interpreter* then reply'd, This Robin is an Emblem, very apt to set forth some Professors by; for to Sight they are, as this Robin, pretty of Note, Colour and Carriage: They seem also to have a very great Love for Professors that are sincere; and above all other to desire to sociate with them, and to be in their Company, as if they could live upon the good Man's Crums, they pretend also, that therefore it is, that they frequent the House of the godly, and the Appointments of the Lord: But when

they are by themselves, as the Robin, they can catch and gobble up Spiders, they can change their Diet, drink and swallow down Sin like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either shew or tell of some other Things that are profitable. *Pray, and you will get at that which yet lies unrevealed.*

Then the *Interpreter* began and said: The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamefully he goes to the Slaughter; and the more healthy the lustful Man is, the more prone he is unto Evil.

There is a Desire in Women to go neat and fine, and it is a comely Thing to be adorned with that, which in God's Sight is of great Price.

'Tis easier watching a Night or two, than to sit up a whole Year together: So 'tis easier for one to begin to profess well, than to hold out as he should to the End.

Every Ship-Master, when in a Storm, will willingly cast that over-board that is of the smallest Value in the Vessel; but who will throw the best out first? None but he that feareth not God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his last Day to him, and make it always his Company-keeper.

Whispering and Change of Thoughts, prove that Sin is in the World.

If the World, which God sets light by, is counted a Thing of that Worth with Men, What is Heaven that God commendeth?

If the Life that is attended with so many Troubles, is so loth to be let go by us, what is the Life above?

Every Body will cry up the Goodness of Men; but who is there, that is, as he should be, affected with the Goodness of God?

We seldom set down to Meat, but we eat, and leave. So there is in Jesus Christ, more Merit and Righteousness, than the whole World has Need of.

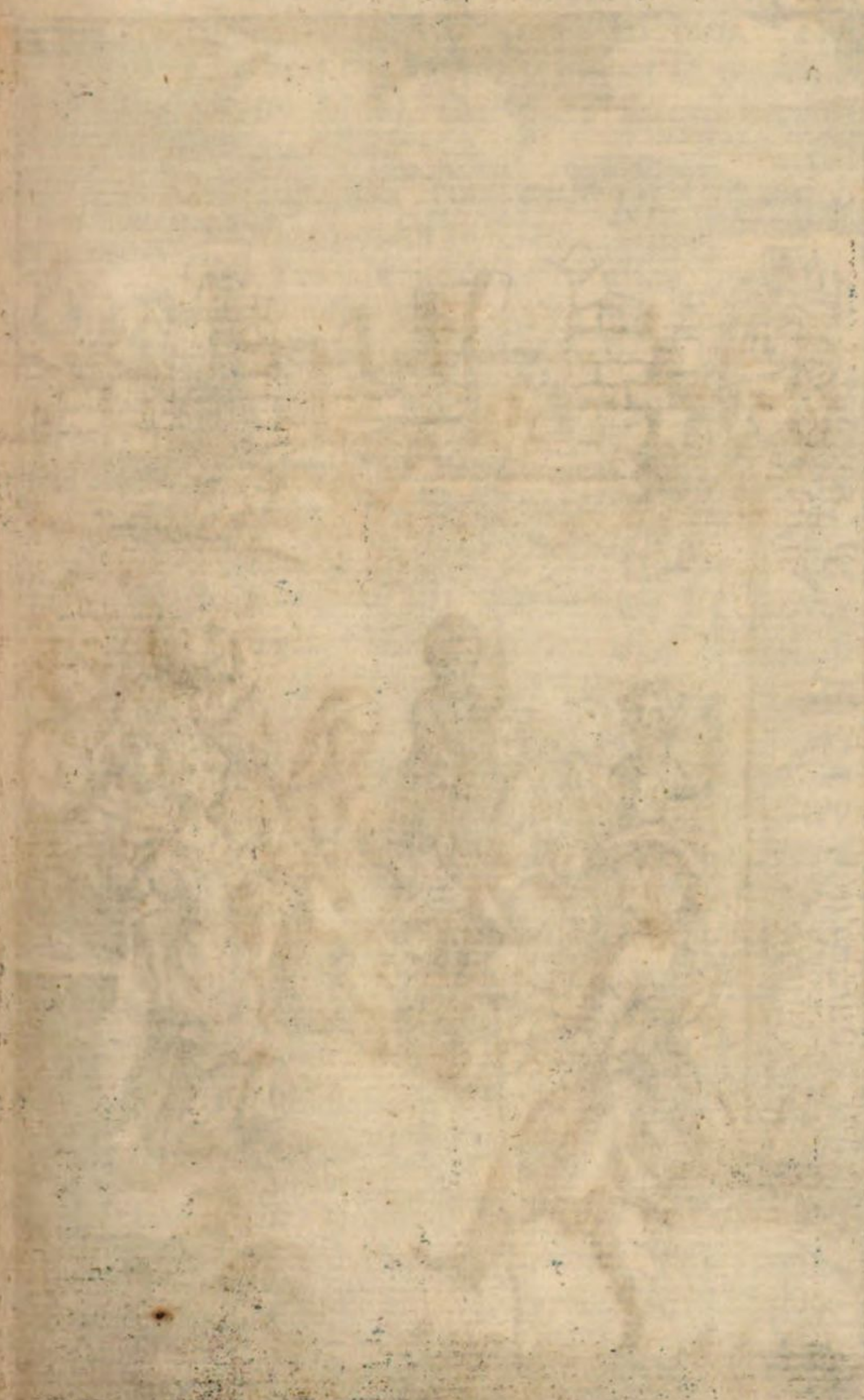
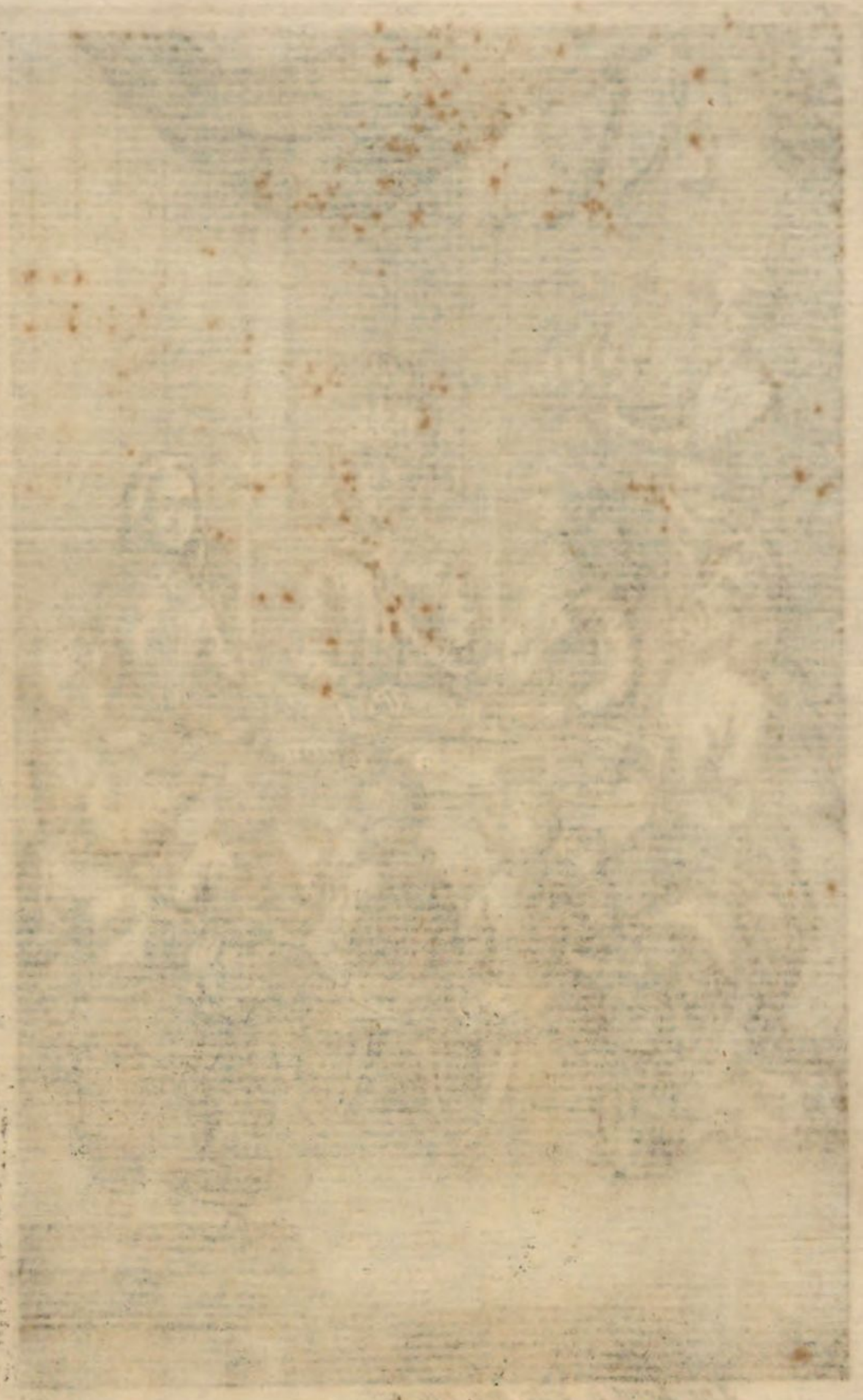
When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree, whose Inside was all rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, What means this? This Tree, said he, whose Outside is fair, and whose Inside is rotten, it is, to which many may be compared that are in the Garden of God: Who with their Mouths speak high in Behalf of God, but indeed will do nothing for him; whose Leaves are fair, but their Heart good for nothing. *Of the Tree that is rotten at Heart.*

Of the Butcher and his Sheep.

Of the Garden.

Of the Field.

Of the Robin and the Spider.





*The Lord is only my support,
And he that doth me feed,
How can I then want any thing,
Whereof I stand in Need.*



The Pilgrims going up the Hill Difficulty.



*Behold here how the Slothfull are a Sign,
Hung up cause holy ways they did decline,
See here too how the Child doth play the Man,
And weak grow strong when Great heart leads the van*



*Though Doubting castle be demolished,
And the Gyant despair hath lost his head,
Sin can rebuild the castle make't remain,
And make despair the Gyant live again.*

nothing but to be Tinder for the Devil's Tinder-Box.

They are at Supper. Now Supper was ready, the Table spread, and all Things set on Board, so they sat down and did eat, when one had given Thanks. And the *Interpreter* did usually entertain those that lodg'd with him with Musick at Meals; so the Minstrels play'd. There was also one that did sing, and a very fine Voice he had. His Song was this:

*The Lord is only my Support,
And he that doth me feed;
How can I then want any Thing
Whereof I stand in Need.*

Talk at Supper. A Repetition of Christiana's Experience. When the Song and Musick was ended, the *Interpreter* asked *Christiana*, What it was that at first did move her thus to betake herself to a Pilgrim's Life? *Christiana* answered, First, the Loss of my Husband came into my Mind, at which I was heartily grieved: But all that was natural Affection. Then, after that came the Troubles and Pilgrimage of my Husband into my Mind, and also how like a Churl I had carried it to him as to that. So Guilt took Hold of my Mind, and would have drawn me into the Pond; but that Opportunity I had a Dream of the Well-being of my Husband, and a Letter sent by the King of that Country where my Husband dwells to come to him. The Dream and the Letter together so wrought upon my Mind, that they forced me to this Way.

Int. But met you with no Opposition before you set out of Doors?

Chr. Yes a Neighbour of mine, one Mrs. *Timorous*, (she was akin to him that would have persuaded my Husband to go back, for Fear of the Lions.) She also so befool'd me, for, as she called it, my intended desperate Adventure; she also urged what she could to dishearten me from it, the Hardship and Troubles that my Husband met with in the Way; but all this I got over pretty well. But a Dream that I had of two ill-looking Ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me: Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet me to do me a Mischief, and to turn me out of my Way. Yea, I may tell my Lord, tho' I would not every Body know it, that between this and the Gate by which we got into the Way, we were both so sorely assaulted, that we were made to cry out *Murder*; and the two that made this Assault upon us, were like the two that I saw in my Dream.

A Question put to Mercy. Then said the *Interpreter*, Thy Beginning is good, thy latter End shall greatly increase. So he addressed himself to *Mercy*, and said unto her, And what moved

thee to come hither, Sweet-heart?

Mer. Then *Mercy* blushed and trembled, and for a while continued silent.

Int. Then said he, be not afraid, only believe, and speak thy Mind.

Mer. Then she began, and said, truly *Mercy's Answer.* Sir, my Want of Experience is that which makes me covet to be in Silence, and that also that fills me with Fears of coming short at last. I cannot tell of Visions and Dreams, as my Friend *Christiana* can: Nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Int. What was it then, Dear Heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our Friend here was packing up to be gone from our Town; I and another went accidentally to see her. So we knocked at the Door, and went in. When we were within, and seeing what she was doing, we asked her what was her Meaning? She said, she was sent for to go to her Husband and then she up and told us how she had seen him in a Dream, dwelling in a curious Place, among *Immortals*, wearing a Crown, playing upon a Harp, eating and drinking at his Prince's Table, and singing Praises to him for bringing him thither, &c. Now methought while she was telling these Things unto us, my Heart burned within me, and I said in my Heart, If this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I asked her farther of the Truth of these Things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the Danger of Ruin, any longer in our Town. But yet I came away with a heavy Heart, not for that I was unwilling to come away, but for that so many of my Relations were left behind.

And I am come with all the Desire of my Heart, and will go, if I may, with *Christiana*, unto her Husband, and his King.

Int. Thy setting out is good, for thou hast given Credit to the Truth; thou art a *Ruth*, who did for the Love she bare to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativity, to come out and go with a People that she knew not before, *Ruth 2. 11, 12. The Lord recompense thy Work, and full Reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust.*

Now Supper was ended, and Preparation was made for Bed, the Women were laid singly alone, and the Boys by themselves. *They undress themselves for Bed.* Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her Doubts of missing at last, were removed farther from her than ever they were before. *Mercy's good Night's Rest.* So she

the lay blessing and praising God, who had such Favour for her.

The Bath of Sanctification.
 In the Morning they rose with the Sun, and prepared themselves for their Departure; but the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that first opened unto them, Take them and have them into the Garden to the *Bath*, and there wash them, and make them clean from the Soil, which they have gathered by travelling. Then *Innocent* the Damsel took them, and led them into the Garden, and brought them to the *Bath*; so she told them, That there they must wash and be clean, for so her Master would have the Women to do, that called at his House as they were going on Pilgrimage. Then they went in and washed, yea, they and the Boys and all; and they came out of that *Bath*, not only sweet and clean, but also much enlivened and strengthened in their Joints. So when they came in, they looked fairer a deal, than when they went out to the Washing.

They wash in it.

When they were returned out of the Garden from the *Bath*, the *Interpreter* took them, and looked upon them, and said unto them, *Fair as the Moon*. Then he called for the *Seal*, wherewith they used to be sealed that are washed in his *Bath*. So the *Seal* was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the *Seal* was the Contents and Sum of the Passover which the Children of *Israel* did eat, *Exod.* 13. 8, 9, 10. when they came out of the Land of *Egypt*: and the Mark was set between their Eyes. This *Seal* greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their Gravity, and made their Countenance more like that of Angels.

They are clothed.

Then said the *Interpreter* again to the Damsel that waited upon the Women, Go into the Vestry, and fetch out Garments for these People: So he went and fetch'd out white Raiment, and laid it down before him; so he commanded them to put it on. *It was fine Linnen white and clean*. When the Women were thus adorned, they seem'd to be a Terror one to the other; for that they could not see that Glory each one in herself, which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am, said one; and you are more comely than I am, said another. The Children also stood amazed, to see into what Fashion they were brought.

True Humility.

The *Interpreter* then called for a Manservant of his, one *Great-heart*, and bid him take *Sword* and *Helmet*, and *Shield*, and take these my Daughters, said he,

conduct them to the House called *Beautiful*, at which Place they will rest next. So he took his Weapons and went before them; and the *Interpreter* said, God Speed. Those also that belong'd to the Family, sent them away with many a good Wish. So they went on their Way, and sang;

*This Place has been our Second Stage,
 Here we have heard, and seen
 Those good Things, that from Age to Age
 To others hid have been.
 The Dunghill-raker, Spider, Hen,
 The Chicken too, to me,
 Hath taught a Lesson, let me then
 Conformed to it be.
 The Butcher, Garden, and the Field,
 The Robin, and his Bait,
 Also the Rotten Tree doth yield
 Me Argument of Weight;
 To move me for to Watch and Pray,
 To strive to be Sincere;
 To take my Cross up Day by Day,
 And serve the Lord with Fear.*

Now I saw in my Dream, That those went on, and *Great-heart* before them; so they went and came to the Place where *Christian's* Burden fell off his Back, and tumbled into a Sepulchre. Here then they made a Pause; here also they blessed God. Now, said *Christiana*, it comes to my Mind, what was said to us at the Gate, to wit, That we should have Pardon by *Word* and *Deed*; by *Word*, that is, by the Promise; by *Deed*, to wit, in the Way it was obtained. What the Promise is, of that I know something: But what it is to have Pardon by *Deed*, or in the Way that it was obtained, Mr. *Great-heart*, I suppose you know; which, if you please, let us hear you discourse thereof.

Great-heart. Pardon by the Deed done, is Pardon obtained by some one for another that hath Need thereof: Not by the Person pardoned, but in the Way, *saith* another, in which I have obtained it. So then to speak to the Question more at large, the Pardon that you and *Mercy*, and these Boys have attained, was obtained by another, to wit, by him that let you in at that Gate: and he hath obtained it in this double Way: He has performed Righteousness to cover you, and spilt his Blood to wash you in.

Chr. But if he parts with his Righteousness to us, what will he have for himself?

Great-heart. He has more Righteousness than you have Need of, or than he needeth himself?

Chr. Pray make that appear.

Great-heart. With all my Heart; but first I must premise, That he of whom we are now about to speak, is One that has not his Fellow. He has two Natures in one Person, plain to be distinguish'd, impossible to be divided. Unto each of these Natures

Part I.
 pag. 212.

A Comment upon what was said at the Gate, or a Discourse of our being justified by Christ.

Natures a Righteousness belongeth, and each Righteousness is Essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are not made Partakers, so as that they, or any of them should be put upon us, that we might be made Just, and live thereby. Besides these, there is a Righteousness which this Person has, as these two Natures are joined in one. And this is not the Righteousness of the *God-head*, as distinguish'd from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguish'd from the *God-head*, but a Righteousness which standeth in the Union of both Natures; and may properly be called the Righteousness that is essential to his being prepared of God to the Capacity of the Mediatory Office, which he was entrusted with. If he parts with his first Righteousness, he parts with his *God-head*: If he parts with his second Righteousness, he parts with the Purity of his *Manhood*: If he parts with his third, he parts with that Perfection which capacitates him to the Office of Mediation. He has therefore another Righteousness, which standeth in *Performance*, or Obedience to a revealed Will: And that is that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *As by one Man's Disobedience, many were made Sinners: So by the Obedience of one, shall many be made Righteous*, Rom. 5. 19.

Chr. But are the other Righteousnesses of no Use to us?

Great-heart. Yes; for tho' they are essential to his Natures and Offices, and cannot be communicated unto another, yet it is by virtue of them, that the Righteousness that justifies, is for that Purpose efficacious. The *Righteousness* of his *Godhead* gives *Virtue* to his Obedience; the *Righteousness* of his *Manhood* giveth Capability to his Obedience to justify, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the Work for which it was ordained.

So then here is a Righteousness that Christ, as God, has no Need of; for he is God without it: Here is a Righteousness, that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness, that Christ, as God-Man, has no Need of; for he is perfectly so without it. Here then is a Righteousness, that Christ, as God, and as God-Man, has no Need of, with Reference to himself, and therefore he can spare it as a justifying Righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called *the Gift of Righteousness*. This Righteousness, since Christ Jesus the Lord has made himself under the Law, must be given away; for

the Law doth not only bind him that is under it, *to do justly*, but to use Charity; Rom. 5. 17. Wherefore he must, or ought by the Law, if he hath two Coats, to give one to him that hath none. Now our Lord indeed hath two Coats, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus, *Christiana* and *Mercy*, and the rest of you that are here, doth your Pardon come by Deed, or by the Work of another Man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor Beggar he meets.

But again, in order to pardon by *Deed*, there must something be paid to God as a Price, as well as something prepared to cover us withal. Sin has delivered us up to the just Course of a Righteous Law: Now from this Course we must be justified by way of Redemption, a Price being paid for the Harms we have done; and this is by the Blood of your Lord, who came and stood in your Place and Stead, and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions, by Blood, and covered your polluted and deformed Souls with Righteousness, Rom. 8. 34. For the Sake of which, God passeth by you, and will not hurt you, when he comes to judge the World, Gal. 3. 13.

Chr. This is brave: Now I see that there was something to be learned by our being pardoned by *Word* and *Deed*. Good *Mercy*, let us labour to keep this in Mind; and, my Children, do you remember it also. But, Sir, was not this it that made my good *Christian's* Burden fall from off his Shoulder, and that made him give three Leaps for Joy?

Great-heart. Yes, it was the Belief of this that cut those Strings, that could not be cut by other Means; and it was to give him a Proof of the Virtue of this, that he was suffer'd to carry his Burden to the Cross.

Chr. I thought so; for tho' my Heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, tho' I have felt but little as yet, that if the most burden'd Man in the World was here, and did see and believe as I now do, it would make his Heart the more merry and blithe.

Great-heart. There is not only Comfort, and the Ease of a Burden brought to us, by the Sight and Consideration of these; but an endear'd Affection begot in us by it: For who can (if he doth but once think that Pardon comes not only by Promise, but thus) but be affected with the Way and Means of his Redemption, and so with the Man that hath wrought it for him?

Chr.

Part I.
p. 212.
Cause of
Admira-
tion.

Chr. True; methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving One: Oh! thou blessed One. Thou deservest to have me; thou hast bought me: Thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth. No Marvel that this made the Water stand in my Husband's Eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but vile Wretch that I was, I let him come all alone. O *Mercy*, that thy Father and Mother were here; yea, and Mrs. *Timorous* also: Nay, I wish now with all my Heart, that here was Madam *Wanton* too. Surely, surely, their Hearts would be affected; nor could the Fear of the one, nor the powerful Lusts of the other, prevail with them to go Home again, and refuse to become good Pilgrims.

To be af-
fected with
Christ, and
with what
he has
done, is a
Thing Spe-
cial.

Great-heart. You speak now in the Warmth of your Affections: Will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your *JESUS* bleed. There were that stood by, and that saw the Blood run from the Heart to the Ground, and yet were so far off this, that instead of lamenting, they laugh'd at him; and instead of becoming his Disciples, did harden their Hearts against him. So that all that you have, my Daughters, you have by peculiar Impression made by a divine contemplating upon what I have spoken to you. Remember that 'twas told you, That the *Hen*, by her common Call, gives no Meat to her Chickens. This you have therefore by a Special Grace.

Simple
Sloth and
Presump-
tion
hang'd,
and why.

Now I saw still in my Dream, That they went on until they were come to the Place, that *Simple*, and *Sloth*, and *Presumption*, lay and slept in, when *Christian* went by on Pilgrimage: And behold they were hanged up in Irons a little Way off on the other side.

Mercy. Then said *Mercy* to him that was their Guide and Conductor, What are these three Men? And for what are they hanged there?

Great-heart. These three Men were Men of bad Qualities; they had no Mind to be Pilgrims themselves, and whomsoever they could, they hinder'd; they were for *Sloth* and *Folly* themselves, and whomsoever they could persuade, they made so too; and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are hang'd.

Mercy. But could they persuade any one to be of their Opinion?

Their
Crime
whom they
prevailed
upon to
turn out of
the Way.

Great-heart. Yes, they turned several out of the Way. There was *Slow-pace* that they persuaded to do as they. They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-Last*, and

and with one *Sleepy-head*, and with a young Woman, her Name was *Dull*, to turn out of the Way and become as they. Besides, they brought up an ill Report of your Lord, persuading others that he was a hard Task-Master. They also brought up an Evil Report of the good Land, saying, It was not half so good as some pretended it was. They also began to vilify his Servants, and to count the best of them meddlesome, troublesome, busy-bodies: Farther, They would call the Bread of God *Husks*; the Comforts of his Children *Fancies*; the Travel and Labour of Pilgrims, *Things to no Purpose*.

Christ. Nay, said *Christiana*, if they were such, they shall never be bewailed by me; they have but what they deserve; and I think it well that they stand so near the Highway, that others may see and take Warning. But had it not been well if their Crimes had been engraven on some Pillar of Iron or Brass, and left here, where they did their Mischiefs, for a Caution to other bad Men?

Great-heart. So it is, as you may well perceive, if you will go a little to the Wall.

Mercy. No, no; let them hang, and their Names rot, and their Crimes live for ever against them: I think it is a high Favour that they are hanged before we came hither; Who knows else what they might have done to such poor Women as we are? Then she turned it into a Song, saying,

Now then you three hang there, and be a
Sign
To all that shall against the Truth combine.
And let him that comes after, fear this
End,
If unto Pilgrims he is not a Friend.
And thou, my Soul, of all such Men be-
ware,
That unto Holiness Opposers are.

Thus they went on, till they came at the Part I.
Foot of the Hill *Difficulty*, where again pag. 213.
their good Friend, Mr. *Great-heart*, took Ezek. 34.
an Occasion to tell them what happen'd 18.
there when *Christian* himself went by. So
he had them first to the Spring; Lo, saith
he, This is the Spring that *Christian* drank
of before he went up this Hill, and then it
was clear and good, but now it is dirty
with the Feet of some that are not desirous
that Pilgrims here should quench their
Thirst: Thereat *Mercy* said, And why so en-
vious trow? But, said the Guide, it will do,
if taken up and put into a Vessel that is
sweet and good; for then the Dirt will
sink to the Bottom, and the Water come
out by itself more clear. Thus therefore
Christiana and her Companions were compel-
led to do. They took it up, and put it into
an Earthen Pot, and so let it stand till the
Dirt was gone to the Bottom, and then they
drank thereof. Next

Part I.
pag. 213.
Ezek. 34.
18.
Tis diffi-
cult get-
ting of
good Doc-
trine in
erroneous
Times.

Next he shew'd them the two *By-ways* that were at the Foot of the Hill, where *Formality* and *Hypocrisy* lost themselves. And, said he, these are dangerous Paths: Two were here cast away when *Christian* came by. And altho' you see these Ways are since stopped up with *Chains*, *Posts*, and a *Ditch*, yet there are those that will choose to adventure here, rather than take the Pains to go up this Hill.

By-Paths, tho' barred up, will not keep all from going in them.

Christ. The Way of Transgressors is hard, *Prov.* 13. 15. It is a Wonder that they can get into those Ways without Danger of breaking their Necks.

Great-heart. They will venture, yea, if at any time any of the King's Servants do happen to see them, and doth call upon them, and tell them, That they are in the wrong Ways, and do bid them beware of the Danger; then they will railingly return them Answer, and say, *As for the Word that thou hast spoken unto us in the Name of the King, we will not hearken unto thee; but we will certainly do whatsoever Thing goeth out of our Mouths, &c.* *Jer.* 44. 16, 17. Nay, if you look a little farther, you shall see that these Ways are made Cautionary enough, not only by these *Posts*, and *Ditch*, and *Chain*, but also by being hedged up, yet they will choose to go there.

The Reason why some do choose to go in By-ways. *Prov.* 15. 19.

Christ. They are idle; they love not to take Pains, up hill Way is unpleasant to them. So it is fulfilled unto them as it is written, *The Way of the Slothful Man is a Hedge of Thorns: Yea, they will rather choose to walk upon a Snare, than to go up this Hill, and the rest of this Way to the City.*

The Hill puts the Pilgrims to it.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got up to the Top, *Christiana* began to pant, and said, I dare say, this is a Breathing Hill; no marvel if they that love their Ease more than their Souls, choose to themselves a smoother Way. Then said *Mercy*, I must sit down; also the least of the Children began to cry; Come, come, said *Great-Heart*, sit not down here, for a little above is the Prince's *Arbour*. Then he took the little Boy by the Hand, and led him up thereto.

They sit in the Arbour. Part I. p. 214. *Mat.* 11. 28.

When they were come to the *Arbour*, they were very willing to sit down, for they were all in a pelting Heat. Then said *Mercy*, How sweet is Rest to them that labour? And how good is the Prince of Pilgrims to provide such Resting Places for them? Of this *Arbour* I have heard much: but I never saw it before. But here let us beware of Sleeping: For as I have heard, that it cost poor *Christian* dear.

The little Boy's Answer to the Guide, and also to *Mercy*.

Then said Mr. *Great-Heart* to the little Ones, Come, my pretty Boys, how do you do? What think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of Heart; but I thank you for lending me a Hand at my Need. And I remember now what my Mother hath told

me, namely, That the Way to Heaven is as a Ladder, and the Way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

Then said *Mercy*, But the Proverb is, *To go down the Hill is easy*: But *James* said, (for that was his Name) The Day is coming, when in my Opinion, *going down the Hill will be the hardest of all*. 'Tis a good Boy, said his Master, thou hast given her a right Answer. Then *Mercy* smiled, but the little Boy did blush.

Which is hardest, up Hill or down Hill.

Christ. Come, said *Christiana*, will you eat a Bit, to sweeten your Mouths while you sit here to rest your Legs?

They refresh themselves.

For I have here a piece of Pomegranate, which Mr. *Interpreter* put into my Hand just when I came out of his Doors; he gave me also a Piece of an Honey-Comb, and a little Bottle of Spirits; I thought he gave you something, said *Mercy*, because he call'd you aside. Yes, so he did, said the other: But, said *Christiana*, it shall be still as I said it should, when at first we came from Home; thou shalt be a Sharer in all the Good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-Heart*, Sir, Will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return: Much Good may what you have do to you. At Home I eat the same every Day. Now, when they had eaten and drank, and had chatted a little longer, their Guide said to them, The Day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before: But *Christiana* forgot to take her Bottle of Spirits with her; so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a losing Place. Here *Christian* lost his Roll: and here *Christiana* left her Bottle behind her; Sir, What is the Cause of this? So their Guide made Answer, and said, the Cause is *Sleep* or *Forgetfulness*; some sleep when they should keep awake, and some forget when they should remember; and this is the very Cause, why often at the Resting Places, some Pilgrims, in some Things, come off Losers. Pilgrims should watch, and remember what they have already received under their greatest Enjoyments; but for want of doing so, oftentimes, their Rejoicing ends in Tears, and their Sun-shine in a Cloud, witness the Story of *Christian* at this Place.

Christiana forgets her Bottle of Spirits.

Mark this. Part I. p. 214.

When they were come to the Place where *Mistrust* and *Timorous* met *Christian* to persuade him to go back for fear of the Lions, they perceived as it were a Stage, and before it, towards the Road, a broad Plate, with a Copy of Verses written thereon, and underneath, the Reason of

of raising up of that Stage in that Place, render'd. The Verses were these:

*Let him that sees this Stage, take heed
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long ago.*

The Words underneath the Verses were, *This Stage was built to punish such upon, who, through Timorousness or Mistrust, shall be afraid to go farther on Pilgrimage: Also on this Stage, both Mistrust and Timorous were burnt through the Tongue with a hot Iron, for endeavouring to hinder Christian on his Journey.*

Then said Mercy, This is much like to the Saying of the Beloved, *Psal. 120. 3, 4. What shall be given unto thee? Or what shall be done unto thee, thou false Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.*

Part I.
p. 215.
An Emblem of
those that
go on
bravely
when there
is no Danger,
but
shrink
when
Troubles
come.

So they went on, till they came within Sight of the Lions. Now Mr. Great-heart was a strong Man, so he was not afraid of a Lion: But yet, when they were come up to the Place where the Lions were, the Boys that went before, were glad to cringe behind, for they were afraid of the Lions, so they stept back, and went behind. At this, their Guide smiled, and said; How now, my Boys, do you love to go before when no Danger doth approach, and love to come behind so soon as the Lions appear?

Of Grim
the Giant,
and of his
backing
the Lions.

Now, as they went on, Mr. Great-heart drew his Sword, with Intent to make a Way for the Pilgrims in Spight of the Lions. Then there appeared one, that, it seems, had taken upon him to back the Lions; and he said to the Pilgrims Guide, What is the Cause of your coming hither? Now the Name of that Man was Grim, or Bloody-Man, because of his slaying of Pilgrims, and he was of the Race of the Giants.

Great-heart. Then said the Pilgrim's Guide, These Women and Children are going on Pilgrimage, and this is the Way they must go, and go it they shall, in spight of thee and the Lions.

Grim. This is not their Way, neither shall they go therein. I am come forth to withstand them, and to that end will back the Lions.

Now, to say the Truth, by reason of the Fierceness of the Lions, and of the Grim Carriage of him that did back them, this Way had of late lain much unoccupied, and was almost all grown over with Grass.

Chr. Then said Christiana, though the Highways have been unoccupied heretofore, and tho' the Travellers have been made in Times past to walk through By-paths, it must not be so now I am risen, Now I am risen a Mother in Israel, Judges 5. 6, 7.

Grim. Then he swore by the Lions, but it should, and therefore bid them turn aside, for they should not have Passage there.

Great-heart. But their Guide made first his Approach unto Grim, and laid so heavily at him with his Sword, that he forced him to retreat. A Fight betwixt Grim and Great-heart.

Grim. Then said he, (that attempted to back the Lions) Will you slay me upon mine own Ground?

Great-heart. It is the King's High-way that we are in, and in this Way it is that thou hast placed the Lions; but these Women, and these Children, tho' weak, shall hold on their Way in spight of thy Lions. And with that he gave him again a downright Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next cut off an Arm. Then did the Giant roar so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the Pilgrims, Come now, and follow me, and no Hurt shall happen to you from the Lions. They therefore went on, but the Women trembled as they passed by them; the Boys also looked as if they would die, but they all got by without further Hurt. The Victory.

Now, when they were within Sight of the Porter's Lodge, they soon came up unto it; but they made the more Haste after this to go thither, because it is dangerous Travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cry'd, Who is there? But as soon as the Guide had said, It is I, he knew his Voice, and came down; (for the Guide had oft before that come thither as a Conductor of Pilgrims) when he was come down, he opened the Gate, and seeing the Guide standing just before it, (for he saw not the Women, for they were behind him) he said unto him, How now, Mr. Great-heart, what is your Business here so late at Night? I have brought, said he, some Pilgrims hither, where, by my Lord's Commandment, they must lodge: I had been here some time ago, had I not been opposed by the Giant that did use to back the Lions. But I, after a long and tedious Combat with him, have cut him off, and have brought the Pilgrims hither in Safety. They come to the Porter's Lodge.

Porter. Will you not go in, and stay till Morning?

Great-heart. No, I will return to my Lord to Night. Great-heart attempts to go back.

Chr. Oh, Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, The Pilgrims implore his Company still.

us, you have been so hearty in counselling of us, that I shall never forget your Favour towards us.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journey's End! How can such poor Women as we, hold out in a Way so full of Troubles as this Way is, without a Friend and Defender?

James. Then said *James*, the youngest of the Boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the Way so dangerous as it is.

Great-heart. I am at my Lord's Commandment: If he shall allot me to be your Guide quite through, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your Request. However at present I must withdraw, and so, good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country, and of her Kindred, and she said, *I am come from the City of Destruction; I am a Widow Woman, and my Husband is dead, his Name was Christian the Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his Children; and this, pointing to *Mercy*, is one of my Town's Women. Then the Porter rang his Bell, as at such Times he is wont, and there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said, Go tell it within, That *Christiana*, the Wife of *Christian*, and her Children are come hither on Pilgrimage. She went in therefore, and told it. But, oh, what Noise for Gladness was there, when the Damsel did but drop that Word out of her Mouth!

So they came with Haste to the Porter, for *Christiana* stood still at the Door. Then some of the most Grave said unto her, *Come in, Christiana, come in, thou Wife of that good Man; come in, thou blessed Woman, come in, with all that are with thee.* So she went in, and they follow'd her that were her Children and her Companions. Now, when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the Chief of the House was called to see and welcome the Guests. Then they came in, and understanding who they were, did salute each other with a Kiss, and said, Welcome, ye Vessels of the Grace of God; Welcome to us your faithful Friends.

Now, because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the Sight of the Fight, and of the terrible

Lions, therefore they desired, as soon as might be, to prepare to go to Rest, *Exod.* 12. 31. Nay, said those of the Family refresh yourselves with a Morfel of Meat: for they had prepared for them a Lamb, with the accustomed Sauce belonging thereto, *John* 1. 29. For the Porter had heard before of their Coming, and had told it to them within. So when they had supped, and ended their Prayer with a Psalm, they desired they might go to Rest. But let us, said *Christiana*, if we may be so bold as to choose, be in that Chamber that was my Husband's, when he was here; so they had them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entered into Discourse about Things that were convenient.

Chr. Little did I think once, when my Husband went on Pilgrimage, that I should ever have followed him.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to rest, as you do now.

Chr. And much less did I ever think of seeing his Face with Comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.

Mercy. Hark! Don't you hear a Noise?

Chr. Yes, it is, as I believe, a Noise of Musick, for Joy that we are here.

Mercy. Wonderful Musick in the House, Musick in the Heart, and Musick also in Heaven, for Joy that we are here.

Thus they talked a while, and then betook themselves to Sleep. So in the Morning, when they were awaked, *Christiana* said to *Mercy*.

Chr. What was the Matter that you did laugh in your Sleep to Night? I suppose you was in a Dream.

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Chr. Yes; you laughed heartily; but prithee, *Mercy*, tell me thy Dream.

Mercy. I was a dreaming that I sat all alone in a solitary Place, and was bemoaning of the Hardness of my Heart.

Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the Hardness of my Heart. At this some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said *Mercy*, What aileth thee? Now when he had heard me make my Complaint, he said, *Peace be to thee*; He also wip'd mine Eyes with his Handkerchief, and clad me in Silver and Gold, *Ezek.* 16. 8, 9, 10, 11. He put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy*, come after me. So he went

Joy at the
Noise of
the Pil-
grims
coming.

Chri-
stians
Love is
kindled at
the Sight
of one
another.

*Christ's
Bosom is
for all Pil-
grims.*

*Mercy
did laugh
in her
Sleep.*

*Mercy
did laugh
in her
Sleep.*

*Mercy's
Dream.*

*What her
Dream
was.*

went up, and I follow'd, till we came at a golden Gate. Then he knocked, and when they within had opened, the Man went in, and I followed him up to a Throne, upon which one sat; and he said to me, *Welcome, Daughter*. The Place looked bright and twinkling, like the Stars, or rather like the Sun, and I thought that I saw your Husband there; so I awoke from my Dream. But did I laugh?

Chr. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good Dream; and that as you have begun to find the first Part true, so you shall find the second at last. *God speaks once, yea twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbering upon the Bed, Job 33. 14, 15.* We need not, when a-bed, to lie awake to talk with God, he can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft-times wakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy Well, I am glad of my Dream, for I hope, ere long, to see it fulfilled, to the making me laugh again.

Chr. I think it is now high Time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the Proffer. I am the willingest to stay a while here, to grow better acquainted with these Maids; methinks *Prudence*, *Piety* and *Charity*, have very comely and sober Countenances.

Chr. We shall see what they will do. So when they were up and ready, they came down, and they ask'd one another of their Rest, and if it was comfortable or not.

Mercy. Very good, said *Mercy*, it was one of the best Night's Lodgings that ever I had in my Life.

Then said *Prudence* and *Piety*, if you will be persuaded to stay here a while, you shall have what the House will afford.

Cha. Ay, and that with a very good Will, said *Charity*. So they consented and staid there about a Month or above, and became very profitable one to another.

And because *Prudence* would see how *Christiana* had brought up her Children, she asked Leave of her to catechise them: So she gave her free Consent. Then she began with the youngest, whose Name was *James*.

Prudence. And she said, Come, *James*, canst thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy. And canst thou tell who saved thee?

James. God the Father, God the Son,

and God the Holy Ghost.

Prud. Good Boy still. But how doth God the Father save thee?

James. By his Grace.

Prud. How doth God the Son save thee?

James. By his Righteousness, Death, and Blood, and Life.

Prud. And how doth God the Holy Ghost save thee?

James. By his *Illumination*, by his *Renovation*, and by his *Preservation*.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Prud. Then she said, Come, *Joseph*, (for his Name was *Joseph*) will you let me catechise you?

Joseph. With all my Heart.

Prud. What is Man?

Joseph. A reasonable Creature, made so by God, as my Brother said.

Prud. What is supposed by this Word *Saved*?

Joseph. That Man, by Sin, has brought himself into a State of Captivity and Misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its Clutches, but God; and that God is so good and loving to Man, as to pull him indeed out of this miserable State.

Prud. What is God's Design in saving poor Man?

Joseph. The Glorifying of his Name, of his Grace, and Justice, &c. and the everlasting Happiness of his Creature.

Prudence. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Prud. Good Boy, *Joseph*, thy Mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest Son but one:

Prud. Come, *Samuel*, are you willing that I should catechise you also?

Samuel. Yes, forsooth, if you please.

Prud. What is Heaven?

Sam. A Place and State most blessed, because God dwelleth there.

Prud. What is Hell?

Sam. A Place and State most woful, because it is the Dwelling-Place of Sin, the Devil, and Death.

Prud. Why wouldst thou go to Heaven?

Samuel. That I may see God, and serve him without Weariness; that I may see Christ, and love him everlastingly; that I may have that Fulness of the Holy Spirit

Joseph catechised.

Samuel catechised.

Mercy glad of her Dream.

They stay some time.

Prudence desires to catechise Christiana's Children.

James catechised.

rit in me, that I can by no Means here enjoy.

Prud. A very good Boy also, and one that has learned well.

Then she addressed herself to the eldest whose Name was *Matthew*; and she said to him, come, *Matthew*, shall I also catechise you?

Matthew catechised.

Matt. With a very good Will.

Prud. I ask then, if there was ever any Thing that had a Being antecedent to or before God?

Matt. No, for God is eternal; nor is there any Thing, excepting himself, that had a Being, until the Beginning of the First Day. *For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is.*

Prudence. What do you think of the Bible?

Matt. It is the Holy Word of God.

Prud. Is there nothing written therein, but what you understand?

Matt. Yes, a great deal.

Prud. What do you do when you meet with Places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my Good.

Prud. How believe you as touching the Resurrection of the Dead?

Matt. I believe they shall rise, the same that was buried; the same in *Nature*, tho' not in Corruption. And I believe this upon a double Account. *First*, Because God has promised it. *Secondly*, Because he is able to perform it.

Prudence's Conclusion upon the catechising of the Boys.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good Talk you shall hear from others; for your Sakes do they speak good Things. Observe also, and that with Carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the Cause of your Father's becoming a Pilgrim. I, for my Part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly Edifying.

Mercy has a Sweet-heart.

Now, by that these Pilgrims had been at this Place a Week, *Mercy* had a Visiter that pretended some good Will unto her, and his Name was *Mr. Brisk*, a Man of some Breeding, and that pretended to Religion, but a Man that stuck very close to the World. So he came once or twice, or more, to *Mercy*, and offered Love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Mercy's Temper.

Her Mind also was, To be always busying herself in doing, for when she had nothing to do for herself, she would be ma-

Vol. II.

king of Hosiery and Garments for others, and would bestow them upon them that had Need. And *Mr. Brisk* not knowing where, or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good Housewife, quoth he to himself.

Mercy then revealed the Business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her, That he was a very busy young Man, and one that pretended to Religion: but was, as they feared, a Stranger to the Power of that which is good.

Nay then, said *Mercy*, I will look no more on him; for I purpose never to have a Clog to my Soul.

Prudence then replied, That there needed no great Matter of Discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next Time he comes, he finds her at her old Work, a making of Things for the Poor. Then said he, What, always at it? Yes, said she, either for myself or for others: And what canst thou earn a Day, quoth he? I do these Things, said she, *That I may be rich in good Works, laying a good Foundation against the Time to come, that I may lay hold of Eternal Life,* 1 Tim. 6. 17, 18, 19. Why, Prithee, What dost thou with them? said he. Cloath the Naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the Reason why, he said, *That Mercy was a pretty Lass, but troubled with ill Conditions.*

Talk betwixt Mercy and Mr. Brisk.

He forsakes her, and why.

When he had left her, *Prudence* said, Did I not tell thee, that *Mr. Brisk* would soon forsake thee? Yea, he will raise up an ill Report of thee: For notwithstanding his Pretence to Religion, and his seeming Love to *Mercy*, yet *Mercy* and he are of Tempers so different, that I believe they will never come together.

Mercy in the Practice of Mercy rejected, while Mercy in the Name of Mercy is liked.

Mercy. I might have had Husbands before now, tho' I spoke not of it to any; but they were such as did not like my Conditions, tho' never did any of them find Fault with my Person. So they and I could not agree.

Prud. *Mercy* in our Days is little set by, any further than as to its Name: The Practice, which is set forth by thy Conditions, there are but few that can abide.

Mercy. Well, said *Mercy*, if nobody will have me, I will die a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a Sister named *Countess*, married to one of these Churls; but he and she could never agree; but because my Sister was resolved to do as she had begun, that is, to

Mercy's Resolutions.

How Mercy's Sister was served by her Husband.

C c c c

shew

shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.

Prud. And yet he was a Professor, I warrant you.

Mercy. Yes, such a one as he was, and of such as the World is now full; but I am for none of them all.

Matthew falls sick. Now *Matthew*, the eldest Son of *Christiana*, fell sick, and his Sickness was fore upon him, for he was much pained in his Bowels, so that he was with it, at Times, pulled as it were both Ends together. There dwelt also, not far from thence, one *Mr. Skill*, an ancient and well-approved Physician. So *Christiana* desired it, and they sent for him, and he came: When he was entered the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, What Diet has *Matthew* of late fed upon? Diet, said *Christiana*, nothing but what is wholesome. The Physician answered, this Boy has been tampering with something that lies in his Maw undigested, and that will not away without Means. And I tell you he must be purged, or else he will die.

Samuel puts his Mother in mind of the Fruit his Brother did eat. *Samuel.* Then said *Samuel*, Mother, what was that which my Brother did gather and eat, so soon as we were come from the Gate that is at the Head of this Way? You know that there was an Orchard on the Left-Hand, on the other Side of the Wall, and some of the Trees hung over the Wall, and my Brother did pluck and did eat.

Christiana. True, my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I chid him, and yet he would eat thereof.

Skill. I know he had eaten something that was not wholesome Food, and that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of *Beelzebub's* Orchard. I do marvel that none did warn you of it; many have died thereof.

Chr. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, What shall I do for my Son?

Skill. Come, do not be too much dejected; the Boy may do well again, but he must purge and vomit.

Chr. Pray, Sir, try the utmost of your Skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable, *Heb.* 10. 1, 2, 3, 4. So he made him a Purge, but it was too weak; it was said it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hysop, &c. When *Mr. Skill* had seen that that Purge was too weak, he made him one to the Purpose: It was made *Ex Carne, & Sanguine Christi*, *Joh.* 6. 54, 55, 56, 57. *Mark* 9. 49. *Heb.* 9. 14. (you know Physicians give strange Medicines to their Patients) and it was made up into Pills, with a Promise or two, and a pro-

portionable Quantity of Salt. Now he was to take them three at a Time fasting, in half a Quarter of a Pint of the Tears of Repentance. When this Potion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he should be pulled in Pieces. Come, come, said the Physician, you must take it. It goes against my Stomach, said the Boy. I must have you take it, said his Mother, *Zech.* 12. 10. I shall vomit it up again, said the Boy. Pray, Sir, said *Christiana* to *Mr. Skill*, how does it taste? It has no ill Taste, said the Doctor; and with that she touched one of the Pills with the Tip of her Tongue. Oh, *Matthew*, said she, this Potion is sweeter than Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; it put him into a fine Heat, and breathing Sweat, and rid him of his Gripes.

So in a little Time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence Piety* and *Charity*, of his Distemper, and how he was healed.

So when the Boy was healed, *Christiana* asked *Mr. Skill*, saying, Sir, what will content you for your Pains and Care to me, and of my Child? And he said, you must pay the Master of the College of Physicians, *Heb.* 13. 11, 12, 13, 14, 15. according to Rules made in that Case and provided.

Chr. But, Sir, said she, what is this Pill good for else?

Skill. It is an universal Pill; it is good against all Diseases that Pilgrims are incident to; and when it is well prepared, will keep good Time out of Mind.

Chr. Pray, Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, That if a Man will but use this Physick as he should, it will make him live for ever, *Joh.* 6. 50. But good *Christiana*, thou must give these Pills no other Way, but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for herself, and her Boys, and for *Mercy*, and bid *Matthew* take Heed how he eat any more Green Plums, and kiss'd them, and went his Way.

It was told you before, that *Prudence* bid the Boys, that if at any Time they would, they should ask her some Questions that might be profitable, and she would say something to them.

Matt. Then *Matthew* who had been sick, asked

The Boy loth to take the Physick.

The Mother tastes it, and persuades him.

A Word of God in the Hand of Faith.

This Pill an universal Remedy.

In a glass of the Tears of Repentance.

Potion prepared. The Latin I borrow.

*Of Phy-
sick.* asked her, why for the most Part Physick
should be bitter to our Palates?

Prud. To shew how unwelcome the
Word of God, and the Effects thereof, are
to a carnal Heart.

*Of the Ef-
fect of
Physick.* *Matt.* Why does Physick, if it does good,
purge, and cause to vomit?

Prud. To shew that the Word, when
it works effectually, cleanseth the Heart
and Mind. For look what the one doth to
the Body, the other doth to the Soul.

*Of Fire,
and of the
Sun.* *Matt.* What should we learn by seeing
the Flame of our Fire go upwards? And
by seeing the Beams and sweet Influences of
the Sun strike downwards?

Prud. By the going up of the Fire, we
are taught to ascend to Heaven, by fervent
and hot Desires. And by the Sun his send-
ing his Heat, Beams, and sweet Influences
downward, we are taught, That the Sa-
viour of the World, tho' high, reacheth
down with his Grace and Love to us be-
low.

*Of the
Clouds.* *Matt.* Where have the Clouds their Wa-
ter?

Prud. Out of the Sea.

Matt. What may we learn from that?

Prud. That Ministers should fetch their
Doctrine from God.

Matt. Why do they empty themselves
upon the Earth?

Prud. To shew that Ministers should
give out what they know of God to the
World.

*Of the
Rainbow.* *Matt.* Why is the Rainbow caused by
the Sun?

Prud. To shew that the Covenant of
God's Grace is confirmed to us in Christ.

Matt. Why do the Springs come from
the Sea to us, through the Earth?

Prud. To shew, that the Grace of God
comes to us through the Body of Christ.

*Of the
Springs.* *Matt.* Why do some of the Springs rise
out of the Top of high Hills?

Prud. To shew, That the Spirit of
Grace shall spring up in some that are great
and mighty, as well as in many that are
poor and low.

*Of the
Candle.* *Matt.* Why doth the Fire fasten upon
the Candlewick?

Prud. To shew that unless Grace doth
kindle upon the Heart, there will be no
true Light of Life in us.

Matt. Why is the Wick, and Tallow,
and all spent, to maintain the Light of the
Candle?

Prud. To shew that Body and Soul, and
all should be at the Service of, and spend
themselves to maintain in good Condition,
that Grace of God that is in us.

*Of the Pe-
lican.* *Matt.* Why doth the Pelican pierce her
own Breast with her Bill?

Prud. To nourish her young Ones with
her Blood, and thereby to shew that Christ
the Blessed so loveth his Young, his Peo-
ple, as to save them from Death by his
Blood.

Matt. What may one learn by hearing *Of the
Cock.* of the Cock crow?

Prud. Learn to remember Peter's Sin,
and Peter's Repentance. The Cock's
Crowing shews also, that Day is coming
on; let then the Crowing of the Cock put
thee in Mind of that last and terrible Day
of Judgment.

Now about this Time their Month was
out; wherefore they signified to those of
the House, that it was convenient for them
to up and be going. Then said Joseph to *The Weak
may call
the Strong
sometimes
to Prayers.* his Mother, it is convenient that you for-
get not to send to the House of Mr. Inter-
preter, to pray him to grant that Mr. Great-
heart should be sent unto us, that he may be
our Conductor the rest of our Way. Good
Boy, said she, I had almost forgot. So
she drew up a Petition, and prayed Mr.
Watchful the Porter, to send it by some fit
Man, to her good Friend Mr. Interpreter;
who when it was come, and he had seen
the Contents of the Petition, said to the
Messenger, Go tell them that I will send
him.

When the Family where *Christiana* was,
saw that they had a Purpose to go forward, *They pro-
vide to be
gone on
their way.* they called the whole House together, to
give Thanks to their King for sending of
them such profitable Guests as these. Which
done, they said unto *Christiana*, And shall
we not shew thee something, according as
our Custom is to Pilgrims, on which thou
may'st meditate, when thou art on the
Way? So they took *Christiana*, her Chil-
dren, and *Mercy* into the Closet, and
shew'd them one of the Apples that *Eve* *Eve's
Apple.* eat of, and that she also did give to her
Husband; and that for the eating of which,
they were both turned out of Paradise, and
asked her what she thought that was?
Then *Christiana* said, *It is Food or Poison, I
know not which.* So they opened the Mat-
ter to her, and she held up her Hands and
wondered, *Gen. 3. 6. Rom. 7. 24.* *A Sight of
Sin is
amazing.*

Then they had her to a Place, and
shewed her *Jacob's Ladder*. Now at that *Jacob's
Ladder.* Time there were some Angels ascending
upon it. So *Christiana* look'd and look'd
to see the Angels go up, so did the rest of
the Company. Then they were going into
another Place, to shew them something
else: But *James* said to his Mother, Pray
bid them stay a little longer, for this is *A Sight of
Christ is
taking.* a curious Sight. So they turned again,
and stood feeding their Eyes with this so
pleasant a Prospect. After this they had
them into a Place where did hang up a
Golden Anchor, so they bid *Christiana* take *Golden
Anchor.* it down; for, said they, you shall have
it with you, *Gen. 28. 12.* for it is of ab-
solute Necessity that you should, that you
may lay hold of that within the Veil, and
stand stedfast in case you should meet with
turbulent Weather: So they were glad
thereof, *John 1. 15. Heb. 6. 19. Gen. 28.
12.* Then they took them, and had them
to

Of Abraham offering up Isaac.

to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be seen to this very Day. When they had seen it, they held up their Hands, and blest themselves, and said, Oh! What a Man for Love to his Master, and for Denial to himself was *Abraham*? After they had shewed them all these Things, *Prudence* took them into a Dining-Room, where stood a Pair of excellent Virginals, so she played upon them, and turned what she had shewed them into this excellent Song, saying,

Prudence's Virginals.

*Eve's Apple we have shew'd you;
Of that be you aware:
You have seen Jacob's Ladder too,
Upon which Angels are.
An Anchor you received have,
But let not this suffice,
Until with Abra'm you have gave
Your Best of Sacrifice.*

Now about this Time one knock'd at the Door: So the Porter open'd, and behold *Mr. Great-heart* was there; but when he was come in, what Joy was there! For it came now fresh again into their Minds, how but a while ago he had slain Old *Grim Bloody-man*, the Giant, and had delivered them from the Lions.

Mr. Great-heart comes again.

Then said *Mr. Great-heart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a Couple of Pomgranates: He also sent the Boys some Figs and Raisins, to refresh you in your Way.

He brings a Token from his Lord with him.

Then they addressed themselves to their Journey; and *Prudence* and *Piety* went along with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He said, No, only one some time since, who also told me, that of late there had been a great Robbery committed on the King's Highway as you go: But, faith he, the Thieves are taken, and will shortly be tried for their Lives. Then *Christiana* and *Mercy* were afraid; but *Matthew* said, Mother, Fear nothing, as long as *Mr. Great-heart* is to go with us, and to be our Conductor.

Robbery.

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed to me since I came hither; and also that you have been so Loving and Kind to my Children; I know not how to gratify your Kindness: Wherefore, pray, as a Token of my Respects to you, accept of this small Mite: So she put a Gold Angel in his Hand, and he made her a low Obeysance, and said, Let thy Garments be always white, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you

Christiana takes her Leave of the Porter.

The Porter's Blessing.

fly Youthful Lusts, and follow after Godliness with them that are Grave and Wise; so shall you put Gladness into your Mother's Heart, and obtain Praise of all that are Sober-minded: So they thanked the Porter, and departed.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking herself, cry'd out, Alas! I have forgot what I intended to bestow upon *Christiana* and her Companions; I will go back and fetch it; so she ran and fetched it. When she was gone, *Christiana* thought she heard in a Grove a little way off on the Right Hand, a most curious melodious Note, with Words much like these:

*Thro' all my whole Life thy Favour is
So frankly shew'd to me,
That in thy House for evermore
My Dwelling-place shall be.*

And listening still, she thought she heard another Answer, saying,

*For why? The Lord our God is Good;
His Mercy is for ever sure:
His Truth at all Times firmly stood,
And shall from Age to Age endure.*

So *Christiana* asked *Prudence* what it was that made those curious Notes, Song. 2. 11, 12. They are, said she, our Country Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm, and then you may hear them all the Day long. I often, said she, go to hear them; we also oft-times keep them tame in our House. They are very fine Company for us when we are Melancholy; also they make the Woods and Groves and Solitary Places, Places desirous to be in.

By this Time *Piety* was come again; so she said to *Christiana*, Look here, I have brought thee a Scheme of all those Things that thou hast seen at our House, upon which thou may'st look when thou findest thyself forgetful, and call those Things again to Remembrance for thy Edification and Comfort.

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, and the Way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, this is the Place where your Husband met with the foul Fiend *Apollyon*, and where they had the great Fight that they had: I know you cannot but have heard thereof. But be of good Courage, as long as you have here *Mr. Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide,

Piety bestoweth something on them at Parting.

Guide, he went forward and they went after.

Mr. Great-heart at the Valley of Humiliation.

Part I. pag. 218.

Great-Heart. Then said Mr. *Great-heart*, We need not be so afraid of this Valley, for here is nothing to hurt us, unless we procure it ourselves. It is true, *Christian* did here meet with *Apollyon*, with whom he had also a fore Combat; but that *Fray* was the Fruit of those Slips that he got in his going down the Hill: For they that get *Slips there*, must look for *Combats here*. And hence it is, that this Valley has got so hard a Name. For the common People, when they hear that some frightful Thing has befallen such a One in such a Place, are of Opinion that that Place is haunted with some foul Fiend, or Evil Spirit; when, alas: it is for the Fruit of their Doing, that such Things do befall them there.

The Reason why *Christian* was so beset here.

This Valley of *Humiliation* is of itself as fruitful a Place, as any the Crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout somewhat that might give us an Account why *Christian* was so hardly beset in this Place.

A Pillar with an Inscription on it.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon; let us go and see what it is. So they went and found there written, *Let Christian's Slips, before he came hither, and the Burden that he met with in this Place, be a Warning to those that come after*. Lo, said their Guide, Did I not tell you that there was something hereabouts that would give Intimation of the Reason why *Christian* was so hard beset in this Place: Then turning to *Christiana*, he said, No Disparagement to *Christian* more than to many others whose Hap and Lot it was. For it is easier going up than down this Hill, and that can be said but of few Hills in all these Parts of the World. But we will leave the good Man, he is at Rest, he also had a brave Victory over his Enemy: Let him grant that dwelleth above, that we fare no worse when we come to be try'd than he.

This Valley a brave Place.

But we will come again to this Valley of *Humiliation*. It is the best and most useful Piece of Ground in all these Parts. It is a fat Ground, and, as you see, consisteth much in Meadows; and if a Man was to come here in the Summer Time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the Sight of his Eyes, he might see that which would be delightful to him. Behold how green this Valley is, also how beautified with *Lillies*, Song 2: 1 *Jam.* 4. 6. 1 *Pet.* 5. 5. I have also known many labouring Men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud, but gives more Grace to the Humble); for indeed it is a very fruitful Soil, and doth bring forth by Handfuls. Some also have wished, that the next way to

Men thrive in the Valley of Humiliation.

N^o. XIV. Vol. II.

their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the Way is the Way, and there is an End.

Now as they were going along, and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloaths, but of a fresh and well-favour'd Countenance; and as he set by himself, he sung. Hark, said Mr. *Great-heart*, to what the Shepherd's Boy saith; so they hearken'd, and he said,

*He that is down, needs fear no Fall;
He that is low, no Pride:
He that is Humble, ever shall
Have God to be his Guide.*

Phil. 4.
12, 13.

*I am content with what I have,
Little be it or much:
And, Lord, Contentment still I crave,
Because thou savest such.*

*Fulness to such a Burden is,
That go on Pilgrimage:
Here little, and hereafter Bliss,
Is best from Age to Age.*

Heb. 13. 5.

Then said the Guide, Do you hear him? I will dare to say, this Boy lives a merrier Life, and wears more of the Herb call'd *Heart's-Ease* in his Bosom, than he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley our Lord formerly had his Country House, he loved much to be here: He loved also to walk in these Meadows, and he found the Air was pleasant: Besides, here a Man shall be free from the Noise, and from the Hurryings of this Life: All States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and solitary Place. Here a Man shall not be let and hinder'd in his Contemplation, as in other Places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrim's Life. And tho' *Christian* had the hard Hap to meet with *Apollyon*, and to enter with him a brisk Encounter, yet I must tell you, that in former Times Men have met with Angels here, have found Pearls here, and have in this Place found the Words of Life. *Hos.* 12. 4, 5.

Did I say our Lord had here in former Days his Country-House, and that he loved here to walk? I will add, in this Place, and to the People that live and trace these Grounds, he has left a yearly Revenue to be faithfully paid them at certain Seasons for their Maintenance by the Way, and for their farther Encouragement to go on their Pilgrimage, *Matt.* 11. 19.

Samuel. Now as they went on, *Samuel* said to Mr. *Great-heart*: Sir, I perceive that in this Valley, my Father and *Apollyon* had their Battle; but whereabouts was the

D d d d

the

the Fight, for I perceive this Valley is large?

Forgetful
Green.

Great-heart. Your Father had the Battle with *Apollyon*, at a Place yonder before us, in a narrow Passage, just beyond *Forgetful Green*, And indeed that Place is the most dangerous Place in all these Parts. For if at any time Pilgrims meet with any Brunt, it is when they forget what Favours they have received, and how unworthy they are of them: This is the place also where others have been hard put to it: But more of the Place when we are come to it; for I persuade myself, that to this Day there remains either some Sign of the Battle, or some Monument to testify that such a Battle there was fought.

Humility
a sweet
Grace.

Mercy. Then said *Mercy*, I think I am as well in this Valley as I have been any where else in all our Journey: The Place, methinks, suits with my Spirit. I love to be in such Places where there is no Rattling with Coaches, nor Rumbling with Wheels: Methinks here one may, without much Molestation, be thinking what he is, whence he came, what he has done, and to what the King has call'd him: Here one may think and break at Heart, and melt in one's Spirit, until one's Eyes become as the *Fish-Pools of Heshbon*, Song 7. 5. Psal. 84. 5, 6, 7. Hof. 2. 15. They that go rightly through this Valley of *Bacha*, make it a Well, the Rain that God sends down from Heaven upon them that are here also, filleth the Pools. This Valley is that from whence also the King will give to them Vineyards, and they that go through it, shall sing, as *Christian* did, for all he met with *Apollyon*.

An Expe-
rience of
it.

Great-heart. It is true, said their Guide, I have gone through this Valley many a Time, and never was better than when here.

I have also been a Conductor to several Pilgrims, and they have confessed the same: *To this Man will I look, saith the King, even to him that is Poor, and of a Contrite Spirit, and that trembles at my Word.*

The Place
where
Christian
and the
Fiend did
fight:
Some
Signs of
the Battle
remain.

Now they were come to the Place where the afore-mention'd Battle was fought. Then said the Guide to *Christiana*, her Children and *Mercy*, This is the Place, on this Ground *Christian* stood, and up there came *Apollyon* against him: And look, did not I tell you, Here is some of your Husband's Blood upon these Stones to this Day: Behold, also, how here and there are yet to be seen upon the Place, some of the Shivers of *Apollyon's* broken Darts: See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other; how also with their By-blows, they did split the very Stones in Pieces, verily *Christian* did here play the Man, and shewed himself as stout as *Hercules* could, had he been there, even he himself. When *Apollyon* was beat, he made his Retreat to the next Valley, that is call'd,

The Valley of the Shadow of Death, unto which we shall come anon.

Lo, yonder also stands a Monument, on which is engraven this Battle, and *Christian's* Victory, to his Fame, throughout all Ages: So, because it stood just on the Way-side before them, they stept to it, and read the Writing, which Word for Word was this:

*Hard-by here was a Battle fought,
Most strange, and yet most true;
Christian and Apollyon fought
Each other to subdue.
The Man so bravely play'd the Man,
He made the Fiend to fly:
Of which a Monument I stand,
The same to testify.*

A Monu-
ment of
Christi-
an's Vic-
tory.
Part I.
pag. 220.

When they had passed by this Place, they came upon the Borders of the Shadow of Death, and this Valley was longer than the other, a Place also most strangely haunted with evil Things, as many are able to testify: But these Women and Children went the better through it, because they had Day-light, and because *Mr. Great-Heart* was their Conductor.

When they were enter'd upon this Valley, they thought that they heard a Groaning, as of dead Men; a very great Groaning. They thought also they did hear Words of Lamentation, spoken as of some in extreme Torment. These Things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of good Comfort.

Groanings
heard.

So they went on a little farther, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a Kind of Hissing, as of Serpents, but nothing as yet appear'd. Then said the Boys, Are we not yet at the End of this doleful Place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

The ground
shakes.

Now *James* began to be sick, but I think the Cause thereof was Fear; so his Mother gave him some of that Glafs of Spirits that she had given her at the *Interpreter's* House, and three of the Pills that *Mr. Skill* had prepared, and the Boy began to revive. Thus they went on, till they came to about the Middle of the Valley; and then *Christiana* said, Methinks, I see something yonder upon the Road before us, a Thing of such a Shape as I have not seen. Then said *Joseph*, Mother, What is it? An ugly Thing, Child; an ugly Thing said she. But Mother, What is it like? said he. 'Tis like I cannot tell what, said she. And now it is but a little Way off: Then said she, it is nigh.

James
sick with
Fear.

A Fiend
appears.

The Pil-
grims are
afraid.

Well, said *Mr. Great-Heart*, Let them that are most afraid, keep close to me: So the

the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their Sights: Then remembered they what had been said some Time ago; *Resist the Devil, and he will flee from you.*

Great-Heart encourages them. A Lion. They went therefore on, as being a little refresh'd; but they had not gone far, before *Mercy*, looking behind her, saw, as she thought, something almost like a Lion, and it came a great padding Pace after; and it had a hollow Voice of roaring; and at every Roar that it gave, it made the Valley eccho, and all their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-Heart* went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-Heart* addressed himself to give him Battle, 1 *Pet.* 5. 8. But when he saw that it was determined, that Resistance should be made, he also drew back, and came no farther.

A Pit and Darknefs. Then they went on again, and their Conductor did go before them, till they came to a Place where was cast up a Pit, the whole Breadth of the Way, and before they could be prepared to go over that, a great Mist and a Darknefs fell upon them, so that they could not see. Then said the Pilgrims, alas! Now what shall we do? But their Guide made Answer, Fear not, stand still, and see what an End will be put to this also; so they staid there, because their Path was marr'd. They then also thought that they did hear more apparently the Noise and Rushing of the Enemies; the Fire also, and Smoak of the Pit, was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through; I have heard much of this Place, but I never was here afore now; poor Man, he went here all alone in the Night; he had Night almost quite through the Way; also these Fiends were busy about him, as if they would have torn him in Pieces. Many have spoke of it, but none can tell what the Valley of *The Shadow of Death* should mean, until they come in themselves. *The Heart knows its own Bitterness, a Stranger intermeddleth not with its Joy.* To be here, is a fearful Thing.

Great-Heart's Reply. *Great-heart.* This is like doing Business in great Waters, or like going down into the Deep; this is like being in the Heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth, with its Bars, were about us for ever. *But let them that walk in Darknefs, and have no Light, trust in the Name of the Lord, and stay upon their God.* For my Part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own

Saviour. But I trust we shall have a good Deliverance. Come, pray for Light to him that can lighten our Darknefs, and that can rebuke, not only these, but all the Satan's in Hell.

They pray. So they cried and prayed, and God sent Light and Deliverance, for there was now no Lett in their Way; no not there, where but now they were stopt with a Pit. Yet they were not got through the Valley; so they went on still, and behold great Stinks and loathsome Smells, to the great Annoyance of them. Then said *Mercy* to *Christiana*, There is not such pleasant being here as at the Gate, or at the *Interpreter's*, or at the House where we lay last.

One of the Boy's Reply. O but, said one of the Boys, it is not so bad to go thro' here, as it is to abide here always; and for ought I know, one Reason why we must go this Way to the House prepared for us, is, That our Home might be made the sweeter to us.

Well said, *Samuel*, quoth the Guide, thou hast now spoke like a Man. Why, if ever I get out here again, said the Boy, I think I shall prize Light and good Way, better than ever I did in all my Life. Then said the Guide, We shall be out by and by.

So on they went, and *Joseph* said, Cannot we see to the End of this Valley as yet? Then said the Guide, Look to your Feet, for we shall presently be among Snares: So they looked to their Feet, and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a Man cast into the Ditch on the Left Hand, with his Flesh all rent and torn. Then said the Guide, That is one *Heedless*, that was going this Way; he has lain there a great while: There was one *Takeheed* with him, when he was taken and slain; but he escaped their Hands. You cannot imagine how many are killed hereabouts, and yet Men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor *Christian*! it was a Wonder that he here escaped; but he was beloved of his God: Also he had a good Heart of his own, or else he could never have done it. Now they drew towards the End of the Way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul* a Giant. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his Name, and said unto him, How many Times have you been forbidden to do these Things? Then said Mr. *Great-heart*, What Things? What Things? quoth the Giant; You know what Things; but I will put an End to your Trade. But, pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight. (Now the Women and Children stood trembling, and knew not what to do.) Quoth

Part I. pag. 222. Maul a Giant.

He quarrels with Great-Heart.

Quoth the Giant, you rob the Country, and rob it with the worst of Thieves. These are but Generals, said Mr. *Great-heart*; come to Particulars, Man.

God's Ministers counted as Kidnappers. Then said the Giant, Thou practisest the Craft of a *Kidnapper*, thou gatherest up Women and Children, and carriest them into a strange Country, to the weakening of my Master's Kingdom. But now *Great-heart* reply'd, I am a Servant of the God of Heaven; my Business is to persuade Sinners to *Repentance*: I am commanded to do my Endeavour to turn Men, Women, and Children, from Darkness to Light, and from the Power of Satan to God; and if this be indeed the Ground of thy Quarrel, let us fall to it as soon as thou wilt.

The Giant and Mr. Great-heart must fight. Then the Giant came up, and Mr. *Great-heart* went to meet him; and as he went, he drew his Sword, but the Giant had a Club. So without more ado they fell to it, and at the first Blow the Giant struck Mr. *Great-heart* down upon one of his Knees; with that the *Women* and *Children* cried: So Mr. *Great-heart* recovering himself laid about him in full lusty manner, and gave the Giant a Wound in his Arm; thus he fought for the Space of an Hour, to that Height of Heat, that the Breath came out of the Giant's Nostrils, as the Heat doth out of a boiling Cauldron.

Weak Folks Prayers at some Times help strong Folks Cries. Then they sat down to rest them, but Mr. *Great-heart* betook himself to Prayer; also the *Women* and *Children* did nothing but sigh and cry all the time that the Battle did last.

When they had rested them, and taken Breath, they both fell to it again, and Mr. *Great-heart* with a full Blow fetch'd the Giant down to the Ground: Nay, hold, let me recover, quoth he. So Mr. *Great-heart* let him fairly get up: So to it they went again, and the Giant missed but little of breaking Mr. *Great-heart*'s Skull with his Club.

The Giant struck down. Mr. *Great-heart* seeing that, runs to him in the full Heat of his Spirit, and pierced him under the fifth Rib; with that the Giant began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his Blow, and smit the Head of the Giant from his Shoulders. Then the *Women* and *Children* rejoiced, and Mr. *Great-heart* also praised God, for the Deliverance he had wrought.

He is slain, and his Head dispeised of. When this was done, they among themselves erected a *Pillar*, and fastened the Giant's Head thereon, and wrote under it in Letters that Passengers might read:

He that did wear this Head, was one
That Pilgrims did misuse;
He stop't their Way, he spared none,
But did them all abuse:

Until that I *Great-heart* arose,
The Pilgrims Guide to be;
Until that I did him oppose,
That was their Enemy.

Now I saw that they went to the Ascent that was a little way off cast up to be a Prospect for *Pilgrims*, (that was the Place from whence *Christian* had the first Sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten Deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* ask'd the Guide, If he had caught no Hurt in the Battle? Then said Mr. *Great-heart*, No, save a little on my Flesh; yet that also shall be so far from being to my Detriment, that it is at present a Proof of my Love to my Master and you, and shall be a Means, by Grace, to increase my Reward at last.

But was you not afraid, good Sir, when you saw him come with his Club?

It is my Duty, said he, to mistrust mine own Ability, that I may have Reliance on him that is Stronger than all. But what did you think, when he fetch'd you down to the Ground at the first Blow? Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the Hand of this Enemy; for my part, I see no Reason why we should distrust our God any more, since he has Now, and in Such a Place as this, given us such Testimony of his Love as this.

Then they got up, and went forward: Now a little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep, they knew that he was a Pilgrim by his Cloaths, and his Staff, and his Girdle.

So the Guide, Mr. *Great-heart*, awaked him, and the old Gentleman, as he lift up his Eyes, cried out, What's the Matter? Who are you? And what is your Business here?

Great-heart. Come, Man, be not so hot, here is none but Friends: Yet the old Man gets up, and stands upon his Guard, and will know of them what they were. Then said the Guide, my Name is *Great-heart*, I am the Guide of these Pilgrims, which are going to the Celestial Country.

Honest. Then said Mr. *Honest*, I cry you Mercy; I fear'd that you had been of the Company of those that some time ago did rob *Little-Faith* of his Money: but now I look better about me, I perceive you are honestest People.

Great-heart. Why what would, or could you

Part I.
pag. 222.

2 Cor. 4.
Discourse
of the
Fight.

Matthew
here ad-
mires
God's
Goodness.

Old Ho-
nest asleep
under the
Oak.

One Saint
sometimes
takes ano-
ther for his
Enemy.

Talk be-
tween
Great-
heart and
he.

you have done, or have help'd yourself, if we indeed had been of that Company?

Hon. Done! Why, I would have fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a *Christian* can never be overcome, unless he should yield of himself.

Great-heart. Well said, Father *Honest*, quoth the *Guide*; for by this I know thou art a Cock of the right Kind, for thou hast said the Truth.

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think, that we are the soonest overcome of any.

Great-heart. Well, now we are happily met, pray let me crave your Name, and the Name of the Place you came from?

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees beyond the City of *Destruction*.

Great-heart. Oh! Are you that Country-man? Then I deem I have half a guess of you, your Name is old *Honesty*, is it not? So the old Gentleman blush'd, and said, Not *Honesty* in the *Abstract*, but *Honest* is my Name, and I wish that my *Nature* may agree to what I am called.

Hon. But, Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a Place?

Great-heart. I had heard of you before, by my Master; for he knows all Things that are done on the Earth: But I have often wondered that any should come from your Place, for your Town is worse than is the City of *Destruction* itself.

Hon. Yes, we lie more off from the Sun, and so are more cold and senseless; but was a Man in a Mountain of Ice, yet if the Son of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it has been with me.

Great-heart. I believe it, Father *Honesty*, I believe it; for I know the Thing is true.

Then the Old Gentleman saluted all the *Pilgrims* with a Holy Kiss of *Charity*, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Chr. Then said *Christiana*, My Name I suppose you have heard of; good *Christian* was my Husband, and these Four were his Children. But can you think how the Old Gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good Wishes, saying:

Hon. I have heard much of your Husband, and of his Travels and Wars, which he underwent in his Days. Be it spoken to your Comfort, the Name of your Husband rings all over these Parts of the World; his Faith, his Courage, his En-

Vol. II.

during, and his Sincerity under all, has made his Name Famous. Then he turned to the Boys, and asked them of their Names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice but in Verue. *Samuel*, saith he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, saith he, be thou like *Joseph* in *Potiphar's* House, Chaste, and one that flies from Temptation. And *James*, be thou like *James the Just*, and like *James* the Brother of our Lord. Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana*, and with her Sons. At that the old Honest Man said, *Mercy* is thy Name: By *Mercy* shalt thou be sustain'd, and carried through all those Difficulties that shall assault thee in thy Way, till thou shalt come thither, where thou shalt look the *Fountain of Mercy* in the Face with Comfort.

All this while the Guide, Mr. *Great-heart*, was very well pleased, and smiled upon his Companion.

Now, as they walked together, the Guide asked the old Gentleman, If he did not know one Mr. *Fearing*, that came on Pilgrimage out of his Parts?

Hon. Yes, very well, said he? He was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that I ever met with in all my Days.

Great-heart. I perceive you knew him, for you have given a very right Character of him.

Hon. Knew him! I was a great Companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his Guide from my Master's House to the Gate of the Celestial City.

Hon. Then you knew him to be a troublesome one.

Great-heart. I did so; but I could very well bear it; for Men of my Calling are oftentimes intrusted with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Great-heart. Why, he was always afraid that he should come short whither he had a Desire to go. Every thing frightened him that he heard any body speak of, that had but the least Appearance of Opposition in it.

I hear that he lay roaring at the *Slough of Despond*, for above a Month together; nor durst he, for all he saw several go over before him, venture, tho' they many of them offered to lend him their Hands. He would not go back neither. The Celestial City, he said he should die if he came not to it, and yet

E e e

was

was ejected at every Difficulty, and stumbled at every Straw that any body cast in his Way. Well, after he had lain at the *Slough of Despond* a great while, as I have told you, one Sun-shine Morning, I don't know how, he ventured, and so got over: But when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his Mind, a *Slough* that he carry'd every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the Head of this Way, and there also he stood a good While before he would venture to knock. When the Gate was opened, he would give back and give Place to others, and say, that he was not worthy: For all he got before some to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shrinking; I dare say, it would have pitied one's Heart to have seen him: Nor would he go back again. At last he took the Hammer that hang'd at the Gate in his Hand, and gave a small Rap or two; then one opened to him, but he shrunk back as before. He that open'd, stept out after him, and said, Thou trembling One, what wantest thou? With that he fell down to the Ground. He that spoke to him wonder'd to see him so faint. He said to him, *Peace to thee*, up, for I have set open the Door to thee, come in, for thou art blest. With that he got up, and went in trembling; and when that he was in, he was ashamed to shew his Face. Well, after he had been entertained there a while, as you know how the Manner is, he was bid go on his Way, and also told the Way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my Master the *Interpreter's Door*. He lay thereabouts in the Cold a good while, before he would adventure to call, yet he would not go back. And the Nights were long and cold then. Nay, he had a Note of *Necessity* in his Bosom to my Master to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conductor, because he was himself so *Chicken-hearted* a Man; and yet for all that, he was afraid to call at the Door. So he lay up and down thereabouts, till, poor Man, he was almost starv'd; yea, so great was his Dejection, that tho' he saw several others for knocking got in, yet he was afraid to venture. At last I think, I looked out of the Window, and perceiving a Man to be up and down about the Door, I went out to him, and asked what he was; but poor Man the Water stood in his Eyes: So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the Things to our Lord: So he sent me out again, to entreat him to come in; but I dare say,

His Behaviour at the Gate.

His Behaviour at the Interpreter's Door.

I had hard Work to do it. At last he came in, and I will say that for my Lord, he carry'd it wonderful loving to him. There were but a few good Bits at the Table, but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon, and said, his Desire should be granted. So when he had been there a good While, he seemed to get some Heart, and to be a little more comforted. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his Encouragement. Well, when he had a Sight of the Things of the Place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable Things to eat. Thus we set forward, and I went before him, but the Man was but of few Words, only he would sigh aloud.

How he was entertained there.

He is a little encouraged at the Interpreter's House.

When we were come to where the three Fellows were hanged, he said, That he doubted that that would be his end also. Only he seemed glad when he saw the *Cross* and the *Sepulchre*. There I confess he desired to stay a little to look; and he seemed for a while after to be a little comforted. When we came at the Hill *Difficulty* he made no Stick at that, nor did he much fear the Lions: For you must know, *That his Troubles were not about such Things as these*, his Fear was about his *Acceptance at last*.

He was frightened at the Gibbet, comforted at the Cross.

I got him in at the House *Beautiful*, I think before he was willing; also when he was in, I brought him acquainted with the Damsels that were of the Place, but he was ashamed to make himself much known in Company; he desired much to be alone, yet he always loved good Talk, and often would get behind the Skreen to hear it: He also loved much to see *Ancient Things*, and to be pondering them in his Mind. He told me afterward, That he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreter*, but that he durst not be so bold as to ask.

Dumps at the House Beautiful.

When we went also from the House *Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down as well as ever I saw a Man in my Life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, than he was in that Valley.

He went down into, and was very pleasant in the Valley of Humiliation.

Here he would lie down, embrace the Ground, and kiss the very Flowers that grew in this Valley, *Lam. 3. 27, 28, 29.* He would now be up every Morning by Break of Day, tracing and walking to and fro in the Valley.

But when he was come to the Entrance of

Much perplexed in the Valley of the Shadow of Death.

of the Valley of the *Shadow of Death*, I thought I should have lost my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to die for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a Noise, and such an Out-cry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great Notice of, That this Valley was as quiet when we went through it, as ever I knew it before or since. I suppose those Enemies here had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was passed over it.

His Behaviour at Vanity-Fair.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come to *Vanity-Fair*, I thought he would have fought with all the Men in the Fair; I feared there we should both have been knocked on the Head, so hot was he against their *Fooleries*: upon the enchanted Ground he was also very wakeful. But when he was come at the River, where was no Bridge, there again he was in a heavy Case: Now, now, he said, he should be drowned for ever, and so never see that Face with Comfort, that he had come so many Miles to behold.

His Boldness at last

And here also I took Notice of what was very remarkable; The Water of that River was lower at this Time, than ever I saw it in all my Life; so he went over at last, not much above wet-shod. When he was going up to the Gate, Mr. *Great-heart* began to take his Leave of him, and so with him a good Reception above, so he said, *I shall, I shall*. Then parted we asunder, and I saw him no more.

Honest. Then it seems he was well at last.

Great-heart. Yes, yes, I never had doubt about him, he was a Man of a choice Spirit, only he was always kept very low, and that made his Life so burdensome to himself, and so very troublesome to others. *Psal. 83. Rom. 14. 21. 1 Cor. 8. 13.* He was above many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. But what should be the Reason that such a good Man should be all his Days so much in the Dark?

Reason good Men are so in the dark. Matt. 11. 15, 17, 18.

Great-Heart. There are two Sorts of Reasons for it; one is, The wise God will have it so, some must *Pipe*, and some must *Weep*: Now Mr. *Fearing* was one that play'd upon the *Bass*. He and his Fellows found the *Sackbut*, whose Notes are more doleful than the Notes of other Musick are: Though indeed some say, The *Bass* is the Ground of Musick. And for my Part, I care not at all for that Profession,

that begins not in Heaviness of Mind. The first String that the Musician usually touches, is the *Bass*, when he intends to put all in Tune; God also plays upon this String first, when he sets the Soul in Tune for himself. Only there was the Imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter End.

I make bold to talk thus metaphorically, for the Ripening of the Wits of Young Readers, and because in the Book of the *Revelations*, the Saved are compared to a Company of Musicians that play upon their *Trumpets and Harps*, and sing their Songs before the Throne, *Rev. 8. Chap. 14. 2, 3.*

Honest. He was a very zealous Man, as one may see by what Relation you have given of him; Difficulties, Lions, or Vanity-Fair, he feared not at all; it was only Sin, Death, and Hell, that was to him a Terror; because he had some Doubts about his Interest in that Celestial Country.

Great-heart. You say right: Those were the Things that were his Troubles, and they as you have well observed, arose from the Weakness of his Mind thereabout, not from Weakness of Spirit as to the practical Part of a Pilgrim's Life. I dare believe, that as the Proverb is, *He could have lit a Firebrand, had it stood in his Way*. But those Things with which he was oppress'd, no Man ever yet could shake off with Ease.

Chr. Then said *Christiana*, This Relation of Mr. *Fearing* has done me good: I thought no Body had been like me: but I see there was some Semblance 'twixt this good Man and I, only we differ in two Things. His Troubles were so great, that they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Troubles were always such, as made me knock the louder.

Mercy. If I might also speak my Mind, I must say, that something of him has also dwelt in me. For I have ever been more afraid of the *Lake*, and the Loss of a Place in *Paradise*, than I have been at the Loss of other Things. O, thought I, may I have the Happiness to have a Habitation there, 'tis enough, though I part with all the World to win it.

Matt. Then said *Matthew*, Fear was one Thing that made me think that I was far from having that within me that accompanies Salvation; but if it was so, with such a good Man as he, why may it not also go well with me?

James. No Fears, no Grace, said *James*. Though there is not always Grace where there is the Fear of Hell, yet to be sure there is no Grace where there is no Fear of God.

Great-heart. Well said, *James*, thou hast hit

hit the Mark; for the Fear of God is the Beginning of Wisdom; and to be sure they that want the Beginning, have neither Middle nor End. But we will here conclude our Discourse of Mr. *Fearing*, after we have sent after him his Farewell.

Their
Farewell
about him.

*Whilst, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing any Thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others do so to!
For, as for them that want thy Wit,
They do themselves undo.*

Of Mr.
Self-will.

Now I saw, That they all went on in their Talk. For after Mr. *Great-heart* had made an End with Mr. *Fearing*, Mr. *Honest* began to tell them of another, but his Name was Mr. *Self-will*. He pretended himself to be a *Pilgrim*, said Mr. *Honest*; but I persuade myself, he never came in at the Gate that stands at the Head of the Way.

Great-heart. Had you ever any Talk with him about it?

Old Ho-
nest had
walked
with him.

Hon. Yes, more than once or twice; but he would always be like himself, *Self-willed*. He neither cared for Man, nor Argument, nor Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

Great-heart. Pray what Principles did he hold? For I suppose you can tell.

Self-will's
Opinion.

Hon. He held, That a Man might follow the Vices as well as the Vertues of the Pilgrims; and that if he did both, he should be certainly saved.

Great-heart. How! If he had said, it is possible for the best to be guilty of the Vices, as well as partake of the Vertues of Pilgrims, he could not much have been blamed. For indeed we are exempted from no Vice absolutely, but on Condition that we watch and strive. But this I perceive is not the Thing: But if I understand you right, your Meaning is, That he was of that Opinion, That it was allowable so to be.

Hon. Ay, ay, so I mean, and so he believed and practised.

Great-heart. But what Grounds had he for his so saying?

Hon. Why, he said he had the Scripture for his Warrant.

Great-heart. Prithee Mr. *Honest*, present us with a few Particulars.

Honest. So I will. He said, To have to do with other Mens Wives, had been practised by *David*, God's Beloved, and therefore he could do it. He said to have more Women than one, was a Thing that *Solomon* practised, and therefore he could do it. He said, that *Sarah* and the godly Midwives of *Egypt* lyed, and so did *Rahab*, and therefore he could do it. He said, That the Di-

sciples went at the Bidding of their Master, and took away the Owner's *Ass*, and therefore he could do so to. He said, That *Jacob* got the Inheritance of his Father, in a Way of Guile and Dissimulation, and therefore he could do so too.

Great-heart. High Base! indeed. And are you sure he was of this Opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring Arguments for it, &c.

Great-heart. An Opinion that is not fit to be with any Allowance in the World.

Hon. You must understand me rightly: He did not say that any Man might do this; but, that those that had the Vertues of those that did such Things, might also do the same.

Great-heart. But what more false than such a Conclusion? For this is as much as to say, That because good Men heretofore have sinned of Infirmary, therefore he had an Allowance to do it of a presumptuous Mind: Or if because a Child, by the Blast of the Wind, or for that it stumbled at a Stone, fell down and defiled itself in Mire, therefore he might wilfully lie down and wallow like a Boar therein. Who could have thought that any one could so far have been blinded by the Power of Lust? But what is written must be true: They *stumble at the Word, being disobedient, whereunto also they were appointed*, 1 Peter 2. 8.

His supposing that such may have the godly Mens Vertues, who addict themselves to their Vices, is also a Delusion as strong as the other. It is just as if the Dog should say, I have, or may have the *Qualities of the Child*, because I lick up its stinking Excrements. To eat up the Sin of God's People, *Hos.* 4. 8. is no Sign of one that is possessed with their Vertues. Nor can I believe, that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made some strong Objections against him, Prithee what can he say for himself?

Honest. Why, he says, To do this by Way of Opinion, seems abundant more honest than to do it, and yet hold contrary to it in Opinion.

Great-heart. A very wicked Answer; for though to let loose the Bridle to Lusts, while our Opinions are against such Things, is bad; yet, to sin, and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other pleads them into the Snare.

Honest. There are many of this Man's Mind, that have not this Man's Mouth, and that makes going on Pilgrimage of so little Esteem as it is.

Great-heart. You have said the Truth, and it is to be lamented: But he that feareth the King of *Paradise*, shall come out of them all.

Chr.

Chri. There are strange Opinions in the World. I know one that said, It was Time enough to repent when they came to die.

Great-heart. Such are not over wise: That Man would have been loth, might he have had a Week to run twenty Miles in his Life, to have deferred that Journey to the last Hour of that Week.

Honest. You say right, and yet the Generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Traveler in this Road many a Day; and I have taken Notice of many Things.

I have seen some that have set out as if they would drive all the World afore them, who yet have in few Days died as they in the Wilderness, and so never got Sight of the *Promised Land*.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would have thought could not have lived a Day, that have yet proved very good Pilgrims.

I have seen some who have run hastily forward, that again have, after a little Time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for *Paradise*, say positively, There is such a Place, who when they have been almost there, have come back again, and said there was none.

I have heard some vaunt what they would do in Case they should be opposed; that have even at a false Alarm fled Faith, the Pilgrim's Way, and all.

Fresh News of Trouble. Now as they were thus in their Way, there came one running to meet them, and said, *Gentlemen, and you of the weaker Sort, if you love Life, shift for yourselves, for the Robbers are before you.*

Great-heart. Then said Mr. *Great-heart*, they be the Three that set upon *Little-Faith* heretofore. Well, said he, we are ready for them; so they went on their way: Now they looked at every Turning when they should have met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims.

Christiana *Chr.* *Christiana* then wished for an Inn for herself and her Children, because they were weary. Then said Mr. *Honest*, There is one a little before us, where a very honourable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither, *Rom.* 16. 23. and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: So they asked if they might

Vol. II.

lie there that Night?

Gaius. Yes, Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the Boys, the more glad, for that the Inn-keeper was a Lover of Pilgrims. So they called for Rooms, and he shew'd them one for *Christiana* and her Children, and *Mercy*, and another for Mr. *Great-heart* and the old Gentleman.

Great-heart. Then said Mr. *Great-heart*, good *Gaius*, What hast thou for Supper? for these Pilgrims are come far to Day, and are weary.

Gaius. It is late said *Gaius*, so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the House; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the Cook, whose Name was, *Taste that which is good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come, my good Friends, you are welcome to me, and I am glad that I have a House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, *Content*.

Gaius. Then said *Gaius*, Whose Wife is this aged Matron? and whose Daughter is this young Damsel?

Great-heart. The Woman is the Wife of one *Christian*, a Pilgrim of former times; and these are his four Children. The Maid is one of her Acquaintance; one that she hath persuaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they do but see any Place where the old Pilgrim hath lain, or any Print of his Foot, it ministreth Joy to their Hearts, and they covet to lie or tread in the same.

Gaius. Then said *Gaius*, Is this *Christian's* Wife, and are these *Christian's* Children? I knew your Husband's Father, yea, also his Father's Father. Many have been good of this Stock, their Ancestors dwelt first at *Antioch*. *Christian's* Progenitors (I suppose you have heard your Husband talk of them) were very worthy Men. They have, above any that I know, shewed themselves Men of great Vertue and Courage, for the Lord of the Pilgrims, his Ways, and them that loved him. I have heard of many of your Husband's Relations that have stood all Trials for the Sake of the Truth. *Stephen*, that was one of the first of the Family from whence your Husband sprang, was knocked on the Head with Stones, *Acts* 7. 59, 60. *Chap.* 12. 8. *James*, another of this Generation, was slain with the Edge of the Sword. To say nothing of *Paul* and *Peter*, Men anciently of the Family

Gaius entertains them, and b.w.

Gaius's Cook.

Talk between Gaius and his Guests.

Mark this.

Acts 11. 12. Of Christian's Ancestors.

Part I. p. 244. Great-heart's Resolution.

Christiana wishes for an Inn.

Gaius they enter into his House.

F f f f

mily from whence your Husband came: There was *Ignatius*, who was cast to the Lions: *Romanus*, whose Flesh was cut to Pieces from his Bones; and *Polycarp*, that play'd the Man in the Fire. There was he that was hang'd up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. It would be impossible, utterly to count up all that Family that have suffer'd Injuries and Death, for the Love of a Pilgrim's Life. Nor can I but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their Father's Steps, and come to their Father's End.

Great-heart. Indeed, Sir, they are likely Lads; they seem to choose heartily their Father's Ways.

Advice to Christiana about her Boys. *Gaius*. That is it that I said, wherefore *Christiana's* Family is like still to spread abroad upon the Face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore, let *Christiana* look out some Damsels for her Sons, to whom they may be betrothed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. It is pity his Family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the Way to uphold it.

Mercy and Matthew. And *Christiana*, said this Inn-keeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may I advise, Take *Mercy* into a nearer Relation to thee: If she will, let her be given to *Matthew* thy eldest Son: It is the Way to preserve a Posterity in the Earth. So this Match was concluded, and in Process of Time they were married: But more of that hereafter.

Why Women of old so much desired Children. *Gaius* also proceeded, and said, I will now speak on the Behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, *Gen.* 3. so also did Life and Health. God sent forth his Son, made of a Woman, *Gal.* 4. Yea, to shew how much those that came after did abhor the Act of the Mother, this Sex in the Old Testament coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, That when the Saviour was come, Women rejoiced in him, before either Man or Angel, *Luke* 2. Chap. 8. 2, 3. Chap. 7. 37, 50. *John* 11. 2. Chap. 2. 3. *Luke* 23. 27. *Mat.* 27. 55, 56, 60. *Luke* 24. 22, 23. I read not, ever Man did give unto Christ so much as one Groat, but the Women followed him, and ministered to him of their Substance. It was a Woman that washed his

Feet with Tears, and a Woman that anointed his Body to the Burial. They were Women that wept when he was going to the Cross; and Women that followed him from the Cross, and that sat by his Sepulchre when he was buried: They were Women that were first with him at his Resurrection-Morn; and Women that brought Tidings first to his Disciples, that he was risen from the Dead: Women therefore are highly favoured, and shew by these Things, that they are Sharers with us in the Grace of Life.

Now the Cook sent up to signify that Supper was almost ready, and sent one to lay the Cloth, and the Trenchers, and to set the Salt and Bread in Order.

Then said *Matthew*, The Sight of this Cloth, and of this Fore-runner of the Supper, begetteth in me a greater Appetite to my Food than I had before.

Gaius. So let all ministering Doctrines to thee in this Life, beget in thee a greater Desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

So Supper came up, and first a Heave-Shoulder, and a Wave-Breast were set on the Table before them: to shew that they must begin the Meal with Prayer and Praise to God. The Heave-Shoulder David lifted his Heart up to God with, and with the Wave-Breast, where his Heart lay, with that he used to lean upon his Harp, when he play'd. These two Dishes were very fresh and good, and they all eat heartily thereof.

The next they brought up, was a Bottle of Wine, as red as Blood. So *Gaius* said to them, Drink freely, this is the true Juice of the Vine, that makes glad the Heart of God and Man. So they drank and were merry.

The next was a Dish of Milk well crumbled: But *Gaius* said, Let the Boys have that, that they may grow thereby, 1 Pet. 2. 1, 2.

Then they brought up in Course a Dish of Butter and Honey. Then said *Gaius*, Eat freely of this, for this is good to cheer up, and strengthen your Judgments and Understandings: This was our Lord's Dish when he was a Child: Butter and Honey shall he eat, that he may know to refuse the Evil, and choose the Good.

Then they brought him up a Dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, may we eat Apples, since they were such, by and with which the Serpent beguiled our first Mother?

Then

Then said Gaius.

*Apples were they with which we were be-
guil'd,
Yet Sin, not Apples, hath our Souls defil'd;
Apples forbid, if eat, corrupt the Blood:
To eat such, when commanded, does us good;
Drink of his Flaggons then, thou Church, his
Dove,
And eat his Apples, who are sick of Love.*

Then said Matthew, I made the Scruple,
because I a while since was sick with eating
Fruit.

*Song 6. 11.
A Dish of
Nuts.* Gaius. Forbidden Fruit will make you
sick, but not what our Lord has tolerated.

While they were thus talking, they were
presented with another Dish, and it was a
Dish of Nuts. Then said some at the Ta-
ble, Nuts spoil tender Teeth, especially the
Teeth of the Children: Which when Gai-
us heard, he said:

*Hard Texts are Nuts, (I will not call them
Cheaters)
Whose Shells do keep their Kernels from the
Eaters.
Open then the Shells, and you shall have the
Meat,
They here are brought, for you to crack and
eat.*

Then were they very merry, and sat at
the Table a long Time, talking of many
Things: Then said the old Gentleman,
My good Landlord, while ye are here
cracking your Nuts, if you please, do you
open this Riddle.

[A Riddle put forth by Old Honest]

*A Man there was, tho' some did count him
mad,
The more he cast away, the more he had.*

Then they all gave good Heed, won-
dering what good Gaius would say; so he
sat still a while, and then thus reply'd:

[Gaius opens it.]

*He who thus bestows his Goods upon the Poor,
Shall have as much again, and ten Times
more.*

*Joseph
wonders.* Then said Joseph, I dare say, Sir, I did
not think you could have found it out.

Oh! said Gaius, I have been trained up
in this Way a great while: Nothing teach-
es like Experience; I have learned of my
Lord to be kind, and have found by Ex-
perience, that I have gained thereby. *There
is that scattereth, yet increaseth; and there
is that withholdeth more than is meet,
but it tendeth to Poverty There is that maketh himself rich, yet hath nothing; there is*

*that maketh himself poor, yet hath great
Riches.*

Then Samuel whispered to Christiana his
Mother, and said, Mother, This is a ve-
ry good Man's House, let us stay here a
good while, and let my Brother Matthew
be married here to Mercy, before we go
any farther.

The which Gaius the Host over-hearing,
said, *With a very good Will, my Child.*

So they stayed here more than a month,
and Mercy was given to Matthew to Wife. *Matthew
and Mer-
cy are
marry'd.*

While they stayed here, Mercy, as her
Custom was, would be making Coats and
Garments to give to the poor, by which
she brought a very good Report upon
Pilgrims.

But to return again to our Story: After
Supper, the Lads desired a Bed, for they *The Boys
go to bed,*
were weary with Travelling: Then Gaius *the rest
sit up.*
called to shew them their Chamber; but
said Mercy, I will have them to bed. So she
had them to bed, and they slept well, but
the rest sat up all Night: For Gaius and
they were such suitable Company, that
they could not tell how to part. Then
after much Talk of their Lord, themselves,
and their Journey, Old Mr. Honest, he that
put forth the Riddle to Gaius, began to *Old Ho-
nest n ds.*
nod. Then said Great-heart, What, Sir,
you begin to be drowsy; Come, rub up,
now here is a Riddle for you. Then said
Mr. Honest, Let us hear it.

Then said Mr. Great-heart,

[A Riddle]

*He that will kill, must first be overcome:
Who live abroad would, first must die at
home.*

Ha! said Mr. Honest, it is a hard One,
hard to expound, and harder to practise.
But, come, Landlord, said he, I will if
you please, leave my Part to you, do you
expound it, and I will hear what you say.

No, said Gaius, it was put to you, and
it is expected you should answer it.

Then said the old Gentleman,

[The Riddle opened.]

*He first by Grace must conquer'd be,
That Sin would mortify:
Who, that he lives, would convince me,
Unto himself must die.*

It is right, said Gaius, good Doctrine
and Experience teach this. For first, until
Grace displays itself, and overcomes the
Soul with its Glory, it is altogether without
Heart to oppose Sin; besides if Sin is Sa-
tan's Cords, by which the Soul lies bound,
how should it make Resistance, before it
is loosed from that Infirmary?

Secondly,

Secondly, Nor will any, that knows either Reason or Grace, believe that such a Man can be a living Monument of Grace, that is a Slave to his own Corruption.

A Question worth the minding.

And now it comes in my Mind, I will tell you a Story worth the hearing. There were two Men that went on Pilgrimage, the one began when he was Young, the other when he was Old: The Young Man had strong Corruptions to grapple with, the Old Man's were weak with the Decays of Nature: The Young Man trod his Steps as even as did the old One, and was every way as light as he: Who now, or which of them had their Graces shining clearest, since both seem'd to be alike?

A Comparison.

Hon. The Young Man's, doubtless. For that which heads it against the greatest Opposition, gives best Demonstration that it is strongest; especially when it also holdeth Peace with That which meets not with half so much; as to be sure old Age does not.

A Mistake.

Besides, I have observed, That old Men have blessed themselves with this Mistake; Namely, taking the Decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old Men that are Gracious, are best able to give Advice to them that are Young, because they have seen most of the Emptiness of Things: But yet, for an Old and a Young Man to set out both together, the Young one has the Advantage of the fairest Discovery of a Work of Grace within him, though the old Man's Corruptions are naturally the weakest.

Thus they sat talking till Break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter, so he read the 53d of *Isaiah*: When he had done, Mr. *Honest* asked why it was said, *That the Saviour is said to come out of a dry Ground, and also that he had no Form or Comeliness in Him?*

Another Question

Great-heart. Then said Mr. *Great-heart*; To the first I answer; Because the Church of the *Jews*, of which Christ came, had then almost lost the Sap, and Spirit of Religion. To the second I say, the Words are spoken in the Person of Unbelievers, who because they want the Eye that can see into our Prince's Heart, therefore they judge of him by the Meanness of his Outside.

Just like those, that know not that Precious Stones are covered over with a homely Crust; who when they have found one, because they know not what they have found, cast it again away, as Men do a common Stone.

Well, said *Gaius*, now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed ourselves, we will walk into the Fields, to see if we can do any Good. About a Mile from hence, there is one *Slay-*

good, a Giant, that does much annoy the King's High-way in these Parts: And I know whereabouts his Haunt is, he is Master of a Number of Thieves; it would be well if we could clear these Parts of him.

So they consented and went, Mr. *Great-heart* with his *Sword, Helmet, and Shield*; and the rest with *Spears and Staves*.

When they came to the Place where he was, they found him with one *Feeble-mind* in his Hand, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling him, with a purpose, after that, to pick his Bones; for he was of the Nature of *Flesh-Eaters*.

Well, so soon as he saw Mr. *Great-heart* and his Friends at the Mouth of his Cave, with their Weapons, he demanded what they wanted.

Great. We want thee; for we are come to revenge the Quarrels of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's High-way; wherefore come out of thy Cave. So he armed himself and came out, and to Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slay. Then said the Giant, Why are you here on my Ground?

Great-heart. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and in the Greatness of his Mind he let fly with such Stoutness at the Giant's Head and Sides, that he made him let his Weapon fall out of his Hand; so he smote him, and slew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come Home, they shewed his Head to the Family, and set it up as they had done others before, for a Terror to those that shall attempt to do as he, hereafter.

Then they asked Mr. *Feeble-mind*, how he fell into his Hands?

Feeble-mind. Then said the poor Man, I am a sickly Man, as you see, and because Death did usually once a Day knock at my Door, I thought I should never be well at Home: So I betook myself to a Pilgrim's Life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a Man of no Strength at all of Body, nor yet of Mind, but would, if I could, though I can but crawl, spend my Life in the Pilgrim's Way. When I came at the Gate that is at the Head of the Way, the Lord of that Place did entertain me freely; neither objected he against my weakly Looks, nor against my *Feeble-mind*; but gave me such Things that were necessary for my Journey, and bid me hope to

to the End. When I came to the House of the *Interpreter*, I received much Kindness there; and because the Hill of *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, though none was willing to go so softly as I am forced to do: Yet still as they came on, they bid me be of good Cheer, and said, That it was the Will of their Lord, that Comfort should be given to the *Feeble-minded*, and so went on their own Pace. When I was come to *Affault-Lane*, then this Giant met with me, and bid me prepare for an *Encounter*: But alas! feeble one that I was, I had more need of a *Cordial*: So he came up and took me: I conceited he should not kill me: Also when he had got me into his Den, since I went not with him willingly, I believed I should come out alive again: For I have heard, That not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Master, is, by the Laws of Providence, to die by the Hand of the Enemy. Robb'd I look'd to be, and robb'd to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fix'd; my Way is before me, my Mind is beyond the River that has no Bridge, tho' I am, as you see, but of a *feeble-Mind*.

Hon. Then said old Mr. *Honest*, Have not you some time ago, been acquainted with one Mr. *Fearing* a Pilgrim.

Feebl. Acquainted with him, Yes; he came from the Town of *Stupidity*, which lieth four Degrees *Northward* of the City of *Destruction*, and as many off, of where I was born; yet we were well acquainted, for indeed he was my Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Hon. I perceive you know him, and I am apt to believe also, That you were related one to another; for you have his whitely Look, a Cast like his with your Eye, and your Speech is much alike.

Feebl. Most have said so, that have known us both; and besides, what I have read in him, I have for the most part found in myself.

Gaius. Come, Sir, said good *Gaius*, be of good Cheer, you are welcome to me, and to my House, and what thou hast a Mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.

Then said Mr. *Feeble-mind*, This is an unexpected Favour, and as the Sun shining out of a very dark Cloud: Did Giant *Slay-*

good intend me this Favour when he stopped me, and resolved to let me go no farther? Did he intend, that after he had rifled my Pocket, I should go to *Gaius* mine Host? Yet so it is.

Now, just as Mr. *Feeble-mind* and *Gaius* were thus in Talk, there comes one running, and called at the Door, and told, That about a Mile and a half off, there was one Mr. *Not-right* a Pilgrim struck Dead upon the Place where he was, with a *Thunder-bolt*.

Feebl. Alas! said Mr. *Feeble-mind*, is he slain? He overtook me some Days before I came so far as hither, and would be my Company-keeper: He also was with me when *Slay-good* the Giant took me, but he was nimble of his Heels, and escaped: But it seems, he escaped to die, and I was took to live.

*What, one would think, doth seek to slay outright,
Oft-times delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft-times to the lowly, Life bequeath:
I taken was, he did escape and flee;
Hands cross'd, gives Death to him, and Life to me.*

Now about this Time, *Matthew* and *Mercy* were married; also *Gaius* gave his Daughter *Phebe* to *James*, *Matthew's* Brother, to Wife; after which Time, they yet staid about ten Days at *Gaius's* House; spending their Time, and the Seasons, like as Pilgrims used to do.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone; wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, That at his House it was not the Custom of Pilgrims to pay for their Entertainment. He boarded them by the Year, but looked for his Pay from the good *Samaritan*, who had promised him, at his Return, whatsoever Charge he was at with them, faithfully to repay him. Then said Mr. *Great-heart* to him.

Great-heart. Beloved, thou dost faithfully whatsoever thou dost, to the Brethren and to Strangers, which have born witness of thy Charity before the Church, whom if thou (yet) bring forward on their Journey, after a godly Sort, thou shalt do well.

Then *Gaius* took his Leave of them all, and of his Children, and particularly of Mr. *Feeble-mind*. He also gave him something to drink by the Way.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which when Mr. *Great-heart* espied, he said, Come, Mr. *Feeble-mind*, pray do you go along with us, I will be your Conductor, and you shall fare as the rest.

G g g g

Feebl.

Feeble-
mind for
going be-
hind.

Feeb. Alas! I want a suitable Companion; you are all lusty and strong, but I, as you see, am weak; I choose therefore rather to come behind, lest by Reason of my many Infirmities, I should be both a Burden to myself and to you. I am as I said, a Man of a weak and a feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing: I shall like no gay Attire: I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a Liberty to do. I do not yet know all the Truth: I am a very ignorant *Christian Man*: Sometimes, if I hear any rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as a Lamp despised, (he that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease;) so that I know not what to do.

His Ex-
tuse for it.

Job 12. 5.

Great-
heart's
Commis-
sion.

1 Thes. 5.

15.

Rom. 14.

1 Cor. 8.

9, 22.

A Chri-
stian Spi-
rit.

Psalms 38.

16.

Great-heart. But Brother, said Mr. *Great-heart*, I have it in Commission to comfort the *Feeble-minded*, and to support the Weak. You must needs go along with us; we will wait for you, we will lend you our Help; we will deny ourselves of some Things both *Opiniative* and *Practical*, for your Sake: We will not enter into doubtful Disputations before you; we will be made all Things to you, rather than you shall be left behind.

Now all this while they were at *Gaius's* Door; and behold as they were thus in the Heat of their Discourse, Mr. *Ready-to-halt* came by, with his Crutches in his Hand, and he also was going on Pilgrimage.

Feeb. Then said Mr. *Feeble-mind* to him, How camest thou hither? I was but now complaining that I had not a suitable Companion, but thou art according to my Wish. Welcome, welcome, good Mr. *Ready-to-halt*, I hope thou and I may be some Help.

Feeble-
mind glad
to see
Ready-to-
halt come
by.

Ready-to-halt. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feeb. Nay, said he, tho' I thank thee for thy Good-will, I am not inclined to halt before I am lame. Howbeit, I think, when Occasion is, it may help me against a Dog.

Ready-to-halt. If either myself, or my Crutches can do thee a Pleasure, we are both at thy Command, good Mr. *Feeble-mind*.

Thus therefore they went on. Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-halt* came behind with his Crutches. Then said Mr. *Honest*:

New Talk.

Hon. Pray, Sir, now we are upon the Road, tell us some profitable Things of some that have gone on Pilgrimage before us.

Great-heart. With a good Will; I suppose

you have heard how *Christian* of old did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard Work he had to go thorow the Valley of the *Shadow of Death*. Also I think you cannot but have heard how *Faithful* was put to it by Madam *Wanton*, with *Adam* the first, with one *Discontent* and *Shame*: Four as deceitful Villains, as a Man can meet with upon the Road.

Hon. Yes, I believe I heard of all this; but indeed good *Faithful* was hardest put to it with *Shame*; he was an unwearied one.

Great-heart. Ay, for as the Pilgrim well said, He of all Men had the wrong Name.

Hon. But pray, Sir, where was it that *Christian* and *Faithful* met *Talkative*? That same was also a Notable One.

Great-heart. He was a confident Fool, yet many follow his Ways.

Hon. He had like to have beguiled *Faithful*.

Great-heart. Ay, but *Christian* put him into a Way quickly to find him out. Thus they went on till they came at the Place where the *Evangelist* met with *Christian* and *Faithful*, and prophesied to them what should befall them at *Vanity-Fair*.

Great-heart. Then said their Guide, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophesied to them what Troubles they should meet with at *Vanity-Fair*.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

Great-heart. It was so, but he gave them Encouragement withal. But what do we talk of them, they were a Couple of Lion-like Men; they had set their Faces like Flints. Do not you remember how undaunted they were when they stood before the Judge?

Hon. Well, *Faithful* bravely suffer'd.

Great-heart. So he did, and as brave Things came on't: For *Hopeful* and some others, as the Story relates it, were converted by his Death.

Hon. Well, but pray go on; for you are well acquainted with Things.

Great-heart. Above all that *Christian* met with after he had passed thro' *Vanity-Fair*, one *By-Ends* was the arch one.

Hon. By-Ends, what was he?

Great-heart. A very Arch Fellow, a downright Hypocrite; one that would be religious which Way ever the World went; but so Cunning, that he would be sure never to lose or suffer for it.

He had his Mode of Religion for every fresh Occasion, and his Wife was as good at it as he. He would turn from Opinion to Opinion; yea, and plead for so doing too. But as far as I could learn, he came

to

to an ill End with his *By-Ends*; nor did I ever hear that any of his Children were ever of any Esteem with any that truly feared God.

They come
with in
Sight of
Vanity-
Fair.
Psalm 21.
15.

Now by this Time they were come within Sight of the Town of *Vanity*, where *Vanity-Fair* is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass through the Town, and some said one Thing, and some another. At last Mr. *Great-heart* said, I have, as you may understand, often been a Conductor of Pilgrims thorow this Town; now I am acquainted with one Mr. *Mnason* a *Cyprusian* by Nation, an old Disciple, at whose House we may lodge. If you think good, said he, we will turn in there.

They enter
into Mr.
Mnason's
to lodge.

Content, said Old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now, you must think, it was Even-tide by that they got to the Out-side of the Town; but Mr. *Great-heart* knew the Way to the old Man's House. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnason*, their Host, How far have ye come to Day? So they said, from the House of *Gaius* our Friend. I promise you, said he, you have gone a good Stitch, you may well be weary; sit down. So they sat down.

Great-heart. Then said their Guide, Come, What Chear, good Sirs, I dare say you are welcome to my Friend.

They are
glad of
Entertain-
ment.

Mnason. I also, said Mr. *Mnason*, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Honest. Our great Want, a while since, was Harbour and good Company, and now I hope we have both.

Mnason. For Harbour, you see what it is; but for good Company, that will appear in the Tryal.

Great-heart. Well, said Mr. *Great-heart*, will you have the Pilgrims into their Lodging?

Mnason. I will, said Mr. *Mnason*. So he had them to their respective Places; and also shewed them a very fair Dining-Room, where they might be, and sup together until Time was come to go to Rest.

Now when they were set in their Places, and were a little Cheary after their Journey, Mr. *Honest* asked his Landlord, if there were any Store of good People in the Town?

Mnason. We have a few, for indeed they are but a few, when compared with them on the other side.

They desire
to see some
of the good
People in
the Town.

Honest. But how should we do to see some of them? For the Sight of good Men to them that are going on Pilgrimage,

is like to the Appearing of the Moon and Stars to them that are going a Journey.

Mnason. Then Mr. *Mnason* stamped with his Foot, and his Daughter *Grace* came up: So he said unto her, *Grace*, go you, ^{Some sent} tell my Friends, Mr. *Contrite*, Mr. *Holy-fer-*
man, Mr. *Love-saints*, Mr. *Dare-not-lye*, and Mr. *Penitent*, that I have a Friend or two at my House that have a mind this Evening to see them.

So *Grace* went to call them, and they came; and after Salutation made, they sat down together at the Table.

Then said Mr. *Mnason*, their Landlord, My Neighbours, I have, as you see, a Company of Strangers come to my House; they are Pilgrims: They come from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing his Finger at *Christiana*: It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his Bother, were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her about her Welfare, and if these young Men were her Husband's Sons. And when she had told them they were, they said, The King whom you love and serve, make you as your Father, and bring you where he is in Peace.

Hon. Then Mr. *Honest* (when they were ^{Some Talk} all sat down) asked Mr. *Contrite* and the ^{betwixt} rest, in what Posture their Town was ^{Mr. Hon-} at present. ^{nest and}
^{Mr. Con-}

Contrite. You may be sure we are full of Hurry in Fair-Time. It is hard keeping our Hearts and Spirits in good Order, when ^{The Fruit} we are in a cumber'd Condition. He that ^{of Watch-} lives in such a Place as this, and that has ^{fulness.} to do with such as we have, has need of an *Item* to caution him to take Heed every Moment of the Day.

Honest. But how are your Neighbours now for Quietness?

Contrite. They are much more moderate ^{Perfection} now than formerly. You know how *Chri-*
stian and *Faithful* were used at our Town: ^{tion not so} But of late, I say, they have been far more ^{bet at Va-} moderate. I think the Blood of *Faithful* ^{nity-Fair} ^{as former-} lieth with Load upon them till now; for since they burned him, they have been ashamed to burn any more; in those Days we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professor was odious; now, especially in some Parts of our Town, (for you know our Town is large) Religion is counted honourable.

Then said Mr. *Contrite* to them, Pray how fareth it with you in your Pilgrimage? How stands the Country affected towards you?

Hon. It happens to us, as it happeneth to

to Way-faring Men; sometimes our Way is clean, sometimes foul; sometimes up Hill, sometimes down Hill; we are seldom at a Certainty: The Wind is not always on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not; but for the most part we find it true, that has been talked of Old: *A good Man must suffer Trouble.*

Contrite. You talk of Rubs, What Rubs have you met withal?

Hon. Nay, ask Mr. *Great-heart*, our Guide, for he can give the best Account of that.

Great-heart. We have been beset three or four times already. First, *Christiana* and her Children were beset with two Ruffians, that they feared would take away their Lives. We were beset with Giant *Bloody-man*, Giant *Maul*, and Giant *Slay-good*. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time at the House of *Gaius*, mine Host, and of the whole Church, we were minded upon a Time to take our Weapons with us, and so go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable One thereabouts.) Now *Gaius* knew his *Haunt* better than I, because he dwelt thereabout; so we looked and looked, till at last we discerned the Mouth of his Cave; then were we glad, and plucked up our Spirits. So we approached up to his Den, and lo, when we came there, he had dragged, by mere Force, into his Net, this poor Man, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing, as we thought, he had another Prey; he left the poor Man in his House, and came out. So we fell to it full sore, and he lustily laid about him; but, in Conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side, for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the Man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lion.

Feeble-mind. Then said Mr. *Feeble-mind*, I found this true, to my Cost and Comfort; to my Cost, when he threaten'd to pick my Bones every Moment; and to my Comfort, when I saw Mr. *Great-heart* and his Friends, with their Weapons, approach so near for my Deliverance.

Holy-man. Then said Mr. *Holy-man*, there are two Things that they have need to be possessed with that go on Pilgrimage, *Courage*, and an *Unspotted Life*. If they have not *Courage*, they can never hold on their Way: and if their Lives be loose, they will make the very Name of a Pilgrim stink.

Love-saint. Then said Mr. *Love-saint*,^{Mr. Love-saint's Speech.} I hope this Caution is not needful among you. But truly there any many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Dare-not-lye. Then said Mr. *Dare-not-lye*,^{Mr. Dare-not-lye's Speech.} It is true, they neither have the Pilgrim's *Weed*, nor the Pilgrim's *Courage*; they go not uprightly, but all a-wry with their Feet; one Shoe goeth inward, another outward, and their Hofen out behind; here a Rag, and their a Rent, to the Disparagement of their Lord.

Penitent. These Things, said Mr. *Penitent*,^{Mr. Penitent's Speech.} they ought to be troubled for; nor are the Pilgrims like to have that Grace upon them and their *Pilgrim's Progress*, as they desire, until the Way is clear'd of such Spots and Blemishes.

Thus they sat talking and spending the Time, until Supper was set upon the Table. Unto which they went, and refreshed their weary Bodies; so they went to Rest. Now they staid in the Fair a great while, at the House of Mr. *Mnason*, who, in Process of time, gave his Daughter *Grace* unto *Samuel*, *Christian's* Son, to Wife, and his Daughter *Martha* to *Joseph*.

The Time, as I said, that they lay here, was long, (for it was not now as in former Times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could. *Mercy*, as she was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And, to say the Truth for *Grace*, *Phebe*, and *Martha*, they were all of a very good Nature, and did much Good in their Places. They were also all of them very fruitful; so that *Christian's* Name, as was said before, was like to live in the World.

While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no Man in the Town durst so much as face this *Monster*; but all Men fled when they heard of the Noise of his Coming.

The *Monster* was like unto no one Beast upon the Earth; Its Body was like a Dragon, and it had seven Heads and ten Horns. *It made great Havock of Children*,^{Rev. 13.3.} and yet it was governed by a Woman. This *Monster* propounded Conditions to Men;^{His Shape. His Nature.} and such Men as loved their Lives more than their Souls, accepted of those Conditions.

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, enter'd into a Covenant to go and engage this Beast, if perhaps they

they might deliver the People of this Town from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-lye*, and Mr. *Penitent*, with their Weapons, go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great Disdain; but they so belabour'd him, being sturdy Men at Arms, that they made him make a Retreat: So they came home to Mr. *Mnason's* House again.

The *Monster*, you must know, had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town: Also these Seasons did these Valiant Worthies watch him in, and did continually assault him; inso-much, that in process of Time he became not only wounded, but lame; also he did not make the Havock of the Towns-Men's Children, as formerly he had done. And it is verily believed by some, that this Beast will certainly die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town; so that many of the People that wanted their Taste of Things, yet had a Reverend Esteem and Respect for them. Upon this Account therefore it was, that these Pilgrims got not much Hurt here. True, there were some of the baser Sort, that could see no more than a *Mole*, nor understand no more than a Beast; these had no Reverence for these Men, nor took they Notice of their Valour and Adventures.

Well, the Time grew on that the Pilgrims must go on their Way, wherefore they prepared for their Journey. They sent for their Friends, they conferr'd with them, they had some Time set apart therein to commit each other to the Protection of their Prince. There were again, that brought them of such Things as they had, that were fit for the Weak and the Strong, for the Women and the Men, and so laded them with such Things as were necessary, *Acts 18. 10.*

Then they set forwards on their Way, and their Friends accompanying them so far as was convenient, they again committed each other to the Protection of their King, and departed.

They therefore that were of the Pilgrims Company, went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear; by this Means Mr. *Ready-to-halt*, and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the Place where *Faithful* was put to Death:

Vol. II.

Therefore they made a Stand, and thanked him that had enabled him to bear his Cross so well; and the rather, because they now found that they had a Benefit by such a Man's Sufferings as his was.

They went on therefore after this, a good Way further talking of *Christian* and *Faithful*, and how *Hopeful* joined himself to *Christian*, after that *Faithful* was dead. Part I. pag. 234.

Now, they were come up with the Hill *Lucre*, where the *Silver-Mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-Ends* fell and perished; wherefore they considered that. But when they were come to the Old Monument that stood over-against the Hill *Lucre*, to wit, to the Pillar of Salt that stood also within View of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that Men of that Knowledge and Ripeness of Wit as they were, should be so blind as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, especially if that Thing, upon which they look, has an attracting Vertue upon the foolish Eye. Part I. pag. 237.

I saw now that they went on till they came to the River that was on this Side of the Delectable Mountains. Part I. pag. 238.

To the River where the fine Trees grow on both Sides; and whose Leaves, if taken inwardly, are good against Surfeits, *Psalms 23.* where the Meadows are green all the Year long, and where they might lie down safely.

By this River Side, in the Meadows, there were Cotes and Holds for Sheep, a House built for the nourishing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage, *Heb. 5. 2.* *Isa. 40. 11.* Also there was here one that was entrusted with them, who could have Compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with Young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little Ones, that by these Waters they might be Housed, Harboured, Succoured, and Nourished, and that none of them might be lacking in Time to come. This Man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat, Drink and Cloathing: here they will be kept from Thieves and Robbers; for this Man will die before one of those committed to his Trust shall be lost. Besides, here they shall be sure to have *Good Nurture* and *Admonition*, and shall be taught to walk in right Paths, and that you know is a Favour of no small Account.

H h h h

Account. Also here, as you see, are delicate *Waters*, pleasant *Meadows*, dainty *Flowers*, Variety of *Trees*, and such as bear wholesome Fruit: Fruit not like that which *Matthew* eat of, that fell over the Wall, out of *Beelzebub's* Garden: But Fruit that procureth Health where there is none, and that continueth and increaseth, where it is.

So they were content to commit their little Ones to him; and that which was also an Encouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was an Hospital to young Children and Orphans.

Now they went on; and when they were come to *By-Bath* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Giant *Despair*, and put into *Doubting Castle*; they sat down, and consulted what was best to be done; to wit, now they were so strong, and had got such a Man as Mr. *Great-heart* for their Conductor, whether they had not best to make an attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at Liberty, before they went any farther. So one said one Thing, another said to the contrary. One questioned, if it was lawful to go upon *unconsecrated* Ground; another said they might, provided their End was good: But Mr. *Great-heart* said, though that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith: And I pray, with whom should I fight this good Fight, if not with Giant *Despair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting Castle*. Then, said he, who will go with me? Then said old *Honest*, I will; and so will we too, said *Christiana's* Four Sons, *Matthew*, *Samuel*, *James*, and *Joseph*, for they were Young Men and strong.

So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back; for in that Place the Giant *Despair* dwelt so near, they keeping in the Road, a little Child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubting-Castle*, to look for Giant *Despair*. When they came at the Castle-Gate, they knocked for Entrance with an unusual Noise. With that the old Giant comes to the Gate, and *Diffidence* his Wife follows: Then said he, Who and what is he, that is so hardy, as after this manner to molest the Giant *Despair*? Mr. *Great-heart* reply'd, It is I, *Great-heart*, one of the King of the Celestial Country Conductors of Pilgrims to their Place: And I demand of thee, that thou open thy Gates for my Entrance; prepare thyself also to fight, for I am come to take

away thy Head, and to demolish *Doubting-Castle*.

Now Giant *Despair*, because he was a Giant, thought no Man could overcome him; and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself, and went out: He had a Cap of Steel upon his Head, a Breast-Plate of Fire girded to him, and he came out in Iron-Shoes, with a great Club in his Hand. Then these six Men made up to him, and beset him behind and before: Also when *Diffidence* the Giantess came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground, but was very loth to die: He struggled hard, and had, as they say, as many Lives as a Cat; but *Great-heart* was his Death, for he left him not till he had severed his Head from his Shoulders.

Then they fell to demolishing *Doubting-Castle*, and that you know might with Ease be done, since Giant *Despair* was dead. They were seven Days in destroying of that, and in it of Pilgrims they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would have made you have wondered, to have seen the Dead Bodies that lay here and there in the Castle-Yard, and how full of dead Men's Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid* into their Protection, for they were honest People, though they were Prisoners in *Doubting-Castle* to that Giant *Despair*. They therefore, I say, took with them the Head of the Giant, (for his Body they had buried under a Heap of Stones) and down to the Road, and to their Companions they came, and shewed them what they had done. Now when *Feeble-mind* and *Ready-to-halt* saw that it was the Head of the Giant *Despair* indeed, they were very jocund and merry. Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*: So since they were so merry disposed, she played them a Lesson, and *Ready-to-halt* would dance. So he took *Despondency's* Daughter *Much-afraid* by the Hand, and to Dancing they went in the Road. True, he could not Dance without one Crutch in his Hand; but I promise you he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

As for Mr. *Despondency*, the Musick was not much to him, he was for Feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits, for present Relief, and

They being come to By-Path Stile, have a Mind to have a Pluck with Giant *Despair*. Part I. p. 239.

1 John 2. 13, 14.

Isa. 11. 6.

Despair is loth to die.

Doubting-Castle demolished

They have Musick and Dancing for Joy.

and then prepared him something to eat, and in little Time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these Things were finished, Mr. Great-heart took the Head of Giant Despair, and set it upon a Pole by the Highway-side, right over against the Pillar that Christian erected for a Caution to Pilgrims that came after, to take heed of entering into his Grounds.

[A Monument of Deliverance.]

Then he writ under it upon a Marble-Stone, these Verses following :

*This is the Head of him, whose Name only
In former Times did Pilgrims terrify.
His Castle's down, and Diffidence his Wife
Brave Master Great-heart has bereft of
Life.*

*Despondency, his Daughter Much-afraid,
Great-heart for them also the Man has
play'd.*

*Who hereof doubts, if he'll but cast his Eye,
Up hither, may his Scruples satisfy.*

*This Head also, when doubting Cripples
dance,*

*Doth shew from Fears they have Deli-
verance.*

When those Men had thus bravely shewed themselves against Doubting-Castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the Shepherds seeing so great a Train follow Mr. Great-heart, (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

[The Guide's Speech to the Shepherds.]

*First, here is Christiana and her Train,
Her Sons, and her Sons Wives, who, like the
Wain,*

*Keep by the Pole, and do by Compass steer,
From Sin to Grace, else they had not been
here:*

*Next here's old Honest come on Pilgrimage,
Ready-to-halt too, who I dare engage,
True hearted is, and so is Feeble-mind,
Who willing was not to be left behind.*

*Despondency, good Man, is coming after,
And so also is Much-afraid his Daughter,
May we have Entertainment here, or must
We farther go? Let's know whereon to trust.*

Then said the Shepherds, this is a comfortable Company; you are welcome to us, for we have for the Feeble, as for the Strong; our Prince has an Eye to what is done to the least of these. Therefore Infir-^{Their Entertain-ment.} mity must not be a Block to our Enter-^{Mat. 25. 40.} tainment. So they had them to the Palace Doors, and then said unto them, Come in Mr. Feeble-mind, come in Mr. Ready-to-halt, come in Mr. Despondency, and Mrs. Much-afraid his Daughter. These, Mr. Great-heart, said the Shepherds to the Guide, we call in by Name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted Liberty. Then said Mr. Great-heart, This Day I see that Grace

doth shine in your Faces, and that you are my Lord's Shepherds indeed; for that you have not pushed these Diseased neither with Side nor Shoulder, but have rather strewed their Way into the Palace with Flowers, as you should. ^{A Description of false Shepherds. Ezek. 34. 21.}

So the Feeble and Weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the Shepherds said to those of the weaker Sort, What is that you would have? For, said they, all Things must be managed here to the supporting of the Weak, as well as the Warning of the Unruly.

So they made them a Feast of Things easy of Digestion, and that were pleasant to the Palate, and nourishing: The which when they had received, they went to their Rest, each one respectively unto his proper Place. When Morning was come, because the Mountains were high, and the Day clear; and because it was the Custom of the Shepherds to shew the Pilgrims, before their Departure, some Rarities; therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first what they had shewed to Christian before. ^{Part I. p. 242, 243.}

Then they had them to some new Places. The first was Mount Marvel, where they looked, and behold a Man at a Distance, ^{Mount Marvel.} that tumbled the Hills about with Words. Then they asked the Shepherds what that should mean? So they told them, that that Man was the Son of one Mr. Great-grace, of whom you read in the first Part of the Records of the Pilgrim's Progress. And he is set there to teach Pilgrims how to believe down, or to tumble out of their Ways, what Difficulties they should meet with by Faith. Then said Mr. Great-heart, I know him he is a Man above many. ^{Mark 11. 23, 24.}

Then they had them to another Place, called Mount Innocence; and there they saw a Man cloathed all in white; and two Men, Prejudice and Ill-will, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in a little Time fall off again, and his Garment ^{Mount Innocence}

ment would look as clear as if no Dirt had been cast thereat.

Then said the Pilgrims, what means this? The Shepherds answered; this Man is named *Godly-man*, and the Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*; but, as you see, the Dirt will not stick upon his Cloaths, so it shall be with him that lives innocently in the World. Whoever they be that would make such Men dirty, they labour all in vain; for God, by that a little Time is spent, will cause that their *Innocence* shall break forth as the Light, and their *Righteousness* as the Noon-Day.

Mount Charity. Then they took them, and had them to *Mount Charity*, where they shewed them a Man that had a Bundle of Cloth lying before him, out of which he cut Coats and Garments for the Poor that stood about him; yet his Bundle, or Roll of Cloth was never the less.

Then said they, What should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want wherewithal. He that watereth, shall be watered himself. And the Cake that the Widow gave to the Prophet, did not cause that she had ever the less in her Barrel.

The Work of one Fool, and one Want-wit. They had them also to the Place, where they saw one *Fool*, and one *Want-wit*, washing of an *Ethiopian*, with an Intention to make him white; but the more they washed him, the blacker he was. Then they asked the Shepherds what that should mean? So they told them, saying, Thus it was with the vile Person; all Means used to get such a one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so it shall be with all *Hypocrites*.

Part I. p. 242. Mercy has a Mind to see the Hole in the Hill. Then said *Mercy*, the Wife of *Matthew*, to *Christiana* her Mother, I would, if it might be, see the Hole in the Hill; or that commonly called the *By-way* to Hell. So her Mother brake her Mind to the Shepherds. Then they went to the Door, it was on the Side of an Hill, and they opened it, and bid *Mercy* hearken a while. So she hearkened, and heard one saying, *Cursed be my Father for holding of my Feet back from the Way of Peace and Life*; and another said, *O that I had been torn in Pieces, before I had, to save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny myself, rather than come to this Place*. Then there was, as if the very Earth groaned and quaked under the Feet of this young Woman for Fear; so she looked white, and came trembling away, saying, Blessed be he, and she that is delivered from this Place.

Now when the Shepherds had shewn them all these Things, then they had them back to the Palace, and entertained them

with what the House would afford: But *Mercy* being a young and breeding Woman, longed for something that she saw ^{longed for} there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, *There is a Looking-Glass hangs up in the Dining-Room*, off which I cannot take my Mind; if therefore I have it not, I think I shall miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these Men should know that I longed. Nay, my Daughter, said she, it is no Shame, but a Vertue, to long for such a Thing as that; so *Mercy* said, then Mother, if you please, ask the Shepherds, if they are willing to sell it.

Now the Glass was one of a Thousand. ^{It was the Word of God.} It would present a Man, one Way with his own Features exactly; and turn it but another Way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns ^{James 1. 33.} upon his Head, by looking in that Glass; ^{1 Cor. 13. 12.} They have therein also seen the Holes in his Hands, in his Feet, and his Side. Yea ^{2 Cor. 3. 18.} such an Excellency is there in that Glass, that it will shew him to one, where they have a Mind to see him; whether Living or Dead, whether in Earth or Heaven; whether in a State of Humiliation, or in his Exaltation; whether coming to Suffer, or coming to Reign.

Christiana therefore went to the Shepherds apart, (Now the Names of the Shepherds were *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and said unto them, there is one of my Daughters a Breeding Woman; that, I think, doth long for something that she hath seen in this House, and she thinks she shall miscarry, if she should by you be denied. ^{Part I. p. 242.}

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, ^{She doth not lose her Longing.} What is that Thing thou wouldst have? Then she blushed and said, The great Glass that hangs up in the Dining-room: So *Sincere* ran and fetched it, and, with a joyful Consent, it was given her. Then she bowed her Head and gave Thanks, and said, by this, I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such Things as they desired, and to their Husbands great Commendations, for that they had joined with Mr. *Great-heart*, to the slaying of Giant *Despair*, and the demolishing of *Doubting-Castle*.

About *Christiana's* Neck the Shepherds ^{How the Shepherds adorned the Pilgrims.} put a Bracelet, and so they did about the Necks of her four Daughters; also they

put Ear-rings in their Ears, and Jewels on their Foreheads.

Part I. p.
243.

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with Things, and so could give them their Cautions more seasonable; to wit, even then when the Danger was nigh the approaching.

Part I. p.
245.

What Cautions *Christian* and his Companion had received of the Shepherds, they had also lost by that the Time was come that they had need to put them in Practice. Wherefore, here was the Advantage that this Company had over the other.

From hence they went on singing, and they said,

Behold how fitly are the Stages set!

For their Relief, that Pilgrims are become;

*And how they us receive without one Let,
That make the other Life our Mark and Home.*

*What Novelties they have, to us they give,
That we tho' Pilgrims, joyful Lives may live.*

*They do upon us too, such Things bestow,
That shew we Pilgrims are, where-e'er we go.*

Part I. p.
244.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-away*, that dwelt in the Town of *Apostacy*. Wherefore of him Mr. *Great-heart*, their Guide, did now put them in Mind, saying, This is the Place where *Christian* met with one *Turn-away*, who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this Man, he would hearken to no Counsel, but once a falling, Persuasion could not stop him.

When he came to the Place where the Cross and Sepulchre was, he did meet with one that did bid him look there, but he gnashed with his Teeth, and stamped, and said, He was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the Way again. But this *Turn-away* resisted him, and having done much Despite unto him, he got away over the Wall, and so escaped his Hand.

One Valiant-for-truth be-set with thieves.

Then they went on, and just at the Place where *Little-Faith* formerly was robbed, there stood a Man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The Man made Answer, saying, I am one whose Name is *Valiant-for-Truth*. I am a Pilgrim, and am going to the Celestial City. Now, as I was in my Way, there were three Men

Vol. II.

that did beset me, and propounded unto me these three Things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the second. So I told them the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all; but finding it altogether unfuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put Things to my Choice; Wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate* and *Pragmatick*, drew upon me, and I also drew upon them.

Prov. i.
10, 11, 13;
14.

So we fell to it, one against three, for the Space of three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the Saying is, hear your Horse dash, and so they betook themselves to flight.

Great-heart. But here was great Odds, Three against One.

Valiant. 'Tis true; but Little or More are nothing to him that has the Truth on his Side: *Though an Host should encamp against me*, said one, *my Heart shall not fear: Though War should rise against me, in this will I be confident*, &c. Besides, said he, I have read in some Records, that one Man has fought an Army: And how many did *Sampson* slay with the Jaw-Bone of an Ass?

Great-heart. Then said the Guide, Why did you not cry out, that some might have come in for your Succour?

Valiant. So I did to my King, who I knew could hear me, and afford invisible Help, and that was enough for me.

Great-heart. Then said Mr. *Great-heart* to Mr. *Valiant-for-Truth*, thou hast worthily behaved thyself; let me see thy Sword, so he shewed it him.

When he had taken it in his Hand, and looked thereon a while, he said, Ha! It is a right *Jerusalem Blade*.

Valiant. It is so. Let a Man have one of these Blades, with a Hand to wield it, and Skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edge will never blunt. It will cut Flesh, and Bones, and Soul, and Spirit and all.

Great-heart. But you fought a great while I wonder you was not weary.

Valiant. I fought till my Sword did cleave

I i i i

to

to my Hand, and then they were joined together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most Courage.

Great-heart. Thou hast done well, thou hast resisted unto Blood, striving against Sin; thou shalt abide by us, come in, and go out with us, for we are thy Companions.

Then they took him and washed his Wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly, that he found to be a Man of his Hands) and because there were in Company them that were feeble and weak: Therefore he question'd with him about many Things; as first, What Country Man he was?

Valiant. I am of *Dark-land*, for there I was born, and there my Father and Mother are still.

Great-heart. *Dark-Land*, said the Guide, Doth not that lie on the same Coast with the City of *Destruction*?

Valiant. Yes, It doth. Now that which caused me to come on Pilgrimage was this; we had Mr. *Tell-true* came in our Parts, and he told it about what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his Wife and Children, and had betaken himself to a Pilgrim's Life. It was also confidently reported, How he had killed a Serpent, that did come out to resist him in his Journey; and how he got through to whither he intended. It was also told, what Welcome he had to all his Lord's Lodgings, especially when he came to the Gates of the Celestial City: For there, said the Man, he was received with Sound of Trumpet, by a Company of shining Ones. He told it also, How all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other Things that now I shall forbear to relate. In a Word, That Man so told the Story of *Christian* and his Travels, that my Heart fell into a burning Heat, to be gone after him; nor could Father or Mother stay me! So I got from them, and am come thus far on my Way.

Great-heart. You came in at the Gate, did you not?

Valiant. Yes, yes, for the same Man also told us, that all would be nothing, if we did not begin to enter this Way at the Gate.

Great-heart. Look you, said the Guide to *Christiana*, the Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this *Christian's* Wife?

Great-heart. Yes, that it is; and these also are his four Children.

Valiant. What! and going on Pilgrimage too?

Great-heart. Yes verily, they are following after.

Valiant. It glads me at Heart! good Man. How joyful will he be, when he shall see them that would not go with him, yet to enter after him, in at the Gates into the Celestial City?

Great-heart. Without Doubt it will be a Comfort to him; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and Children.

Valiant. But now you are upon that, pray, let me hear your Opinion about it. Some make a Question, Whether we shall know one another when we are there?

Great-heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss? And if they think they shall know and do this, why not know others, and rejoyce in their Welfare also?

Again, Since Relations are our second self, though that State will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more Things to ask me about my Beginning to come on Pilgrimage?

Great-heart. Yes; Was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh! no, they used all Means imaginable to persuade me to stay at Home.

Great-heart. What could they say against it?

Valiant. They said, it was an idle Life; and if I myself were not inclined to Sloth and Laziness, I would never countenance a Pilgrim's Condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous Way, yea, the most dangerous Way in the World, said they, is that which the Pilgrims go.

Great-heart. Did they shew you where in this Way is dangerous?

Valiant. Yes; and that in many Particulars.

Great-heart. Name some of them.

Valiant. They told me of the *Slough of Despond*, where *Christian* was well nigh smother'd. They told me, That there were Archers standing ready in *Beelzebub-Castle*, to shoot them who should knock at the *Wicket-Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill *Difficulty*; of the Lions, and also of the three Giants, *Bloody-Man*, *Maul*, and *Slay-good*: They said moreover, that there was a foul Fiend haunted the Valley of *Humiliation*: and that *Christian* was by him

him almost bereft of Life. Besides, said they, you must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps, and Gins. They told me also of Giant *Despair*, of *Doubting-Castle*, and of the Ruin that the Pilgrims met with there. Farther, they said, I must go over the Enchanted Ground, which was dangerous. And that, after all this, I should find a River, over which I should find no Bridge; and that that River did lie betwixt me and the Celestial Country.

Great-heart. And was this all?

Valiant. No. They also told me, that this Way was full of Deceivers, and of Persons that lay in Wait there to turn good Men out of their Path.

Great-heart. But how did they make that out?

Valiant. They told me, that Mr. *Worldly-wise-man* did lie there in wait to deceive.

They also said, that there was *Formality* and *Hypocrisy* continually on the Road. They said also, that *By-Ends*, *Talkative*, or *Demas*, would go near to gather me up: That the *Flatterer* would catch me in his Net; or that, with *Green-headed Ignorance*, I would presume to go on to the Gate, from whence he was always sent back to the Hole that was in the Side of the Hill, and made to go the By-way to Hell.

Great-heart. I promise you, This was enough to discourage thee; but did they make an End here?

Valiant. No, stay. They told me also of many that tried that Way of Old, and that had gone a great way therein, to see if they could find something of the Glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of the Country. And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust* and *Timorous*, *Turn-away* and old *Atheist*, with several more; who, they said, had some of them gone far to see what they could find, but not one of them found so much Advantage by going, as amounted to the Weight of a Feather.

Great-heart. Said they any thing more to discourage you?

Valiant. Yes, they told me of one Mr. *Fearing*, who was a Pilgrim; and how he found his Way so solitary, that he never had a comfortable Hour therein: Also that Mr. *Despondency* had like to have been starved therein: Yea, and also (which I had almost forgot) *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drown'd in the *Black River*, and never went a Foot farther; however, it was smother'd up.

Great-heart. And did none of these Things discourage you?

Valiant. No, they seemed as so many Nothings to me.

Great-heart. How came that about?

Valiant. Why, I still believed what Mr. *Tell-true* had said, and that carried me beyond them all. How he got over these stumbling Blocks.

Great-heart. Then this was your Victory, even your Faith?

Valiant. It was so, I believed, and therefore came out, got into the Way, fought all that set themselves against me, and by believing, am come to this Place:

*Who would true Valour see,
Let him come hither;
One here will constant be,
Come Wind, come Weather:*

*There's no Discouragement
Shall make him once relent,
His first avow'd Intent,
To be a Pilgrim.*

*Whoso beset him round
With dismal Stories,
Do but themselves confound;
His Strength the more is.*

*No Lion can him fright;
He'll with a Giant fight,
But he will have a Right,
To be a Pilgrim.*

*Hobgoblin, nor foul Fiend
Can daunt his Spirit;
He knows, he at the End
Shall Life inherit.*

*Then Fancies fly away,
He'll not fear what Men say,
He'll labour Night and Day
To be a Pilgrim.*

By this Time they were got to the *Inchanted Ground*, where the Air naturally tended to make one Drowzy: And that Place was all grown over with Briars and Thorns, excepting here and there, where was an *Inchanted Arbour*, upon which if a Man sits, or in which if a Man sleeps, 'tis a Question, say some, Whether ever he shall Rise or Wake again in this World? Over this Forest therefore they went, both one and another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being Rear-Guard, for fear, lest peradventure some *Fiend*, or *Dragon*, or *Giant*, or *Thief*, should fall upon their Rear, and so do Mischief. They went on here, each Man with his Sword drawn in his Hand, for they knew it was a dangerous Place. Also they cheered up one another, as well as they could; *Feeblemind*, Mr. *Great-heart* commanded should come up after him, and Mr.

Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and Darknes fell upon them all; so that they could scarce, for a great while, one see the other. Wherefore they were forced, for some Time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, that here was but sorry going for the best of them all; but how much worse for the Women and Children, who both of *Feet* and *Heart* were but tender. Yet so it was, that through the encouraging Words of him that led in the Front, and of him that brought them up behind, they made a pretty good Shift to wag along.

The Way was also here very wearisome, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Victualling-house*, wherein to refresh the Feebler Sort. Here therefore was *Grunting*, and *Puffing*, and *Sighing*: While one tumbleth over a Bush, another sticks fast in the Dirt; and the Children, some of them, lost their Shoes in the Mire: While one cries out, I am down; and another, Ho, where are you? And a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

*An Arbour on the In-
chanted
Ground.* Then they came at an *Arbour*, warm, and promising much Refreshing to the Pilgrims: For it was finely wrought above-head, beautify'd with *Greens*, furnish'd with *Benches* and *Settles*. It had in it a soft Couch, where the Weary might lean. This, you must think, all Things consider'd, was tempting; for the Pilgrims already began to be foiled with the Badness of the Way; but there was not one of them that made so much as a Motion to stop there. Yea, for ought I could perceive, they continually gave so good Heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the Nature of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbour* was call'd, *The Slothful's Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest, when weary.

*The Way is
difficult to
find.* I saw then in my Dream, that they went on in this their solitary Ground, till they came to a Place at which a Man is apt to lose his Way. Now, tho' when it was Light, their Guide could well enough tell how to miss those Ways that led wrong, yet in the Dark he was put to a Stand: But he had in his Pocket a Map of all ways leading to or from the Celestial City; wherefore he struck a Light, (for he never goes also without his Tinder-Box) and takes a View of his Book or Map, which

bids him be careful in that Place, to turn to the Right-hand. And had he not here been careful to look in his Map, they had in all Probability been smother'd in the Mud; for just a little before them, and that at the End of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on Purpose to destroy the Pilgrims in.

Then thought I with myself, who, that goeth on *Pilgrimage*, but would have one *God's Book*. of these Maps about him, that he may look when he is at a *Stand*, which is the Way he must take.

They went on then in this *Inchanted Ground*, till they came to where there was another *Arbour*, and it was built by the High-way-Side. And in that *Arbour* there lay Two Men, whose Names were *Heedless* and *Too-Bold*. These Two went thus far on *Pilgrimage*; but here, being wearied with their Journey, sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still, and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do, whether to go on, and leave them in their Sleep, or step to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this Caution, namely to take Heed that themselves did not sit down nor embrace the offered Benefit of that *Arbour*. *An Ar-
bour, and
two asleep
therein.*

So they went in, and spake to the Men, and called each by his Name, (for the Guide it seems did know them) but there was no Voice, nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money*. At which the Guide shook his Head. *The Pil-
grims try to
awake
them.* *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children laughed.

Then said *Christiana*, What is the Meaning of this? The Guide said, They talk in their Sleep; if you strike them, beat them, or whatever else you do to them, they will answer you, after this Fashion; or as one of them said in old Time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship; When I awake, I will seek it again. You know, when Men talk in their Sleep, they say any Thing, but their Words are not governed either by Faith or Reason. There is an Incoherency in their Words now, as there was before betwixt their going on *Pilgrimage*, and sitting down here. This then is the Mischief on't, when heedless Ones go on *Pilgrimage*, twenty to one but they are served thus. For this *Inchanted Ground* is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is, as you see, placed almost at the End of the Way, and so it standeth against us with the more Advantage. *Their En-
deavour is
fruitless.
Prov. 23.
34, 35.*

Advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their Journey's End? Therefore it is, I say, that the *Inchanted Ground* is placed so nigh to the Land *Beulah*, and so near the End of their Race. Wherefore, let Pilgrims look to themselves, lest it happen to them, as it has done to these, that, as you see, are fallen asleep, and none can awake them.

The Light
of the
World.
2 Pet. 1.
19.

Then the Pilgrims desired with Trembling to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their Way by the help of the Light of a Lantern. So he struck a Light, and they went by the Help of that through the rest of this Way, though the Darkness was very great.

The Children
cry
for Weariness.

But the Children began to be sorely weary, and they cried out unto him that loveth Pilgrims, to make their Way more comfortable. So by that they had gone a little farther, a Wind arose, that drove away the Fog, so the Air became more clear.

Yet they were not off (by much) of the *Inchanted Ground*, only now they could see one another better, and the Way wherein they should walk.

Standfast
upon his
Knees on
the In-
chanted
Ground.

Now, when they were almost at the End of this Ground, they perceived that a little before them was a solemn Noise, of one that was much concerned. So they went on, and looked before them: And behold they saw, as they thought, a Man upon his Knees, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the Man stopped, and they came up to him. But so soon as Mr. *Honest* saw him, he said I know this Man. Then said Mr. *Valiant-for-Truth*, Prithee, who is it? 'Tis one, said he, that comes from whereabouts I dwell, his Name is *Standfast*; he is certainly a right good Pilgrim.

The Story
of Stand-
fast.

Talk be-
twixt him
and Mr.
Honest.

So they came up to one another, and presently *Standfast* said to old *Honest*, Ho, Father *Honest*, are you there? Ay, said he, that I am, as sure as you are there. Right glad I am, said Mr. *Standfast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Standfast* blushed, and said; But why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, said *Standfast*? Think, said old *Honest*, What should I think? I thought

we had an Honest Man upon the Road, therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your Fear doth farther confirm me, That Things are right betwixt the Prince of Pilgrims and your Soul: For he saith, *Blessed is the Man that feareth always.*

Valiant. Well, but Brother, I pray thee tell us. What was it that was the Cause of thy being upon thy Knees even now? Was it for some Obligations laid by special Mercies upon thee, or how?

Standfast. Why, we are, as you see, upon the *Inchanted Ground*; and as I was coming along, I was musing with myself of what a dangerous Nature the Road in this Place was, and how many that had come even thus far on Pilgrimage, had here been stopt, and been destroy'd. I thought also of the Manner of Death, with which this Place destroyeth Men. Those that die here, die of no violent Distemper: The Death which such die, is not greivous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea, such acquiesce in the Will of that Disease.

Hon. Then Mr. *Honest* interrupting of him, said, Did you see the Two Men asleep in the Arbour?

Standfast. Ay, ay, I saw *Heedless* and *Too-bold* there; and for ought I know, there they will lie till they rot: But let me go on with my Tale: As I was thus musing, as I said, there was one in very pleasant Attire, but Old, who presented herself unto me, and offered me Three Things, to wit, Her Body, her Purse, and her Bed. Now the Truth is, I was both weary and sleepy: I am also as poor as a *Howlet*, and that perhaps the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me Great and Happy. For, said she, I am the Mistress of the World, and Men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me farther from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lifted up, and Cries, I prayed to him that had said he would help. So just as you came up, the Gentlewoman went her Way. Then I continued to give Thanks for this great Deliverance; for I verily believe she intended no Good, but rather sought to make a Stop of me in my Journey.

Hon. Without Doubt her Designs were bad. But stay, now you talk of her, methink I either have seen her, or have read some Story of her.

K k k k

Standfast.

Standfast. Perhaps you have done both.

Hon. Madam *Bubble!* is she not a tall, comely Dame, something of a swarthy Complexion?

Standfast. Right, you hit it, she is just such a one.

Hon. Doth she not speak very smoothly, and give you a Smile at the End of every Sentence?

Standfast. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if that was her Heart's Delight?

Standfast. 'Tis just so; had she stood by all this while, you could not more amply have set her forth before me, and have better described her Features.

Hon. Then he that drew her Picture was a good Limner, and he that wrote of her said true.

Great-heart. This Woman is a *Witch*, and it is by virtue of her Sorceries, that *The World.* this Ground is enchanted: Whoever doth lay their Head down in her Lap, had as good lay it down upon that Block over which the Axe doth hang; and whoever lays their Eyes upon her Beauty, are counted the Enemies of God. This is she that maintaineth in their Splendor, all those that are the Enemies of Pilgrims. Yea, *Jam. 4. 4.* this is she that hath brought off many a *John 2. 15.* Man from a Pilgrim's Life. She is a great Gossipper; she is always, both she and her Daughters, at one Pilgrim's Heels or another, now commending, and then preferring the Excellencies of this Life. She is a bold and impudent Slut; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one cunning to get Money in a Place, she will speak well of him from House to House; she loveth Banqueting and Feasting mainly well: She is always at one full Table or another. She has given it out at some Places, That she is a Goddess, and therefore some do worship her. She has her Time, and open Places of Cheating; and she will say, and avow it, That none can shew a Good comparable to hers. She promiseth to dwell with Children's Children, if they would but love and make much of her. She will cast out of her Purse Gold, like Dust, in some Places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms, if they will but take her Advice; yet many hath she brought to the Halter, and Ten Thousand Times more to Hell.

Standfast. Oh? said *Standfast*, What a Mercy is it that I did resist her; for

whither might she have drawn me?

Great-heart. Whither! nay, none but God knows. But in general, to be sure she would have drawn thee into *many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.* *Tim. 6.*

It was she that set *Absalom* against his Father, and *Jeroboam* against his Master. It was she that persuaded *Judas* to sell his Lord; and that prevailed with *Demas* to forsake the Godly Pilgrim's Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, betwixt Neighbour and Neighbour, betwixt a Man and his Wife, between a Man and himself, betwixt Flesh and the Spirit.

Wherefore, good Master *Standfast*, be as your Name is, and when you have done all, *Stand.*

At this Discourse there was, among the Pilgrims, a Mixture of Joy and Trembling; but at length they brake out and sang:

What Danger is the Pilgrim in?

How many are his Foes?

How many Ways there are to sin?

No living Mortal knows.

Some in the Ditch spoil'd are, yea can

Lie tumbling on the Mire.

Some, though they shun the Frying-Pan,

Do leap into the Fire.

After this, I beheld until they were come unto the Land of *Beulah*, where the Sun shineth Night and Day. Here, because they were weary, they betook themselves a while to rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Celestial Country, therefore they were licensed to make bold with any of his Things. But a little while soon refreshed them here; for the Bells did so ring, and the Trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much Refreshing, as if they slept their Sleep never so soundly. Here also all the Noise of them that walked in the Streets, was, *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of shining Ones just come to Town: By which, we know, that there are more Pilgrims upon the Road; for here they come to wait for them, and to comfort them after their Sorrow. Then the Pilgrims got up, and walked to and fro: But how were their Eyes now filled with Celestial Visions? In this Land they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was *offensive* to their *Stomach* or *Mind*; only when they tasted of the Water of the River, over which they were to go, they thought

Death bitter to the Flesh, but sweet to the Soul. thought that tasted a little *Bitterish* to the Palate, but it proved *Sweet* when it was down.

In this Place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed, How the River to some has its *Flowings*, and what *Ebbings* it has had while others have gone over. It has been in a Manner dry for some, while it has overflowed its Banks for others.

In this Place the Children of the Town would go into the King's Gardens, and gather Nougats for the Pilgrims, and bring them to them with Affection, here also grew *Camphire*, and *Spikenard*, *Saffron*, *Calamus*, and *Cinnamon*, with all its Trees of *Frankincense*, *Myrrh*, and *Aloes*, with all chief *Spices*. With these the Pilgrim's Chambers were perfumed while they staid here; and with these were their Bodies anointed, to prepare them to go over the River, when the Time appointed was come.

Now while they lay here, and waited for the good Hour, there was a Noise in the Town, That there was a Post come from the Celestial City, with Matters of great Importance to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter: The Contents were, *Hail good Woman! I bring thee Tidings, That the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within these Ten Days.*

When he had read this Letter to her, he gave her therewith a true Token that he was a true Messenger, and was come to bid her make Haste to be gone. The Token was, *An Arrow sharpened with Love, let easily into her Heart, which by Degrees wrought so effectually with her, that at the Time appointed she must be gone.*

When *Christiana* saw that her Time was come, and that she was the first of this Company that was to go over, she called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her, he was heartily glad of the News, and could have been glad, had the Post come for him. Then he bid that he should give Advice how all Things should be prepared for her Journey.

So he told her, saying, Thus and thus it must be, and we that survive, will accompany you to the River Side.

Then she called for her Children, and gave them her Blessing, and told them, that she had read with Comfort, the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor, that Little she had, and commanded her Sons

and Daughters to be ready against the Messenger should come for them.

When she had spoken these Words to her Guide, and to her Children, she called for Mr. *Valiant-for-Truth*, and said unto him, Sir, you have in all Places shewed yourself true-hearted, be *Faithful unto Death*, and my King will give a *Crown of Glory*. I would also intreat you to have an Eye to my Children; and if at any Time you see them Faint, speak comfortably to them. For my Daughters, my Son's Wives, they have been faithful, and a Fulfilling of the Promise upon them will be their End. But she gave Mr. *Standfast* a Ring.

Then she called for old Mr. *Honest*, and said of him, *Behold an Israelite indeed, in whom is no Guile*. Then said he, I wish you a fair Day, when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, come *wet*, come *dry*, I long to be gone, for however the Weather is in my Journey, I shall have Time enough when I come there, to sit down and rest me, and dry me.

Then came in that good Man Mr. *Ready-to-halt*, to see her. So she said to him, thy Travel hitherto has been with Difficulty; but that will make thy Rest the sweeter. But watch and be ready; for at an Hour when you think not, the Messenger may come.

After him came in Mr. *Despondency*, and his Daughter *Much-afraid*; to whom she said, you ought with Thankfulness, for ever to remember your Deliverance from the Hand of Giant *Despair*, and out of *Doubting-Castle*. The Effect of that Mercy, that you are brought with Safety hither. Be yet watchful, and cast away Fear; be sober, and hope to the End.

Then she said to Mr. *Feeble-mind*, Thou wast delivered from the Mouth of Giant *Slay-Good*, that thou mightest live in the Light of the Living for ever, and see the King with Comfort: Only I advise thee to repent thee of thy Aptness to fear and doubt of his Goodness, before he sends for thee; lest thou shouldest, when he comes, be forced to stand before him for that Fault, with Blushing.

Now the Day drew on, that *Christiana* must be gone. So the Road was full of People, to see her take her Journey. But behold! all the Banks beyond the River were full of Horses and Chariots, which were come down from above, to accompany her to the City Gate. So she came forth, and entered the *River*, with a *Beckon* of Farewell, to those that followed her to the River-Side. The last Words that she was heard to say, were, *I come, Lord, to be with thee, and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana* had carried her out of their Sight.

Sight. So she went and called, and entered in at the Gate with all the Ceremonies of Joy, that her Husband *Christian* had entered with before her.

At her Departure the Children wept. But Mr. *Great-heart* and Mr. *Valiant* play'd upon the well-tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In Process of Time, there came a Post to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said, I am come to thee in the Name of him whom thou hast loved and followed, tho' upon *Crutches*: And my Message is to tell thee, That he expects thee at his Table to Sup with him in his Kingdom, the next Day after *Easter*: Wherefore prepare thyself for thy Journey.

Then he also gave him a Token that he was a true Messenger, saying, *I have broken the Golden Bowl, and loosed the Silver Cord.*

After this, Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his Will. And because he had nothing to bequeath to them that should survive him, but his *Crutches*, and his *Good Wishes*, therefore thus he said: *These Crutches I bequeath to my Son, that shall tread in my Steps, with an hundred warm Wishes, that he may prove better than I have been.*

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came to the Brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on: The last Words he was heard to say, was, *Welcome Life*. So he went his Way.

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber-Door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee; and that in a very little Time thou must behold his Face in Brightness: And take this as a Token of the Truth of my Message: *Those that look out at the Windows, shall be darkened.*

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the Truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my *Feeble-mind*, that I will leave behind, for that I shall have no need of it in the Place whither I go; nor is it worth bestowing upon the

poorest Pilgrims: Wherefore, when I am gone, I desire, that you, Mr. *Valiant*, would bury it in a Dunghill. This done, and the Day being come in which he was to depart, he entered the River as the rest: His last Words were, *Hold out, Faith and Patience*. So he went over to the other Side. His last Words.

When Days had many of them passed away, Mr. *Despondency* was sent for; for a Post was come, and brought this Message to him: *Trembling Man, these are to summon thee to be ready with the King by the next Lord's Day, to shout for Joy, for thy Deliverance from all thy Doubtings.* Mr. Despondency's Summons.

And, said the Messenger, that my Message is true, take this for a Proof. So he gave him a Grasshopper to be a Burthen unto him. Now Mr. *Despondency's* Daughter, whose Name was *Much-afraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Despondency* said to his Friends, myself and my Daughter, you know what we have been, and how troublesomely we have behaved ourselves in every Company. My Will, and my Daughter's is, That our *Desponds* and slavish Fears be by no Man ever received, from the Day of our *Departure*, for ever: For I know, that after my Death they will offer themselves to others. For, to be plain with you, they are Guests, which we entertained when we first began to be Pilgrims, and could never shakethem off after: And they will walk about, and seek Entertainment of the Pilgrims; but for our Sakes, shut the Doors upon them. Eccles. 12. His Will.

When the Time was come for them to depart, they went up to the Brink of the River. The last Words of Mr. *Despondency* were, *Farewel Night, Welcome Day*. His Daughter went through the River singing, but none could understand what she said. His Words.

Then it came to pass a while after, that there was a Post in the Town, that enquired for Mr. *Honest*. So he came to his House, where he was, and delivered to his Hands these Lines: *Thou art commanded to be ready against this Day Sevensnight, to present thyself before thy Lord, at his Father's House.* And for a Token that my Message is true, *All the Daughters of Musick shall be brought low.* Then Mr. *Honest* called for his Friends, and said unto them, *I die, but shall make no Will.* As for my *Honesty*, it shall go with me; let him that comes after be told of this. When the Day that he was to be gone was come, he addressed himself to go over the River. Now the River at that Time overflow'd the Banks in some Places; but Mr. *Honest* in his Lifetime had spoken to one *Good-Conscience* to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. *Honest* were, *Grace reigns*: So he left the World. Eccles. 12. He makes no Will. Good-Conscience helps Mr. Honest over the River.

After

Mr. Valiant-for-Truth summoned
Ecclef. 12. 6. After this, it was noised abroad, that Mr. *Valiant-for-Truth* was taken with a Summons by the same Post as the other; and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain*. When he understood it, he called for his Friends, and told them of it. Then, said he, I am going to my Father's, and tho' with great Difficulty I have got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My *Sword* I give to him that shall succeed me in my Pilgrimage, and my *Courage* and *Skill* to him that can get it. My *Marks* and *Scars* I carry with me, to be a Witness for me, that I have fought his Battles, who now will be my Rewarder. When the Day that he must go hence was come, many accompanied him to the River Side, into which as he went, he said, *Death, Where is thy Sting?* And as he went down deeper, he said, *Grave, Where is thy Victory?* So he passed over, and all the Trumpets sounded for him on the other Side.

His last Words.

Mr. Standfast is summoned.

Ecc. 12. 6. He calls for Mr. Great-heart.

His Speech to him.

His Errand to his Family.

Then there came forth a Summons for Mr. *Standfast*. This Mr. *Standfast* was he that the Pilgrims found upon his Knees in the *enchanted Ground*. And the Post brought it him open in his Hands. The Contents whereof were, *That he must prepare for a Change of Life, for his Master was not willing that he should be so far from him any longer*. At this Mr. *Standfast* was put into a Mule: Nay, saith the *Messenger*, you need not doubt of the Truth of my Message; for here is a Token of the Truth thereof: *Thy Wheel is broken at the Cistern*. Then he called to him Mr. *Great-heart*, who was their Guide, and said unto him, Sir, although it was not my Hap to be much in your good Company in the Days of my Pilgrimage, yet, since the Time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and five small Children; let me intreat you, at your Return, (for I know that you go and return to your Master's House, in Hopes that you may be a Conductor to more of the Holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover of my happy Arrival to this Place, and of the present and late blessed Condition that I am in. Tell them also of *Christiana* and *Christiana* his Wife, and how she and her Children came after her Husband. Tell them also, of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be my Prayers and Tears for them; of which it will suffice, if you acquaint them, if peradventure they may prevail.

When Mr. *Standfast* had thus set Things in Order, and the Time being come for him to haste him away, he also went down to

the River. Now there was a great Calm at that Time in the River; wherefore Mr. *Standfast*, when he was about half Way in, stood a while, and talked to his Companions that had waited upon him thither: And he said,

This River has been a Terror to many, yea, the Thoughts of it also have often frightened me; now methinks I stand easy, my Foot is fixed upon that on which the Feet of the Priests that bare the Ark of the Covenant stood, while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the Thoughts of what I am going to, and of the Conduct that waits for me on the other Side, doth lie as a glowing Coal at my Heart.

His last Words. Jol. 3. 17.

I see myself now at the End of my Journey; my *Toilsome Days* are ended. I am going to see that Head, that was crowned with Thorns, and that Face, that was spit upon for me.

I have formerly lived by Hear-say and Faith; but now I shall go where I shall live by Sight, and shall be with him in whose Company I delight myself.

I have loved to hear my Lord spoken of, and where-ever I have seen the Print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civet-Box*; yea, sweeter than all Perfumes. His Voice to me has been most sweet; and his Countenance I have more desired than they that have most desired the Light of the Sun. His Words I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and hath kept me from mine Iniquities; yea, my Steps have been strengthened in his Way.

Now, while he was thus in Discourse, his Countenance changed, his *Strong Man* bowed under him: And after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious it was to see, how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers and Players on stringed Instruments, to welcome the *Pilgrims* as they went up, and followed one another in at the beautiful Gate of the City.

As for *Christiana's* Children, the Four Boys that *Christiana* brought, with their Wives and Children, I did not stay where I was till they were gone over. Also since I came away, I heard one say, they were yet alive, and so would be for the Increase of the *Church* in that Place where they were, for a Time.

Shall it be my Lot to go that Way again, I may give those that desire it, an Account of what I here am silent about; mean Time I bid my Reader

FAREWELL.

T H E
JERUSALEM Sinner Saved:
 O R,
Good News for the Vilest of Men,
 B E I N G
An HELP for DESPAIRING SOULS:
 S H E W I N G
That Jesus Christ would have Mercy in the first Place
offered to the BIGGEST SINNERS.

To which is added,
 An ANSWER to those GRAND OBJECTIONS that lie in the Way of them
 that would believe: For the Comfort of those that fear they have
 sinned against the HOLY GHOST.

To the R E A D E R.

COURTEOUS READER,

ONE reason which moved me to Write and Print this Little Book, was, because, though there are many Excellent Heart-affecting Discourses in the World that tends to Convert the Sinner; yet I had a desire to try this simple Method of mine: Wherefore I Make bold thus to Invite and Encourage the Worst to come to Christ for Life.

I have been Vile myself, but have obtained Mercy, and I would have my Companions in Sin partake of Mercy too, and therefore I have writ this Little Book.

The Nation doth swarm with Vile ones now, as ever it did since it was a Nation. My Little Book in some places can scarce go from House to House, but 'twill find a suitable Subject to spend itself upon. Now since Christ Jesus is willing to save the Vilest, why should they not by Name be somewhat acquainted with it, and bid come to him under that Name.

A great Sinner, when Converted, seems a Booty to Jesus Christ; he gets by saving such an one; why then should both Jesus lose his Glory, and the Sinner lose his Soul at once, and that for want of an Invitation?

I have found through God's grace, good success in Preaching upon this Subject, and perhaps so I may, by my writing upon it too, I have, as you see, let down this Net for a draught, the Lord catch some great Fishes by it, for the magnifying of his Truth. There are some most Vile in all Mens eyes, and some are so in their own eyes too; but some have their Paintings to shroud their vileness under, yet they are naked and open unto the eyes of him with whom we have to do: And for all these, God hath sent a Saviour Jesus: and to all these the Door is opened.

Wherefore prithee, Profane Man, give this little Book the reading. Come; Pardon, and a part in Heaven and Glory, cannot be hurtful to thee. Let not thy Lusts and Folly drive thee beyond the door of Mercy, since it is not lockt nor bolted up against thee. Manasseh was a bad Man, and Magdalen a bad Woman: To say nothing of the Thief upon the Cross, or of the Murderers of Christ; yet they obtained Mercy; Christ willingly received them.

And dost thou think that those once so bad, now they are in Heaven, repent them there, because they left their sins for Christ when they were in the World? I cannot believe but that thou thinkest they have verily got the best on't. Why Sinner, do thou likewise: Christ at Heaven Gates, says to thee, come hither; and the Devil at the Gates of Hell does call thee to come to him, Sinner, what sayest thou? Whither wilt thou go? Don't go into
 the

the Fire, there thou wilt be burned! Don't let Jesus lose his longing, since 'tis for thy Salvation; but come to him and live.

One word more and so I have done. Sinner, here thou dost hear of Love, prithee don't provoke it, by turning it into wantonness. He that dies for slighting Love, sinks deepest into Hell, and will there be tormented by the remembrance of that evil, more than by the deepest cogitation of all his other sins. Take heed therefore, do not make Love thy Tormenter, Sinner.

FAREWELL.

Good News for the Vilest of Men,

O R,

A HELP for DESPAIRING SOULS.

LUKE XXIV. 47. ----- Beginning at Jerusalem.

THE whole Verse runs thus: *And that Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem.*

The Words were spoken by Christ, after he rose from the Dead, and they are here rehearsed after an Historical manner, but do contain in them a formal Commission, with a special Clause, therein. The Commission is, as you see, for the Preaching of the Gospel, and is very distinctly inserted in the Holy Record by *Matthew* and *Mark*. *Go teach all Nations, &c. Go ye into all the World and preach the Gospel unto every Creature, Mat. 28. 19. Mark 16. 15.* Only this Clause is in special mentioned by *Luke*, who saith, That as Christ would have the Doctrine of Repentance and Remission of Sins preached in his Name among all Nations, so he would have the People of *Jerusalem* to have the first Proffer thereof. *Preach it, saith Christ, in all Nations: but begin at Jerusalem.*

The Apostles then, though they had a Commission so large as to give them Warrant to go and preach the Gospel in all the World, yet by this Clause they were limited, as to the beginning of their Ministry: They were to begin this Work at *Jerusalem*. *Beginning at Jerusalem.*

Before I proceed to an Observation upon the Words, I must (but briefly) touch upon two things: Namely,

1. Shew you what *Jerusalem* now was.
2. Shew you what it was to preach the Gospel to them.

For the first, *Jerusalem* is to be considered, either,

1. With respect to the descent of her People: Or,
2. With respect to her Preference and Exaltation: Or,
3. With respect to her present State, as to her Decays.

First, As to her *Descent*: She was from *Abraham*, the Sons of *Jacob*, a People that God singled out from the rest of the Nations to set his love upon them.

Secondly, As to her *Preference*, or *Exaltation*, she was the Place of God's Worship, and that which had in, and with her, the special Tokens and Signs of God's Favour and Presence, above any other People in the World. Hence the Tribes went up to *Jerusalem* to Worship, there was God's House, God's High Priest, God's Sacrifices accepted, and God's Eye, and God's Heart perpetually, *Psal. 76. 1, 2. Psal. 122. 1, to 9. 1 Kings 9. 3.* But,

Thirdly, We are to consider *Jerusalem* also in her Decays; for as she is so considered, she is the proper Object of our Text, as will be further shewed by and by.

Jerusalem, as I told you, was the Place and Seat of God's Worship, but now decayed, degenerated, and apostatized. The Word, the Rule of Worship, was rejected of them, and in its Place they had put and set up their own Traditions: They had rejected also the most weighty Ordinances, and put in the room thereof their own little things, (*Mat. 15. Mark 7.*) *Jerusalem* was therefore now greatly backslidden, and become the Place where Truth and true Religion was much defaced.

It was also now become the very Sink of Sin, and Seat of Hypocrisy, and Gulf where true Religion was drowned. Here also now reigned Presumption, and groundless Confidence in God, which is the bane of Souls. Amongst its Rulers, Doctors, and Leaders, Envy, Malice and Blasphemy vented it self against the Power of Godliness, in all Places where it was espied: As also against the Promoters of it; yea, their Lord and Maker could not escape them.

In a Word, *Jerusalem* was now become the Shambles, the very Slaughter-shop for Saints.

Saints. This was the Place wherein the Prophets, Christ, and his People, were most horribly persecuted and murdered. Yea, so hardened at *this* time was this *Jerusalem* in her Sins, that she feared not to commit the biggest, and to bind her self by Wish under the guilt and damning Evil of it; saying, when she had murdered the Son of God, *His Blood be upon us and our Children.*

And though *Jesus Christ* did both by Doctrine, Miracles, and Holiness of Life, seek to put a stop to their Villanies; yet they shut their Eyes, stoppt their Ears, and rested not, till, as was hinted before, they had driven him out of the World. Yea, that they might, if possible, have extinguished his Name, and exploded his Doctrine out of the World, they against all Argument, and in despite of Heaven, its mighty Hand, and undeniable Proof of his Resurrection, did hire Soldiers to invent a Lye, saying, *His Disciples stole him away from the Grave*; on purpose that Men might not count him the Saviour of the World, nor trust in him for the Remission of Sins.

They were faith *Paul*, contrary to all Men: For they did not only shut up the Door of Life against themselves, but forbad that it should be opened to any else. *Forbidding us*, faith he, *to preach to the Gentiles, that they might be saved, to fill up their Sin alway*, Mat. 23. 35. chap. 15. 7, 8, 9. Mar. 7. 6, 7, 8. Mat. 3. 7, 8, 9. Job. 8. 33, 41. Mat. 27. 18. Mar. 3. 30. Luke 2. 6, 5. Mat. 23. 37. Luke 13. 33, 34. Psal. 2. 22, 23. chap. 4. 10. Mat. 27. 25. chap. 20. 11, to 16. 1 Thes. 2. 14, 15, 16.

This is the City, and these are the People: This is their *Character*, and *these* are their *Sins*. Nor can there be produced their parallel in all *this* World. Nay, *what* World! *what* People! *what* Nation, for Sin, and Transgression, *could*, or *can* be compared to *Jerusalem*! Especially if you joyn to the matter of Fact, the Light they sinned against, and the Patience which they abused. Infinite was the Wickedness upon this Account which they committed.

After all their abusings of wise Men, and Prophets, God sent unto them *John Baptist*, to reduce them, and then his Son to redeem them; but they would be neither reduced nor redeemed, but persecuted both to the Death. Nor did they, as I said, stop here; the Holy Apostles they afterwards persecuted also to Death, even so many as they could, the rest they drove from them unto the utmost Corners.

Secondly, I come now to shew you what it was to preach the Gospel to them. It was, faith *Luke*, to preach to them *Repentance and Remission of Sins in Christ's Name*. Or as *Mark* has it, *to bid them repent and believe the Gospel*, Mar. 1. 15. Not that Repentance is a cause of Remission, but a

sign of our hearty Reception thereof. Repentance is therefore here put to intimate, that no pretended Faith of the Gospel is good, that is not accompanied with it. And this he doth on Purpose, 'cause he would not have them deceive themselves: For with what Faith can he expect Remission of Sins in the Name of Christ, that is not heartily sorry for them? Or how shall a Man be able to give to others a satisfactory Account of his unfeigned Subjection to the Gospel, that yet abides in his impenitency?

Wherefore Repentance is here joined with Faith in the Way of receiving the Gospel. *Faith* is that without which it cannot be received *at all*: And *Repentance* that without which it cannot be received *unfeignedly*. When therefore Christ says, he would have Repentance and Remission of Sins preached in his Name among all Nations; it is as much as to say, *I will that all Men every where be sorry for their Sins, and accept of Mercy at God's Hand thorow me, lest they fall under his Wrath in the Judgment*. For as I had said, without Repentance, what Pretence soever Men have of Faith, they cannot escape the Wrath to come. Wherefore *Paul* faith, *God commands all Men every where to repent* (in Order to their Salvation) *because he hath appointed a Day in the which he will Judge the World in Righteousness by that Man whom he hath ordained*, Acts 17. 30.

And now to come to this *Clause*, *Beginning at Jerusalem*. That is, that Christ would have *Jerusalem* have the first Offer of the Gospel.

1. This cannot be so commanded, because they had now any more right of themselves thereto than had any of the Nations of the World; for their Sins had divested them of all self-deservings.

2. Nor yet, because they stood upon the *advance Ground* with the worst of the Sinners of the Nations. Nay, rather the Sinners of the Nations had the *advance-Ground* of them. For *Jerusalem* was long, before she had added this Iniquity to her Sin, worse than the very Nations that God cast out before the Children of *Israel*, 2 Chron. 33.

3. It must therefore follow that this *Clause*, *Begin at Jerusalem*, was put into this Commission of meer Grace and Compassion; Even from the *overflowings* of the Bowels of Mercy. For indeed they were the worst, and so in the most deplorable Condition of any People under the Heavens.

Whatever therefore their Relation was to *Abraham*, *Isaac*, or *Jacob*, however they formerly had been the People among whom God had placed his Name and Worship, they were now degenerated from God, more than the Nations were from their Idols, and were become guilty of the highest

highest Sins which the People of the World were capable of committing. Nay, none can be capable of committing of such *pardonable* Sins as they committed against their God, when they slew his Son, and persecuted his Name and Word.

From these Words therefore thus explained, we gain this Observation;

That Jesus Christ would have Mercy offered in the first Place to the biggest Sinners.

That these *Jerusalem* Sinners were the biggest Sinners that ever were in the World, I think none will deny, that believes that Christ was the best Man that ever was in the World, and also was their Lord God. And that they were to have the first offer of his Grace, the Text is as clear as the Sun: for it saith, *Begin at Jerusalem. Preach, saith he, Repentance and Remission of Sins to the Jerusalem-Sinners; to the Jerusalem-Sinners in the first place.*

One would a-thought, Since the *Jerusalem-Sinners* were the worst, and greatest Sinners, Christ's greatest Enemies, and those that not only despised his Person, Doctrine, and Miracles, but that a little before had had their Hands up to the Elbows in his Heart-blood, That he should rather have said, Go into all the World, and preach Repentance and Remission of Sins among all Nations; and after that offer the same to *Jerusalem*. Yea, it had been infinite Grace, if he had said so. But what Grace is this? Or what Name shall we give it, when he commands that this Repentance and Remission of Sins, which is designed to be preached in all Nations, should first be offered to *Jerusalem*, in the first place to the worst of Sinners.

Nor was this the first time that the Grace which was in the Heart of Christ, thus shewed itself to the World. For while he was yet alive, even while he was yet in *Jerusalem*, and perceived even among these *Jerusalem-Sinners*, which was the most vile amongst them, he still in his preaching did signify that he had a desire that the worst of these worst should in the first place come unto him. The which he sheweth where he saith to the better sort of them, *The Publicans and Harlots enter into the Kingdom of God before you*, Matt. 21. 31. Also when he compared *Jerusalem* with the Sinners of the Nations, then he commands that the *Jerusalem-Sinners* should have the Gospel at present confined to them. Go not, saith he, into the way of the Gentiles, and into any of the Cities of the Samaritans enter ye not: but go rather to the lost Sheep of the House of Israel, Matt. 10. 5, 6. chap. 23. 37. But go rather to them, for they were in the most fearful plight.

These therefore must have the Cream of the Gospel, namely, the first offer thereof in his Life-time: Yea, when he departed out of the World, he left this as part of his last Will with his Preachers, that they also

should offer it first to *Jerusalem*. He had a mind, a careful mind, as it seems, to privilege the worst of Sinners with the first offer of Mercy, and to take from among them a People to be the first Fruits unto God and to the Lamb.

The fifteenth of *Luke* also is famous for this, where the Lord Jesus takes more care, as appears there by three Parables, for the lost Sheep, lost Groat, and the Prodigal Son, than for the other Sheep, the other Pence, or for the Son that said he had never transgressed. Yea, he shews that there is Joy in Heaven, among the Angels of God, at the Repentance of one Sinner, more than over Ninety and nine Just Persons, which need no Repentance, *Luke* 15.

After this manner therefore the mind of Christ was set on the Salvation of the biggest Sinners in his Life-time. But joyn to this, this Clause, which he carefully put into the Apostles Commission to preach, when he departed hence to the Father; and then you shall see that his Heart was vehemently set upon it, for these were part of his last words with them, *Preach my Gospel to all Nations, but see that you begin at Jerusalem.*

Nor did the Apostles overlook this Clause when their Lord was gone into Heaven: They went first to them of *Jerusalem*, and preached Christ's Gospel to them. They abode also there for a Season and Time, and preached it to no Body else, for they had regard to the Commandment of their Lord.

And it is to be observed, namely, that the first Sermon which they preached after the Ascension of Christ, it was preached to the very worst of these *Jerusalem-Sinners*; even to those that were the Murderers of *Jesus Christ*, Acts 2. 23. For these are part of the Sermon: *Ye took him, and by wicked Hands have Crucified and slain him.* Yea, the next Sermon, and the next, and also the next to that, was preached to the self-same Murderers, to the end they might be saved, Acts 3. 14, 15, 16. chap. 4. 10, 11. chap. 5. 30. chap. 7. 52.

But we will return to the first Sermon that was preached to these *Jerusalem-Sinners*, by which will be manifest more than great Grace, if it be duly considered.

For after that *Peter* and the rest of the Apostles, had in their Exhortation perswaded these Wretches to believe that they had killed the Prince of Life, and after they had duly fallen under the Guilt of their Murder, saying, *Men and Brethren, what shall we do?* He replies by an universal Tender to them all in General, considering them as *Christ* killers. *That if they were Sorry for what they had done, and would be Baptized for the Remission of their Sins in his Name, they should receive the Gift of the Holy Ghost*, Acts 2. 37, 38.

This he said to them all, though he knew that

that they were such Sinners. Yea, he said it without the least Stick, or Stop, or Pause of Spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an Objection against one of them, that by a particular Clause in his Exhortation, he endeavours, that not one of them may escape the Salvation offered. *Repent, saith he, and be Baptized every one of you.* I shut out never a-one of you. For I am commanded by my Lord, to deal with you, as it were, one by one, by the Word of his Salvation. But why speaks he so particularly? Oh! there was Reasons for it. The people with whom the Apostles were now to deal, as they were Murderers of our Lord, and to be charged in the general with his Blood, so they had their various and particular Acts of Villany in the Guilt thereof, now lying upon their Consciences. And the Guilt of these their various and particular Acts of Wickedness, could not perhaps, be reached to a removal thereof, but by this particular Application. *Repent every one of you; be Baptized every one of you, in his Name, for the Remission of Sins, and you shall, every one of you, receive the Gift of the Holy Ghost.*

Object. *But I was one of them that plotted to take away his Life: May I be saved by him?*

Peter. Every one of you.

Object. *But I was one of them that bare false Witness against him: Is there Grace for me?*

Peter. For every one of you.

Object. *But I was one of them that cried out, Crucifie, Crucifie him; and that desired that Barabas the Murderer might live, rather than him. What will become of me think you?*

Peter. I am to preach Repentance and Remission of Sins to every one of you, says Peter.

Object. *But I was one of them that did spit in his Face when he stood before his Accusers. I also was one that mocked him, when in Anguish he hanged bleeding on the tree. Is there room for me?*

Peter. For every one of you; says Peter.

Object. *But I was one of them that in his extremity said, Give him Gall and Vinegar to drink, why may not I expect the same when Anguish and Guilt is upon me?*

Peter. Repent of these your Wickednesses, and here is Remission of Sins for every one of you.

Object. *But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hopes for me?*

Peter. There is for every one of you. Repent and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. Oh! what a blessed Every one of you, is here! How willing was Peter, and the

Lord Jesus, by his Ministry, to catch these Murderers with the Word of the Gospel, that they might be made *Monuments* of the Grace of God! How unwilling, I say, was he, that any of these should escape the hand of Mercy! Yea, what an amazing wonder is it, to think, that above all the World, and above every Body in it, *These* should have the first offer of Mercy! *Beginning at Jerusalem.*

But was there not something of moment in *this Clause* of the Commission? Did not Peter, think you, see a great deal in it, that he should *thus* begin with *these* men, and *thus* offer, so particularly, *this* Grace to each particular man of them?

But, as I told you, This is not all. These *Jerusalem-Sinners* must have this offer again and again; *Every one of them*, must be offered it over and over. Christ would not take their first Rejection for a denial; nor their second repulse for a denial: But he will have Grace offered once, and twice, and thrice, to these *Jerusalem-Sinners*. Is not this amazing Grace! Christ will not be put off. These are the Sinners, that are Sinners indeed. They are Sinners of the biggest sort, consequently such as Christ can, if they convert and be saved, best serve his Ends and Designs upon. Of which more anon.

But what a pitch of Grace is this! Christ is minded to amaze the World, and to shew that he acteth not like the Children of men. This is that which he said of old, *I will not execute the fierceness of my Wrath, I will not return to destroy Ephraim, for I am God and not Man*, Hol. 11. 9. This is not the manner of Men; Men are shorter winded; Men are soon moved to take Vengeance, and to right themselves in a way of Wrath and Indignation. But God is full of Grace, full of Patience, ready to forgive, and one that delights in Mercy. All this is seen in our Text. The biggest Sinners must *First* be offered Mercy. They must, I say, have the Cream of the Gospel offered unto them.

But we will a little proceed. In the Third Chapter we find, that they who escaped Converting by the first Sermon, are called upon again, to accept of Grace and Forgiveness, for their Murder committed upon this Son of God. You have killed; yea, you have denied the Holy one and the Just, and desired a Murderer to be granted unto you. And killed the Prince of Life. Mark, He falls again upon the very Men that actually were, as you have it in the Chapters following, his very *Betrayers and Murderers*, Acts 3. 14, 15. As being loth that they should escape the Mercy of Forgiveness. And exhorts them again to repent, that their Sins might be blotted out, Ver. 19. 20.

Again, in the fourth Chapter, he charges them afresh with this Murder, Ver. 10. But withal tells them, *Salvation is in no other.*

ther. Then like a heavenly *Decoy*, he puts himself also among them, to draw them the better under the Net of the Gospel; saying, *There is none other Name under Heaven given among Men, whereby we must be saved,* Ver. 12.

In the fifth Chapter you find them railing at him, because he continued preaching among them Salvation in the Name of *Jesus*. But he tells them, That that very *Jesus* whom they had slain and hanged on a Tree, him God had raised up, and exalted to be a Prince and a Saviour, to give Repentance to *Israel*, and Forgiveness of Sins, Ver. 29. 30, 31. Still insinuating, that tho' they had killed him, and to this Day rejected him, yet his Business was to bestow upon them, Repentance and Forgiveness of Sins.

'Tis true, after they began to kill again, and when Nothing but Killing would serve their Turn; then they that were scattered abroad, went every where preaching the Word. Yet, even some of them so hankered after the Conversion of the Jews, that they preached the Gospel only to them. Also the Apostles still made their Abode at *Jerusalem*, in Hopes that they might yet let down their Net for another Draught of these *Jerusalem Sinners*. Neither did *Paul* and *Barnabas*, who were the Ministers of God to the *Gentiles*, but offer the Gospel in the first Place to those of them that for their Wickedness were scattered like Vagabonds among the Nations. Yea, and when they rendered Rebellion and Blasphemy for their Service and Love; they replied, *It was necessary that the Word of God should first have been spoken to them,* Acts 1. 8. Chap. 13. 46, 47.

Nor was this their Preaching unsuccessful among these People: But the Lord *Jesus* so wrought with the Word thus spoken, that thousands of them came flocking to him for Mercy. Three thousand of them clofed with him at the first; and afterwards two Thousand more; for now they were in Number about five Thousand; whereas before Sermons was preached to these Murderers, the Number of the Disciples were not above a hundred and twenty, Acts 1. 15. chap. 2. 41. chap. 4. 4.

Also among these People that thus flock- ed to him for Mercy, there was a great Company of the Priests, chap. 6. 7. Now the Priests were they that were the greatest of these biggest Sinners; they were the Ringleaders, they were the Inventors and Ringleaders in the Mischief. 'Twas they that set the People against the Lord *Jesus*, and that was the Cause why the Uproar increased, until *Pilate* had given Sentence upon him. The chief Priests and Elders, says the Text, persuaded (the People) the Multitude, that they should ask *Barabas*, and destroy *Jesus*, Mat. 27. 20. And yet behold, the Priests, yea, a great Company

of the Priests became obedient to the Faith.

Oh the Greatness of the Grace of *Christ*! That he should be thus in love with the Souls of *Jerusalem Sinners*! That he should be thus delighted with the Salvation of the *Jerusalem Sinners*! That he should not only will that his Gospel should be offered them, but that it should be offered unto them first, and before other Sinners were admitted to a Hearing of it; *Begin at Jerusalem.*

Was this Doctrine well believed, where would there be a Place for a Doubt, or a Fear of the Damnation of the Soul, if the Sinner be penitent; how bad a Life soever he has lived, how many soever in Number are his Sins!

But this Grace is hid from the Eyes of Men, the Devil hides it from them? for he knows it is alluring; he knows it has an attracting Vertue in it. For this is it, that above all Arguments can draw the Soul to God.

I cannot help it, but must let drop another Word: The first Church, the *Jerusalem-Church*, from whence the Gospel was to be sent into all the World; was a Church made up of *Jerusalem Sinners*. These great Sinners were here the most shining Monuments of the exceeding Grace of God.

Thus you see, I have proved the Doctrine; and that, not only by shewing you, that this was the Practice of the Lord *Jesus Christ* in his Life-time; but his last Will, when he went up to God; saying, *Begin to preach at Jerusalem.*

Yea, it is yet further manifested, in that when his Ministers first began to preach there, he joined his Power to the Word, to the converting of Thousands of his Betrayers and Murderers; and also many of the ringleading Priests, to the Faith.

I shall now proceed, and shall shew you,

1. *The Reasons of the Point.*

2. *And then make some Application of the whole.*

The Observation you know, is this, *Jesus Christ* would have Mercy offered in the first Place to the biggest Sinners, to the *Jerusalem-Sinners*; preach Repentance, and Remission of Sins, in my Name, among all Nations, Beginning at *Jerusalem*.

The Reasons of the Point are,

First, *Because the biggest Sinners have most need thereof.* He that has most need, Reason says, should be helped first. I mean, when a helping Hand is offered, and now it is. For the Gospel of the Grace of God is sent to help the World, Acts 16. 9. But the biggest Sinner has most need. Therefore in Reason, when Mercy is sent down from Heaven to Men, the worst of Men should have the first offer of it. *Begin at Jerusalem.* This is the Reason which the Lord *Christ* himself renders, why

in

in his Life-time he left the Best, and turned him to the Worst; why he sat so loose from the Righteous, and stuck so close to the Wicked. *The whole, saith he, have no need of the Physician, but the Sick. I came not to call the Righteous, but Sinners to Repentance,* Mark 2. 15, 16, 17.

Above, you read, that the *Scribes* and *Pharisees* said to his Disciples, *How is it that he eateth and drinketh with Publicans and Sinners?* Alas, they did not know the Reason. But the Lord renders them one, and such an one as is both natural and cogent; Saying, *These have need, most need.* Their great necessity requires that I should be most friendly, and shew my grace first to them.

Not that the other were sinless, and so had no need of a Saviour: But the *Publicans* and their Companions, were the biggest Sinners, they were, as to view, worse than the *Scribes*, and therefore in Reason should be helped first, because they had most need of a Saviour.

Men that are at the Point to dye, have more need of the Physician, than they that are but now and then troubled with an Heart-fainting-qualm. The *Publicans* and *Sinners* were as it were, in the mouth of Death, Death was swallowing of them down; and therefore the Lord *Jesus* receives them first, offers them Mercy first. *The whole have no need of the Physician, but the Sick. I came not to call the Righteous, but Sinners to Repentance.* The Sick, as I said, is the biggest Sinner, whether he sees his Disease or not. He is stained from Head to Foot, from Heart to Life and Conversation. This Man in every Man's Judgment, has the most need of Mercy. There is nothing attends him from Bed to Board, and from Board to Bed again, but the visible Characters, and obvious Symptoms of eternal Damnation. This therefore is the Man that has need, most need, and therefore in Reason should be helped in the first Place. Thus 'twas with the People concerned in the Text, they were *the worst of Sinners, Jerusalem-Sinners*, Sinners of the biggest Size, and therefore such as had the greatest need: Wherefore they must have Mercy offered to them, before it be offered any where else in the World. *Begin at Jerusalem*, offer Mercy first to a *Jerusalem-sinner*: This Man has most need, he is farthest from God, nearest to Hell, and so one that has *most need*. This Man's Sins are in *number* the most, in *cry* the loudest, in *weight* the heaviest, and consequently will sink him soonest: Wherefore he has most need of Mercy. This Man is shut up in Satans hand, fastest bound in the Cords of his Sins; one that Justice is whetting his Sword to cut off, and therefore has most need, not only of mercy, but that it should be extended to him in the first Place.

But a little further to shew you the true Nature of this Reason, to wit, *That Jesus Christ would have Mercy offered in the first Place to the biggest Sinners.*

First, Mercy ariseth from Bowels and Compassion, from Pity, and from a Feeling of the Condition of those in Misery. *In his Love, and in his Pity, he saveth us.* And again, *The Lord is pitiful, very pitiful, and of great Mercy,* Isa. 63. 9. Jam. 5. 11.

Now where Pity and Compassion is, there is Yearning of Bowels; and where there is that, there is a Readiness to help. And, I say again, The more deplorable and dreadful the Condition is, the more directly doth Bowels and Compassion turn themselves to such, and offer Help and Deliverance. All this flows from our first Scripture Proof, *I came to call them that have Need*; to call them first, while the rest look on, and murmur.

How shall I give thee up, Ephraim? Ephraim was a Revolter from God, a Man that had given himself up to Devilism: a Company of Men, the ten Tribes, that worshipped Devils, while *Judah* kept with his God. But *how shall I give thee up, Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?* (and yet thou art worse than they: *nor has Samaria committed half thy Sins,* Ezek. 16. 46, 47, 48, 49, 50, 51.) *My Heart is turned within me, and my Repentings are kindled together,* Hos. 11. 8.

But where do you find that ever the Lord did thus rowl in his Bowels for, and after any self-righteous Man? No, no, they are the *Publicans* and Harlots, Idolaters, and *Jerusalem-Sinners*, for whom his Bowels thus yearn and tumble about within him. For alas! poor Worms, they have most Need of Mercy.

Had not the good *Samaritan* more Compassion for that Man that fell among Thieves, (though *that* Fall was occasioned by his going from the Place where they worshipped God, to *Jericho*, the cursed City) than we read he had for any other besides? His Wine was for him, his Oyl was for him, his *Beast* for him; his *Penny*, his *Care*, and his *Swadling-Bands* for him; for alas, Wretch! he had most Need, *Luke* 10. 30, 31, 32, 33, 34, 35.

Zacheus the Publican, the chief of the Publicans, one that had made himself the richer by wronging of others; the Lord at that Time singled him out from all the rest of his brother Publicans, and that in the Face of many Pharisees, and proclaimed in the Audience of them all, that That Day Salvation was come to his House, *Luke* 19. 1, 2, 3, 4, 5, 6, 7, 8.

The Woman also that had been bound down by Satan for eighteen Years together, his Compassions putting him upon it, he loosed her, though those that stood by snarled

sharled at him for so doing, *Luke 13. 11, 12, 13.*

And why the Woman of *Sarepta*, and why *Naaman* the Syrian, rather than Widows and Lepers in *Israel*; but because their Conditions were more deplorable, (for that) they were most forlorn, and farthest from Help, *Luke 4. 25, 27.*

But I say, why all these, *thus* named? why have we not a Catalogue of some Holy Men that were so in their own Eyes, and in the Judgment of the World? Alas! if at any Time any of them are mentioned, how seemingly coldly doth the Record of Scripture present them to us? *Nicodemus* a Night Professor, and *Simon* the Pharisee, with his Fifty Pence; and their great Ignorance of the Methods of Grace, we have now and then touched upon.

Mercy seems to be out of his proper Channel, when it deals with Self-righteous Men; but then it runs with a full Stream when it extends itself to the biggest Sinners. As God's Mercy is not regulated by Man's Goodness, nor obtained by Man's Worthiness; so not much set out by saving of any such. But more of this anon.

And here let me ask my Reader a Question: Suppose that as thou art walking by some Pond-side, thou shouldst espy in it, four or five Children all in Danger of drowning, and one in more Danger than all the rest; judge which has most need to be helped out first? I know thou wilt say, he that is nearest drowning. Why, this is the Case; the bigger Sinner, the nearer drowning; therefore the bigger Sinner the more need of Mercy; yea, of Help by Mercy in the first Place. And to this our Text agrees, when it saith, *Beginning at Jerusalem.* Let the *Jerusalem Sinner*, says Christ, have the first Offer, the first Invitation, the first Tender of my Grace and Mercy, for he is the biggest Sinner, and so has most Need thereof.

Secondly, Christ Jesus would have Mercy offered in the first Place to the biggest Sinners, because when *they*, any of *them*, receive it, it redounds most to the Fame of his Name.

Christ Jesus, as you may perceive, has put himself under the Term of a Physician, a Doctor for curing of Diseases: And you know that Applause, and a Fame, is a Thing that Physicians much desire. That is it that helps them to *Patients*, and that also that will help their *Patients* to commit themselves to their Skill for Cure, with the more Confidence and Repose of Spirit. And the best Way for a Doctor or Physician to get themselves a Name, is in the first Place to take in Hand, and cure some such as all others have given off for lost and dead. Physicians get neither Name nor Fame by pricking of *Wheals*, or picking out *Thistles*, or by laying of Plaisters to the Scratch of a *Pin*. Every old Woman can do this. But

Vol. II.

if they would have a Name and a Fame, if they will have it quickly, they must, as I said, do some great and desperate Cures. Let them fetch one to Life that was dead; let them recover one to his Wits, that was mad; let them make one that was born blind, to see; or let them give ripe Wits to a Fool; these are notable Cures, and he that can do thus, and if he doth thus first, he shall have the Name and Fame he desires, he may lye a bed till Noon.

Why, *Christ Jesus* forgiveth Sins for a Name, and so begets of himself a good Report in the Hearts of the Children of Men. And therefore in Reason, he must be willing, as also he did command, that his Mercy should be offered first to the biggest Sinners.

I will forgive their Sins, Iniquities, and Transgressions, says he, *and it shall turn to me for a Name of Joy, and a Praise, and an Honour, before all the Nations of the Earth*, *Jer. 33. 8, 9.*

And hence it is, that at his first Appearing he took upon him to do such mighty Works. He got a Fame thereby; he got a Name thereby, *Mat. 4. 23, 24.*

When *Christ* had cast the Legion of Devils out of the Man of whom you read, *Mark 5.* He bid him go Home to his Friends and tell it. *Go home*, saith he, *to thy Friends, and tell them how great Things God has done for thee, and has had Compassion on thee*, *Mark 5. 19.* *Christ Jesus* seeks a Name, and desireth a Fame in the World; and therefore, or the better to obtain that, he commands that Mercy should first be proffered to the biggest Sinners, because by the saving of one of them, he makes all Men marvel. As 'tis said of the Man last mentioned, whom *Christ* cured toward the Beginning of his Ministry: And he departed, says the Text, *and began to publish in Decapolis, how great Things Jesus had done for him, and all Men did marvel*, *Ver. 20.*

When *John* told *Christ*, that they saw one casting out Devils in his Name, and they forbade him because he followed not with them: What is the Answer of *Christ*? *Forbid him not, for there is no Man which shall do a Miracle in my Name, that can lightly speak Evil of me.* No, they will rather cause his Praise to be heard, and his Name to be magnified, and so put Glory on the Head of *Christ*.

But we will follow a little our Metaphor: *Christ*, as I said, has put himself under the Term of a Physician; consequently he desireth that his Fame, as to the Salvation of Sinners, may spread abroad, that the World may see what he can do. And to this End, has not only commanded that the biggest Sinners should have the first Offer of his Mercy; but has, as Physicians do, put out his Bills, and published his Doings, that Things may be read and talked of. Yea,

N n n n

he

he has moreover in these his blessed Bills, the Holy Scriptures, I mean, inferred the very Names of Persons, the Places of their Abode, and the great Cures that by the Means of his Salvations he has wrought upon them to this very End. Here is, *Item*, Such a one by my Grace, and redeeming Blood, was made a Monument of everlasting Life: And such a one by my perfect Obedience, became an Heir of Glory. And then he produceth their Names.

Item, I saved *Lot* from the Guilt and Damnation that he had procured to himself by his *Incest*.

Item, I saved *David* from the Vengeance that belonged to him for committing of Adultery and Murder.

Here is also *Solomon*, *Manasseh*, *Peter*, *Magdalen*, and many others made Mention of in this Book. Yea, here, are their Names, their Sins, and their Salvations recorded together, that you may read, and know what a Saviour he is, and do him Honour in the World. For why are these Things thus recorded, but to shew to Sinners what he can do, to the Praise and Glory of his Grace?

And it is observable, as I said before, we have but very little of the Salvation of little Sinners mentioned in God's Book, because that would not have answered the Design, to wit, to bring Glory and Fame to the Name of the Son of God.

What should be the Reason, think you, why *Christ* should so easily take a Denial of the great Ones, that were the Grandeur of the World, and struggle so hard for Hedge Creepers and Highwaymen, (as that Parable, *Luke* 14. seems to import he doth) but to shew forth the Riches of the Glory of his Grace to his Praise. This, I say, is one Reason to be sure.

They that had their Grounds, their Yoke of Oxen, and their Marriage Joys, were invited to come; but they made their Excuse, and that served the Turn. But when he comes to deal with the worst, he saith to his Servants, *Go ye out and bring them in hither. Go out quickly and bring in hither the Poor, the Maimed, the Halt, and the Blind. And they did so.* And he said again, *Go out into the Highways, and Hedges, and compel them to come in, that my House may be filled,* *Luke* 14. 18, 19, 23. These poor, lame, maimed, blind, hedge-creepers, and highwaymen, *must* come in, *must* be forced in. These, if saved, will make his Merits shine.

When *Christ* was crucified, and hanged up between the Earth and Heavens, there was two Thieves crucified with him; and behold, he lays hold of one of them, and will have him away with him to Glory. Was not this a strange Act, and a Display of unthought of Grace? Were there none but Thieves there, or were the rest of that Company out of his Reach? Could he not,

think you, have stooped from the Cross to the Ground, and have laid Hold on some honestest Man if he would? Yes, doubtless. Oh, but then he would not have displayed his Grace, nor so have pursued his own Designs; namely, to get to himself a Praise and a Name; but now he has done it to Purpose. For who that shall read this Story, but must confess, that the Son of God is full of Grace; for a Proof of the Riches thereof, he left behind him, when upon the Cross, he took the Thief away with him to Glory. Nor can this one Act of his be buried: It will be talked of to the End of the World to his Praise. *Men shall speak of the Might of thy terrible Acts; and will declare thy Greatness. They shall abundantly utter the Memory of thy great Goodness, and shall sing of thy Righteousness. They shall speak of the Glory of thy Kingdom, and talk of thy Power. To make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom,* *Psal.* 145. 6, 7, 8, 9, 10, 11, 12.

When the Word of God came among the Conjurers, and those Sooth-sayers, that you read of *Acts* 19. and had prevailed with some of them to accept of the Grace of *Christ*, the Holy Ghost records it with a Boast, for that it would redound to his Praise; saying,

And many of them that used curious Arts, brought their Books together and burned them before all Men, and counted the Price of them, and found it fifty Thousand Pieces of Silver. So mightily grew the Word of God and prevailed, *Acts* 19. 19, 20. It wrenched out of the Clutches of Satan, some of those of whom he thought himself most sure. *So mightily grew the Word of God.* It grew mightily, it incroached upon the Kingdom of the Devil! It pursued him, and took the Prey: It forced him to let go his Hold! It brought away captive, as Prisoners taken by Force of Arms, some of the most valiant of his Army. It fetcht back from, as it were, the Confines of Hell, some of those that were his most trusty, and that with Hell had been at an Agreement. It made them come and confess their Deeds, and burn their Books before all Men: *So mightily grew the Word of God, and prevailed.*

Thus therefore you see why *Christ* will have Mercy offered in the first Place to the biggest Sinners. They have most need thereof; and this is the most ready Way to extol his Name that rideth upon the Heavens to our Help. But,

Thirdly, *Christ* *Jesus* would have Mercy offered in the first Place to the biggest Sinners, *Because by their Forgiveness and Salvation, others hearing of it, will be encouraged the more to come to him for Life.*

For the Physician by curing the most desperate at the first, doth not only get himself a Name, but *legets* Encouragement

ment in the Minds of other diseased Folk to come to him for Help. Hence you read of our Lord, that after, through his tender Mercy, he had cured many of great Diseases, his Fame was spread abroad: *They brought unto him all sick People that were taken with divers Diseases and Torments, and those which were possessed with Devils, and those which were Lunatick, and those that had the Palsie, and he healed them; and there followed him great Multitudes of People from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan,* Mat. 4. 24, 25.

See here, He first by Working, gets himself a Fame, a Name, and Renown, and now Men take Encouragement, and bring from all Quarters their Diseased to him, being helped by what they had heard, to believe that their Diseased should be healed.

Now, as he did with those outward Cures, so he does in the Proffers of his Grace and Mercy; he proffers that in the first Place to the biggest Sinners, that others may take Heart to come to him to be saved. I will give you a Scripture or two, I mean, to shew you that Christ by commanding that his Mercy should in the first Place be offered to the biggest of Sinners, has a Design, thereby to encourage and provoke others to come also to him for Mercy.

God, saith Paul, *who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in our Sins, hath quickened us together with Christ, (by Grace ye are saved) and hath raised us up together, and made us sit together in heavenly Places in Christ Jesus.* But why did he do all this? *That in the Ages to come he might shew the exceeding Riches of his Grace in his Kindness towards us thorow Christ Jesus,* Eph. 2. 4, 5, 6, 7.

See, here's a Design, God lets out his Mercy to Ephesus of Design, even to shew to the Ages to come, the exceeding Riches of his Grace in his Kindness to them thorow Christ Jesus. And why to shew by these, the exceeding Riches of his Grace to the Ages to come thorow Christ Jesus? But to allure them, and their Children also to come to him, and to partake of the same Grace thorow Christ Jesus.

But what was Paul, and the Ephesian-Sinners? (of Paul we will speak anon) These Ephesian-Sinners, they were Men dead in Sins, Men that walked according to the Dictates and Motions of the Devil, Worshipers of Diana, that effeminate Goddess: Men far off from God, Aliens and Strangers to all good Things, such as were far off from that, as I said, and consequently in a most deplorable Condition. As the Jerusalem-Sinners were of the highest Sort among the Jews, so these Ephesian-Sinners were of the highest Sort

among the Gentiles, (Ephes. 2. 1, 2, 3. Acts 19. 35. Ephes. 2. 11, 12.)

Wherefore as by the Jerusalem-Sinners, in saving them first, he had a Design to provoke others to come to him for Mercy, so, the same Design is here set on foot again, in his calling and converting the Ephesian-Sinners; that in the Ages to come he might shew the exceeding Riches of his Grace, says he, *in his Kindness towards us thorow Christ Jesus.* There is yet one Hint behind. 'Tis said that God saved these FOR his Love. That is, as I think, for the setting forth, for the Commendations of his Love, for the Advance of his Love in the Hearts and Minds of them that should come after. As who should say, God has had Mercy upon, and been gracious to you, that he might shew to others for their Encouragement, that they have Ground to come to him to be saved. *When God saves one great Sinner, 'tis to encourage another great Sinner to come to him for Mercy.*

He saved the Thief, to encourage Thieves to come to him for Mercy. He saved Magdalen, to encourage other Magdalens to come to him for Mercy. He saved Saul, to encourage Sauls to come to him for Mercy. And this Paul himself doth say, *For this Cause, saith he, I obtained Mercy, that in me first Jesus Christ might shew forth all long Suffering for a Pattern to them which should hereafter believe on him to Life everlasting,* 1 Tim. 1. 16.

How plain are the Words! Christ in saving of me, has given to the World a Pattern of his Grace, that they might see, and believe, and come, and be saved. That they that are to be born hereafter, might believe on Jesus Christ to Life everlasting.

But what was Paul? Why he tells you himself, *I am,* says he, *the chief of Sinners; I was,* says he, *a Blasphemer, a Persecutor, an injurious Person; but I obtained Mercy,* 1 Tim. 1. 14, 15. Ay, that's well for you Paul; but what Advantage have we thereby? Oh very much, saith he; for, *for this Cause I obtained Mercy,* That in me First, Jesus Christ might shew all long Suffering for a Pattern to them which shall believe on him to Life everlasting.

Thus therefore you see that this third Reason is of Strength, namely, That Jesus Christ would have Mercy offered in the first Place to the biggest Sinners, *because, by their Forgiveness and Salvation, others, hearing of it, will be encouraged the more to come to him for Mercy.*

It may well therefore be said to God, *Thou delightest in Mercy, and Mercy pleases thee,* Mich. 7. 18.

But who believes that this was God's Design in shewing Mercy of old? Namely, that we that come after might take Courage to come to him for Mercy; or that Jesus Christ would have Mercy offered in the

first Place to the biggest Sinners, to stir up others to come to him for Life. This is not the Manner of Men! O God.

But *David* saw this betimes, therefore he makes this one Argument with God, that he would blot out his Transgressions, that he would forgive his Adultery, his Murders, and horrible Hypocrisy. *Do it, O Lord, saith he, do it, And then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee*, Psal. 51. 7, 8, 9, 10, 11, 12, 13.

He knew that the Conversion of Sinners would be a Work highly pleasing to God, as being that which he had designed before he made Mountain or Hill: Wherefore he comes, and he saith, Save me, O Lord, if thou wilt but save me, I will fall in with thy Design. I will help to bring what Sinners to thee I can. And Lord, I am willing to be made a Preacher myself, for that I have been a horrible Sinner; wherefore, if thou shalt forgive my great Transgressions, I shall be a fit Man to tell of thy wondrous Grace to others. Yea, Lord, I dare promise, that if thou wilt have Mercy upon me, it shall tend to the Glory of thy Grace, and also to the Increase of thy Kingdom; for I will tell it, and Sinners will hear on't. And there is nothing so suiteth with the Hearing Sinner, as Mercy: and to be inform'd, that God is willing to bestow it upon him. *I will teach Transgressors thy Ways, and Sinners shall be converted unto thee.*

Nor will Christ Jesus miss of his design in profering of Mercy in the *first Place* to the biggest Sinners. You know what work the Lord, by laying hold of the Woman of *Samaria*, made among the People there. They knew that she was a *Town-Sinner*, an Adulteress. Yea, one that after the most audacious manner, lived in Uncleanness with a Man that was not her Husband. But when she, from a turn upon her Heart, went into the City, and said to her Neighbours, *Come*: Oh how they came! how they flocked out of the City to Jesus Christ! *Then they went out of the City, and came to him, and many of the Samaritans* (People perhaps as bad as her self) *believed on him, for the saying of the Woman, which testified, saying, He told me all that ever I did* (John 4. 39.)

That word, *He told me all that ever I did*, was a great Argument with them; for by that they gathered, That tho' he knew her to be vile, yet he did not despise her, nor refuse to shew how willing he was to communicate his Grace unto her: And this fetched over, first, her, then them.

This Woman, as I said, was a *Samaritan-Sinner*, a Sinner of the worst Complexion. For the *Jews* abhorred to have ought to do with them (*vers. 9.*) wherefore none more fit than she to be made one of the *Decoys* of Heaven, to bring others of these *Sama-*

ritan Wild-Fowls under the Net of the Grace of Christ. And she did the Work to purpose. Many, and many more of the *Samaritans* believed on him, *Verse 40, 41, 42.* The Heart of Man, tho' set on Sin, will, when it comes once to a Perswasion that God is willing to have Mercy upon us, incline to come to Jesus Christ for Life; Witness those turn-a-ways from God, that you also read of in *Jeremiah*; for after they had heard three or four times over, that God had Mercy for Backsliders, they broke out and said, *Behold, we come unto thee, for thou art the Lord our God.* Or as those in *Hosea* did, *For in thee the Fatherless find Mercy.* (Jer. 3. 22. Hos. 14. 1, 2, 3.)

Mercy, and the Revelation thereof, is the only Antidote against Sin. 'Tis of a thawing Nature: 'twill lose the Heart that is frozen up in Sin: yea, 'twill make the Unwilling willing to come to Jesus Christ for Life.

Wherefore do you think was it that Jesus Christ told the Adulterous Woman, and that before so many Sinners, *That he had not condemned her*, but to allure her, with them there present, to hope to find favour at his Hands. (As he also saith in another Place, *I came not to Judge, but to Save the World*) for might they not thence most rationally conclude, That if Jesus Christ had rather save, than damn an Harlot, there was Encouragement for them to come to him for Mercy.

I heard once a Story from a Soldier, who with his Company had laid Siege against a Fort, that so long as the Besieged were perswaded their Foes would show them no favour, they fought like Madmen; but when they saw one of their Fellows taken, and received to favour, they all came tumbling down from their Fortrefs, and delivered themselves into their Enemies Hands.

I am perswaded, did Men believe that there is that Grace and Willingness in the Heart of Christ to save Sinners, as the Word imports there is, they would come tumbling into his Arms: But Satan has blinded their Minds, that they cannot see this thing. Howbeit the Lord Jesus has, as I said, that others might take Heart and come to him, given out a commandment that Mercy should in the first Place be offered to the biggest Sinners. *Begin*, saith he, *at Jerusalem.* And thus I end the third Reason.

Fourthly, Jesus Christ would have Mercy offered in the *first Place* to the biggest Sinners, *Because that is the Way, if they receive it, most to weaken the Kingdom of Satan, and to keep it lowest in every Age of the World.* The biggest Sinners, they are Satans *Colonels*, and *Captains*, the Leaders of his People, and they that most stoutly make Head against the Son of God. Wherefore

fore let these *first* be conquered, and his Kingdom will be weak. When *Ishbosheth* had lost his *Abner*, his Kingdom was made weak, nor did he sit but *tottering then* upon his Throne. So when Satan loseth his strong Men, them that are mighty to work Iniquity, and *dexterous* to manage others in the same, then is his Kingdom weak (2 Sam. 3.) Therefore I say, Christ doth offer Mercy in the first Place to such, the more to weaken his Kingdom. Christ Jesus was glad to see Satan fall like Lightning from Heaven, that is suddenly or headlong; and it was, surely, by casting of him out of strong Possessions, and by recovering of some notorious Sinners out of his Clutches, (Luke 10. 17, 18, 19.)

Sampson, when he would pull down the *Philistines* Temple, took hold of the two main Pillars of it, and breaking them, down came the House. Christ came to destroy the Works of the Devil, and to destroy by converting Grace, as well as by redeeming Blood. Now Sin swarms and lieth by Legions, and whole Armies, in the Souls of the biggest Sinners, as in Garrisons: Wherefore the Way, the most direct Way to destroy it, is first to deal with such Sinners, by the Word of his Gospel, and by the Merits of his Passion.

For Example, tho' I shall give you but a homely one; Suppose a Family to be very Lowzy, and one or two of the Family to be *in chief* the Breeders; the Way, the quickest Way, to clear that Family, or at least to weaken the so swarming of those Vermin, is, in the *first Place* to sweeten the Skin, Head, and Cloaths of the *chief Breeders*: And then, though all the Family should be apt to breed them, the Number of them, and so the Greatness of that Plague there, will be the more impaired.

Why, there are some People that are in chief the Devils *Sin-Breeders* in the Towns and Places where they live. The Place, Town, or Family where they live, must needs be horribly lowzy, and as it were, eaten up with *Vermin*: Now let the Lord Jesus in the first Place cleanse these great Breeders, and there will be given a nip to those swarms of Sins that use to be committed in such places throughout the Town, House, or Family where such *Sin-breeding* Persons used to be.

I speak by Experience; I was one of these lowzy Ones, one of these great *Sin-breeders*; I infected all the Youth of the Town where I was born, with all manner of youthful Vanities. The Neighbours counted me so, my Practice proved me so: Wherefore Christ Jesus took me first; and taking me first, the Contagion was much allayed all the Town over. When God made me Sigh, they would hearken, and enquiringly say, *What's the matter with John?* They also gave their various Opinions of me: But as I said, Sin cooled,

Vol. II.

and failed, as to his full *carrier*. When I went out to seek the Bread of Life, some of them would follow, and the rest be put into a muse at home. Yea, almost the Town, *at first*, at times would go out to hear at the Place where I found good: Yea, young and old for a while had some Reformation on them; also some of them perceiving that God had Mercy upon me, came crying to him for Mercy too.

But what need I give you an Instance of poor I; I will come to *Manasseh* the King: So long as he was a ringleading Sinner, the great Idolater, and chief for Devilism, the whole Land flowed with Wick- edness; *For he made them to Sin*, and do worse than the Heathen that dwelt round about them, or that was cast out from before them. But when God converted him, the whole Land was reformed. Down went the Groves, the Idols, and Altars of *Baal*, and up went true Religion in much of the Power and Purity of it. You'll say, The King reformed by Power. I answer, doubtless, and by Example too; for People observe their Leaders; as their Fathers did, so did they, 2 Chron. 33. 2 King. 17. 41.

This therefore is another Reason, why Jesus would have Mercy offered in the first Place to the biggest Sinners, because that is the best Way, if they receive it, most to weaken the Kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the Hearts of some of the most notorious in your Town, in your Family, or Country, that this Thing would be verified before your Faces? It would, it would, to the Joy of you that are godly, to the making of Hell to Sigh, to the great suppressing of Sin, the Glory of Christ, and the Joy of the Angels of God. And Ministers should therefore, that this Work might go on, take Advantages to persuade with the biggest Sinners to come into Christ, according to my Text, and their Commissions: *Beginning at Jerusalem*.

Fifthly, Jesus Christ would have Mercy offered in the *first Place* to the biggest Sinners. *Because such, when converted, are usually the best helps in the Church against Temptations, and fittest for the support of the Feeble minded there*. Hence, usually, you have some such in the first Plantation of Churches; or quickly upon it. Churches would do but forrily, if Christ Jesus did not put such Converts among them; they are the Monuments and Mirrors of Mercy. The very sight of such a Sinner in God's House, yea, the very thought of him, where the Sight of him cannot be had, is oft-times greatly for the Help of the Faith of the Feeble.

When the Churches (said Paul) that were in Judea, heard this concerning me, that he
O o o o *which*

which persecuted them in time past, now preached the Faith which once he destroyed. They glorified God in me, Gal. 1. 20, 21, 22, 23, 24.

Glorified God] How is that? Why, they praised him, and took courage to believe the more in the Mercy of God: For that he had had Mercy on such a great Sinner as he. They glorified God [*in me.*] They wondered that Grace should be so rich, as to take hold of such a Wretch as I was; and for my sake believed in *Christ* the more.

There are two things that great Sinners are acquainted with, when they come to divulge them to the Saints, that are a great relief to their Faith.

1. The Contests that they usually have with the Devil at their parting with him.

2. Their Knowledge of his Secrets in his workings.

For the *First*, The biggest Sinners have usually great Contests with the Devil at their partings; and this is an help to Saints. For ordinary Saints find afterwards what the vile Ones find at first; but when at the opening of Hearts the one finds himself to be as the other, the one is a comfort to the other. The lesser sort of Sinners find but little of this, till after they have been some time in Profession; but the Vile Man meets with his at the Beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before. For I say, he has had it before. Satan is loth to part with a great Sinner. What, my true Servant (quoth he) my old Servant, wilt thou forsake me now? Having so often sold thy self to me to work Wickedness, wilt thou forsake me now? Thou horrible Wretch, dost not know, that thou hast sinned thy self beyond the reach of Grace, and dost think to find Mercy now? Art not thou a Murderer, a Thief, a Harlot, a Witch, a Sinner of the greatest Size, and dost thou look for Mercy now? Dost thou think that *Christ* will foul his Fingers with thee?

'Tis enough to make Angels blush, *saith Satan*, to see so vile a One knock at Heaven gates for Mercy, and wilt thou be so abominable bold to do it? Thus Satan dealt with me, says the great Sinner, when at first I came to *Jesus Christ*. And what did you reply, *saith the Tempted*? Why, I granted the whole Charge to be true, says the other. And what, did you despair? or how? No (*saith he*) I said, I am *Magdalen*, I am *Zacheus*, I am the *Thief*, I am the *Harlot*, I am the *Publican*, I am the *Prodigal*, and one of *Christ's* Murderers: Yea, worse than any of these, and yet God was so far off from rejecting of me (as I found afterwards) that there was musick and dancing in his House for me, and for Joy that I was come home unto him. *Oh blessed be God for Grace*, (*says the other*) for

then I hope there is favour for me. Yea, as I told you, such a one is a continual Spectacle in the Church, for every one, to behold God's Grace, and wonder by.

Secondly, And as for the Secrets of Satan, such as are Suggestions to question the Being of God, the Truth of his Word, and to be annoyed with devilish Blasphemies: None more acquainted with these than the biggest Sinners at their Conversion; wherefore thus also they are prepared to be helps in the Church to relieve and comfort the other.

I might also here tell you of the Contests and Battels that such are engaged in, wherein they find the Besettings of Satan, above any other of the Saints. At which times Satan assaults the Soul with Darkness, Fears, frightful Thoughts of Apparitions; now they sweat, pant, cry out, and struggle for Life.

The Angels now come down to behold the Sight, and rejoyce to see a bit of Dust and Ashes to overcome Principalities and Powers, and Might, and Dominions. But, as I said, when these come a little to be settled, they are prepared for helping others, and are great Comforts unto them. Their great Sins give Encouragement to the Devil to assault them, and by these Temptations *Christ* takes advantage to make them the more helpful to the Churches.

The biggest Sinner, when he is converted and comes into the Church, says to them all, by his very coming in, *Behold me, all you that are Men and Women of a low and timorous Spirit; you whose Hearts are narrow, for that you never had the Advantage to know, because your Sins are few, the Largeness of the Grace of God.* Behold, I say, in me, the exceeding Riches of his Grace! I am a Pattern set forth before your Faces, on whom you may look and take heart. This, I say, the great Sinner can say, to the exceeding Comfort of all the rest.

Wherefore, as I have hinted before, when God intends to stock a Place with Saints, and to make that Place excellently to flourish with the Riches of his Grace; he usually begins with the Conversion of some of the most notorious thereabouts, and lays them as an Example to allure others, and to build up when they are converted.

'Twas *Paul* that must go to the *Gentiles*, because *Paul* was the most outrageous of all the Apostles, in the time of his unregeneracy: Yea, *Peter* must be he that after his horrible fall, was thought fittest, when recovered again, to comfort and strengthen his Brethren. See *Luke* 22. 31, 32.

Some must be Pillars in God's House, and if they be Pillars of Cedar, they must stand while they are stout and sturdy Sticks in the Forrest, before they are cut down, and planted or placed there.

No

No Man, when he buildeth his House, makes the principal Parts thereof, of weak or feeble Timber; for how could such bear up the Rest; but of great and able Wood. *Christ Jesus* also goeth this Way to work, he makes of the biggest Sinners, Bearers and Supporters to the rest. This then may serve for another Reason, why *Jesus Christ* gives out in Commandment, that Mercy should in the first Place be offered to the biggest Sinners, *Because such when converted, are usually the best helps in the Church against Temptations, and fittest for the support of the Feeble-minded there.*

Sixthly, Another reason, why *Jesus Christ* would have Mercy offered in the first Place to the biggest Sinners, is, Because *They, when converted, are apt to love him most.*

This agrees both with Scripture, and Reason. Scripture says so. *To whom much is forgiven, the same loveth much. To whom little is forgiven, the same loveth little,* Luke 7. 47. Reason says so. For as it would be the unreasonablest thing in the World, to render hatred for love, and contempt for forgiveness; so 'twould be as ridiculous to think that the Reception of a little kindness should lay the same Obligations upon the Heart to love, as the Reception of a great deal. I would not disparage the Love of *Christ*; I know the least dram of it, when it reaches to *Forgiveness*, is great above all the World; But comparatively, there is greater Extentions of the Love of *Christ*, to one, than to another: He that has most Sin, if forgiven, is Partaker of the greatest Love, of the greatest Forgiveness.

I know also, that there are some, that from this very Doctrine, say, *Let us do evil, that good may come*; and that turn the Grace of our God into Lasciviousness. But I speak not of these, These will neither be ruled by *Grace* nor *Reason*. *Grace* would teach them, if they know it, to deny Ungodly Courses; and so would *Reason* too, if it could truly sense the Love of God, *Tim.* 2. 11, 12. *Rom.* 11. 1.

Doth it look like what hath any Coherence with Reason or Mercy, for a Man to abuse his Friend? Because *Christ* died for Men, shall I therefore Spit in his Face? The Bread and Water that was given by *Elisba* to his Enemies, that came into the Land of *Israel* to take him, had so much influence upon their Minds, tho' *Heathens*, that they returned to their homes without hurting him: Yea, it kept them from coming again in a hostile manner into the Coasts of *Israel*, 2 *Kings* 6. 19, 20, 21, 22, 23.

But to forbear to illustrate till anon; one Reason why *Christ Jesus* shews Mercy to Sinners, is that he might obtain their Love, that he may remove their base Affections from base Objects, to himself. Now if he

loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, save those that have much forgiven them. Hence 'tis said of *Paul*, That he laboured more than them all, to wit, with a Labour of Love, because he had been by Sin more vile against *Christ* than they all, 1 *Cor.* 15. He it was that persecuted the Church of God, and wasted it, *Gal.* 1. 13. He, of them all, was the only raving Bedlam against the Saints: *And being exceeding mad, says he, against them, I persecuted them even to strange Cities,* *Acts* 26. 11.

This raving Bedlam, that once was so, is he that now says, *I laboured more than them all; more for Christ than them all.*

But *Paul*, what moved thee thus to do? The Love of *Christ*, says he. It was not I, but the Grace of God that was with me. As who should say; O *Grace*! 'Twas such Grace to save me! 'Twas such marvellous Grace for God to look down from Heaven upon me, and that secured me from the Wrath to come, that I am captivated with the Sense of the Riches of it. Hence I act, hence I labour; For how can I otherwise do, since God not only separated me from my Sins, and Companions, but separated all the Powers of my Soul and Body to his Service? I am therefore prompted on by this exceeding Love to labour as I have done; yet not I, but the Grace of God with me.

Oh! I shall never forget his Love, nor the Circumstances under which I was; when his Love laid Hold upon me. I was going to *Damascus* with Letters from the High Priest, to make Havock of God's People there, as I had made Havock of them in other Places. These bloody Letters was not imposed upon me. I went to the High Priest and desired them of him, *Acts* 9. 1, 2. And yet he saved me! I was one of the Men, of the chief Men that had a Hand in the Blood of his Martyr *Stephen*, yet he had Mercy on me! When I was at *Damascus*, I stunk so horribly like a Blood-sucker, that I became a Terror to all thereabout. Yea, *Ananias* (good Man) made Intercession to my Lord against me, yet he would have Mercy upon me! Yea, joined Mercy to Mercy, until he had made me a Monument of Grace. He made a Saint of me, and persuaded me, that my Transgressions were forgiven me.

When I began to preach, those that heard me were amazed; and said, *Is not this he that destroyed them that called on this Name in Jerusalem, and came hither for that Intent, that he might bring them bound to the High-Priest?* Hell doth know that I was a Sinner, Heaven doth know that I was a Sinner; The World also knows that I was a Sinner; a Sinner of the greatest Size; but I obtained Mercy, *Acts* 9. 20, 21.

Shall

Shall not this lay Obligation upon me? Is not Love of the greatest Force to oblige? Is it not strong as Death? Cruel as the Grave? And hotter than the Coals of *Juniper*? Hath it not a most vehement Flame? Can the Waters quench it? Can the Floods drown it? I am under the Force of it, and this is my continual Cry, *What shall I render to the Lord for all the Benefits which he has bestowed upon me?*

Ay! *Paul*, this is something, thou speakest like a Man, like a Man affected, and carried away with the Love and Grace of God. Now this Sense, and this Affection, and this Labour, giveth to *Christ* the Love that he looks for. But he might have converted twenty little Sinners, and yet not found, for Grace bestowed, so much Love in them all.

I wonder how far a Man might go among the converted Sinners of the smaller Size, before one could find one that so much as look any Thing this wayward. Where is he that is thus under Pangs of Love for the Grace bestowed upon him by *Jesus Christ*? Excepting only some few; you may walk to the World's End and find none. But, as I said, some there are, and so there has been in every Age of the Church, great Sinners, that have had much forgiven them. And they love much upon this Account.

Jesus Christ therefore knows what he doth, when he lays hold on the Hearts of Sinners of the biggest Size. He knows that such an one will love more than many that have not sinned half their Sins.

I will tell you a Story that I have read of *Martha* and *Mary*; the Name of the Book I have forgot. I mean of the Book in which I found the Relation; but the thing was thus:

Martha, saith my Author, was a very holy Woman, much like *Lazarus*, her Brother; but *Mary* was a loose and wanton Creature. *Martha* did seldom miss good Sermons, and Lectures, when she could come at them in *Jerusalem*; but *Mary* would frequent the House of Sports, and the Company of the vilest of Men for Lust. And tho' *Martha* had often desired that her Sister would go with her to hear her Preachers: Yea, had often intreated her with Tears, to do it, yet could she never prevail; for still *Mary* would make her Excuse, or reject her with Disdain for her Zeal and Preciseness in Religion.

After *Martha* had waited long, tried many Ways to bring her Sister to Good, and all proved ineffectual. At last, she comes upon her thus: Sister, quoth she, *I pray thee go with me to the Temple to Day, to hear one preach a Sermon.* What Kind of Preacher, is he, said she? *Martha* replied, *It is one Jesus of Nazareth, he is the handsomest Man that ever you saw with your Eyes. Oh! he shines in Beauty, and is a*

most excellent Preacher.

Now what does *Mary*? After a little Pause, but goes up into her Chamber, and with her Pins and her Clouts, decks up herself as fine as her Fingers could make her. This done, away she goes, not with her Sister *Martha*, but as much unobserved as she could, to the Sermon, or rather to see the Preacher.

The Hour and Preacher being come, and she having observed whereabouts the Preacher would stand, goes and sets herself so in the *Temple*, that she might be sure to have the full View of this excellent Person. So he comes in, and she looks, and the first Glimpse of his Person pleased her. Well, *Jesus* addresseth himself to his Sermon, and she looks earnestly on him.

Now at that Time, saith my Author, *Jesus* preached about the *lost Sheep*, the *lost Groat*, and the *prodigal Child*. And when he came to shew what Care the Shepherd took for one lost Sheep, and how the Woman swept to find her Piece which was lost, and what Joy there was at their finding; she began to be taken *by the Ears*, and forgot what she came about, musing what the Preacher would make on't: But when he came to the Application, and shewed that by the lost Sheep was meant a great Sinner: by the Shepherd's Care, was meant God's Love for great Sinners; and that by the Joy of the Neighbours, was shewed what Joy there was among the Angels in Heaven over one great Sinner that repenteth; She began to be taken *by the Heart*. And as he spake these last Words, she thought he pitched his innocent Eyes just upon her, and looked as if he spake what was now said, to her. Wherefore her Heart began to tremble, being shaken with Affection and Fear; then her Eyes run down with Tears apace; wherefore she was forced to hide her Face with her *Handkerchief*, and so sat sobbing and crying all the rest of the Sermon.

Sermon being done, up she gets, and away she goes, and withal, enquired where this *Jesus* the Preacher dined that Day? And one told her, at the House of *Simon the Pharisee*. So away goes she, first to her Chamber, and there strips herself of her wanton Attire; then falls upon her Knees to ask God Forgiveness for all her wicked Life. This done, in a modest Dress she goes to *Simon's* House, where she finds *Jesus* sat at Dinner. So she gets behind him, and weeps, and drops her Tears upon his Feet like Rain, and washes them and wipes them with the Hair of her Head. She also kissed his Feet with her Lips, and anointed them with Ointment. When *Simon* the Pharisee perceived what the Woman did, and being ignorant of what it was to be forgiven much (for he never was forgiven more than fifty Pence.) He began to think within himself, that he had been

been mistaken about *Jesus Christ*, because he suffered such a Sinner as this Woman was, to touch him. Surely, quoth he, this Man, if he were a Prophet, would not let this Woman come near him, for she is a Town Sinner, (so ignorant are all self-righteous Men of the Way of *Christ* with Sinners) But lest *Mary* should be discouraged with some clownish Carriage of this *Pharisee*, and so desert her good Beginnings, and her new Steps which she now had began to take towards eternal Life, *Jesus* began thus with *Simon*. *Simon*, saith he, *I have somewhat to say unto thee. And he saith, Master, say on. There was, said Jesus, a certain Creditor had two Debtors, the one owed him five hundred Pence, and the other, fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the Woman, and said unto Simon, Seest thou this Woman? I entered into thy House, thou gavest me no Water for my Feet: But she hath washed my Feet with Tears, and wiped them with the Hairs of her Head. Thou gavest me no Kiss, but this Woman, since the Time I came in, hath not ceased to kiss my Feet. My Head with Oyl thou didst not anoint, but this Woman hath anointed my Feet with Ointment. Wherefore I say unto thee, Her Sins which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy Sins are forgiven,* Luke 7. 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

Thus you have the Story. If I come short in any Circumstance, I beg Pardon of those that can correct me. 'Tis three or four and twenty Years since I saw the Book, yet I have, as far as my Memory will admit, given you the Relation of the Matter. However, *Luke*, as you see, doth here present you with the Substance of the whole.

Alas! *Christ Jesus* has but little Thanks for the saving of little Sinners. *To whom little is forgiven, the same loveth little.* He gets not Water for his Feet, by his saving of such Sinners. There are Abundance of dry-ey'd Christians in the World, and Abundance of dry-ey'd Duties too: Duties that never was wetted with the Tears of Contrition and Repentance, nor ever sweetened with the great Sinners Box of Ointment. And the Reason is, such Sinners have not great Sins to be saved from; or if they have, they look upon them in the *diminishing Glass* of the Holy Law of God. But I rather believe that the Professors of our Days want a due Sense of what they are; for verily, for the generality of them, both before and since Conversion they have been Sinners of a lusty Size. But if their

Vol. II.

Eyes be holden, if Convictions are not shewn, if their Knowledge of their Sins is but like to the Eye-sight in Twilight, the Heart cannot be affected with that Grace that has laid hold on the Man, and so *Christ Jesus* sows much, and has little coming in.

Wherefore his Way is oft-times to step out of the Way, to *Jericho*, to *Samaria*, to the Countrey of the *Gaddarens*, to the Coast of *Tyre* and *Sidon*, and also to Mount *Calvary*, that he may lay Hold of such Kind of Sinners as will love him to his Liking, *Luke* 19. 1, to 11. *John* 4. 3, to 11. *Mark* 5. 1, to 21. *Matt.* 15. 21, to 29. *Luke* 23. 33, to 44.

But thus much for the sixth Reason, why *Christ Jesus* would have Mercy offered in the first Place to the biggest Sinners; to wit, because such Sinners when converted, are apt to love him most. The *Jerusalem-Sinners* were they that out-stript, when they were converted, in some Things, all the Churches of the *Gentiles*. They were of one Heart, and of one Soul, neither said any of them, that ought of the Things that they possessed was their own; neither was there any among them that lacked, for as many as were Possessors of Lands, or Houses, sold them, and brought the Price of the Things that were sold, and laid them down at the Apostles Feet, &c. *Acts* 4. 32, 33, 34, 35. Now shew me such another Pattern if you can. But why did these do thus? Oh! they were *Jerusalem-Sinners*. These were the Men that but a little before, had killed the Prince of Life, and thole to whom he did, that notwithstanding, send the first Offer of Grace and Mercy. And the Sense of this, took them up betwixt the Earth and the Heaven, and carried them on in such Ways and Methods, as could never be trodden by any since. They talk of the Church of *Rome*, and set her in her primitive State, as a Pattern, and Mother of Churches; when the Truth is, they were the *Jerusalem-Sinners*, when Converts, that out-did all the Churches that ever was.

Seventhly, *Christ Jesus* would have Mercy offered in the first Place to the biggest Sinners, because Grace, when it is received by such, finds Matter to kindle upon more freely than it finds in other Sinners. Great Sinners are like the dry Wood, or like great Candles, which burns best and shines with biggest Light. I lay not this down, as I did those Reasons before, to shew, that when great Sinners are converted, they will be Encouragement to others, though that is true; but to shew that *Christ* has a Delight to see Grace, the Grace we receive to shine. We love to see Things that bear a good Gloss, yea, we chuse to buy such Kind of Matter to work upon, as will, if wrought up to what we intend, cast that Lustre that we desire. Candles that burn

P p p p

not

not bright, we like not; Wood that is green will rather smother, and sputter, and smoak, and crack, and flounce, than cast a brave Light and a pleasant Heat. Wherefore great Folks care not much, not so much for such Kind of Things, as for them that will better answer their Ends.

Hence *Christ* desires the biggest Sinner, in him there is Matter to work by, to wit, a great Deal of Sin; for as by the Tallow of the Candle, the Fire takes Occasion to burn the brighter; so by the Sin of the Soul, Grace takes Occasion to shine the clearer. Little Candles shine but little, for there wanteth Matter for the Fire to work upon; but in the great Sinner, here is more Matter for Grace to work by. Faith shines, when it worketh towards *Christ*, through the Sides of many and great Transgressors, and so does Love, for that much is forgiven. And what Matter can be found in the Soul for Humility to work by so well, as by a Sight that I have been, and am an abominable Sinner? And the same is to be said of Patience, Meekness, Gentleness, Self-denial, or of any other Grace. Grace takes Occasion by the Vileness of the Man, to shine the more; even as by the Ruggidness of a very strong Distemper, or Disease, the Vertue of the Medicine is best made manifest. *Where Sin abounds, Grace much more abounds*, Rom. 5. 20. A black String makes the Neck look whiter; great Sins makes Grace burn clear. Some say when Grace and a good Nature meet together, they do make shining Christians; but I say, when Grace and a great Sinner meets, and when Grace shall subdue that great Sinner to itself, and shall operate after its Kind in the Soul of that great Sinner, then we have a shining Christian; Witness all those of whom Mention was made before.

Abraham was among the Idolaters when in the Land of *Assyria*, and served Idols with his Kindred on the other Side of the Flood, *Jos.* 24. 2. *Gen.* 11. 31. But who when called, was there in the World, in whom Grace shone so bright as in him?

The *Thessalonians* were Idolaters, before the Word of God came to them; but when they had received it, they became *Examples* to all that did believe, in *Macedonia*, and *Achaia*, *1 Thes.* 1. 6, 7, 8, 9, 10.

God the Father, and *Jesus Christ* his Son, are for having Things seen, for having the Word of Life held forth. They light not a Candle that it might be put under a Bushel, or under a Bed, but on a Candlestick, that all that come in may see the Light, *Mat.* 5. 15. *Mar.* 4. 21. *Luke* 8. 16. chap. 11. 33.

And, I say, as I said before, in whom is it like so to shine, as in the Souls of great Sinners?

When the *Jewish Pharisees* dallied with the Gospel, *Christ* threatned to take it from them, and to give it to the barbarous *Hea-*

thens, and *Idolaters*. Why so? For they, saith he, will bring forth the Fruits thereof in their Season. *Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof*, *Mat.* 21. 41, 43.

I have often marvelled at our Youth, and said in my Heart, What should be the Reason that they should be so generally at this Day debauched as they are! For they are now profane to Amazement: And sometimes I have thought one Thing, and sometimes another: That is, why God should suffer it so to be. At last I have thought of this: How if the God whose Ways are past finding out, should suffer it so to be now, that he might make of some of them the more glorious Saints hereafter. I know Sin is of the Devil, but it cannot work in the World without Permission: and if it happens to be as I have thought, it will not be the first Time that God the Lord, hath caught Satan in his own Design. For my Part, I believe that the Time is at Hand, that we shall see better Saints in the World, than has been seen in it this many a Day. And this Vileness that at present does so much swallow up our Youth, is one Cause of my thinking so: For out of them, for from among them, when God sets to his Hand, as of old, you shall see what penitent Ones, what trembling Ones, and what Admirers of Grace, will be found to profess the Gospel, to the Glory of God by *Christ*.

Alas! We are a Company of worn-out Christians, our *Moon* is in the *Wane*; we are much more black than white, more dark than light; we shine but a little; Grace in the most of us, is decayed. But I say, when they of these debauched ones that are to be saved, shall be brought in, when these that look more like Devils than Men shall be converted to *Christ*, (and I believe several of them will) then will *Christ* be exalted, Grace adored, the Word prized, *Sions* Paths better trodden, and Men in the Pursuit of their own Salvation, to the Amazement of them that are left behind.

Just before *Christ* came into the Flesh, the World was degenerated as it is now; The Generality of the Men in *Jerusalem* were become either high and famous for Hypocrisy, or filthy base in their Lives. The Devil also was broke loose in hideous Manner, and had taken Possession of many: Yea, I believe that there was never Generation before nor since, that could produce so many possessed with Devils, deformed, lame, blind, and infected with monstrous Diseases, as that Generation could. But what was the Reason thereof? I mean the Reason from God? Why one (and we may sum up more in that Answer that *Christ* gave to his Disciples concerning him that was born blind) was, that the Works of God

God might be made manifest in them, and that the Son of God might be glorified thereby, *John* 9. 2, 3. chap. 11. 4.

Now if these Devils and Diseases, as they possessed Men then, were to make way and work for an approaching Christ in Person, and for the declaring of his Power, why may we not think that now, even now also, he is ready to come by his Spirit in the Gospel to heal many of the Debaucheries of our Age? I cannot believe that Grace will take them all, *for there are but few that are saved*: But yet it will take some, even some of the worst of Men, and make Blessed Ones of them. But O! how these *Ringleaders* in Vice, will then shine in Vertue! They will be the very Pillars in Churches, they will be as an Ensign in the Land; *The Lord their God shall save them in that Day, as the Flock of his People, for they shall be as the Stones of a Crown, lift up as an Ensign upon the Land, Zech. 9. 16.* But who are these? Even Idolatrous *Ephraim*, and Backsliding *Judah*, *Ver. 13.*

I know there is ground to fear, that the Iniquity of this Generation will be pursued with heavy Judgments: But that will not hinder what we have supposed: God took him a glorious Church out of Bloody *Jerusalem*, yea, out of the chief of the Sinners there, and left the rest to be taken and spoiled, and sold Thirty for a Penny, in the Nations where they were Captives. The Gospel working gloriously in a Place, to the seizing upon many of the *Ringleading* Sinners thereof, promiseth no Security to the rest, but rather threatneth them with the heaviest and smartest Judgments; as in the Instance now given, we have a full Demonstration; but in defending, the Lord will defend his People; and in saving, he will save his Inheritance.

Nor does this speak any great comfort to a decayed and backsliding sort of Christians, for the next time God rides Post with his Gospel, he will leave such Christians behind him. But I say, *Christ* is resolved to set up his Light in the World; yea, he is delighted to see his Graces shine, and therefore he commands that his Gospel should to that end, be offered in the *first Place* to the biggest Sinners; for by great Sins it shineth most: Therefore he saith, *Begin at Jerusalem.*

Eighthly, And lastly, *Christ Jesus* will have Mercy to be offered in the *first Place* to the biggest Sinners, *For that by that means the Impenitent that are left behind, will be at the Judgment the more left without excuse.*

God's Word has two edges, it can cut back-stroke and fore-stroke. If it doth thee no good, it will do thee hurt; 'Tis the favour of Life unto Life to those that receive it, but of Death unto Death to them that refuse it, *2 Cor. 2. 15, 16.* But this is not all, the tender of Grace to he

biggest Sinners, in the *first Place*, will not only leave the rest, or those that refuse it, in a deplorable Condition, but will also stop their Mouths, and cut off all pretence to Excuse at that Day. *If I had not come and spoken unto them, saith Christ, they had not had Sin; but now they have no cloak for their sin, for their sin of persevering in Impenitence, Job 15. 22.*

But what did he speak to them? Why even that which I have told you; to wit, That he has in special, a Delight in saving the biggest Sinners. He spake this in the Way of his Doctrine, he spake this in the Way of his Practice, even to the pouring out of his last Breath before them, *Luke 23. 34.*

Now since this is so, what can the Condemned at the Judgment say for themselves, why Sentence of Death should not be passed upon them? I say, what Excuse can they make for themselves, when they shall be asked why they did not in the Day of Salvation come to *Christ* to be saved? Will they have ground to say to the Lord, Thou wast only for saving of little Sinners, and therefore because they were great Ones, they durst not come unto him; Or that thou hadst not Compassion for the biggest Sinners, therefore I died in Despair; will these be Excuses for them as the Case now standeth with them? Is there not every where in God's Book a flat Contradiction to this, in multitudes of Promises, of Invitations, of Examples, and the like? Alas, alas! there will then be there Millions of *Souls* to confute this Plea; ready I say, to stand up and say, O! deceived World, *Heaven swarms with such, as was, when they were in the World, to the full as bad as you.*

Now this will kill all Plea or Excuse, why they should perish in their Sins; yea, the Text says, they shall see them there; *There shall be weeping, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of Heaven, and you your selves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God, Luke 13. 28, 29.* Out of which company it is easy to pick such, as sometimes were as bad People as any now breath on the Face of the Earth. What think you of the first Man, by whose Sins there are Millions now in Hell? And so I may say, what think you of ten thousand more besides?

But if the World will not stifle and gag them up, I speak now for Amplification sake, the view of those who are saved shall.

There comes an *Incestuous* Person to the Barr, and pleads that the Bigness of his Sins was a Bar to his receiving the Promise; But will not his Mouth be stopt as to that, when *Lot* and the Incestuous *Corinthian*

rinthian shall be set before him, *Gen.* 19, 33, to 37. *1 Cor.* 5. 1, 2.

There comes a Thief and says, *Lord! my Sin of Theft, I thought, was such as could not be pardoned by thee!* But when he shall see the Thief that was saved on the Cross, stand by, as clothed with beauteous Glory, what further can he be able to object? Yea, the Lord will produce ten thousand of his Saints at his coming, who shall after this manner execute Judgment upon all, *and so convince all that are ungodly among them, of all their hard speeches which ungodly Sinners have spoken against him,* *Jude* 15, 16. And these are hard speeches against him, To say that he was not able or willing to save Men, because of the Greatness of their Sins, or to say that they were discouraged by his Word from Repentance, because of the Heinousness of their Offences.

These things, I say, shall then be confuted; He comes with ten thousand of his Saints to confute them, and to stop their Mouths from making Objections against their own eternal Damnation.

Here is *Adam* the Destroyer of the World; here is *Lot* that *lay with both his Daughters*; here is *Abraham* that was sometimes an *Idolater*, and *Jacob* that was a *Supplanter*, and *Ruben* that *lay with his Father's Concubine*, and *Judah* that *lay with his Daughter in Law*, and *Levi* and *Simeon* that *wickedly slew the Sechemites*; and *Aaron* that made an Idol to be Worshipped, and that proclaimed a Religious Feast unto it. Here is also *Rahab* the Harlot, and *Bathsheba* that bare a Bastard to *David*. Here is *Solomon* that great Backslider, and *Manasseh* that Man of Blood, and a Witch. Time would fail to tell you of the Woman of *Canaan's* Daughter, of *Mary Magdalen*, of *Matthew* the Publican, and of *Gideon* and *Sampson*, and many thousands more.

Alas, alas! I say, what will these Sinners do, that have, through their Unbelief, eclipsed the glorious Largeness of the Mercy of God, and gave way to despair of Salvation because of the Bigness of their Sins.

For all these, though now glorious Saints in Light, were sometimes Sinners of the biggest Size, who had Sins that were of a notorious hue; Yet now, I say, they are in their shining and heavenly Robes before the Throne of God and of the Lamb, Blessing for ever and ever, that Son of God for their Salvation, who died for them upon the Tree; admiring that ever it should come into their Hearts once to think of coming to God by Christ: But above all, blessing God for granting of them Light to see those encouragements in his Testament; without which, without doubt, they had been daunted and sunk down under guilt of Sin and Despair, as their fellow sinners have done.

But now they also are all Witnesses for

God and for his Grace against an unbelieving World; for as I said, they shall come to *convince* the World of their Speeches, their hard and unbelieving Words, that they have spoken concerning the Mercy of God, and the Merits of the Passion of his blessed Son *Jesus Christ*.

But will it not, think you, strangely put to silence all such Thoughts, and Words, and Reasonings of the Ungodly before the Barr of God? doubtless it will; yea, and will send them away from his Presence also, with the greatest Guilt that possibly can fasten upon the Consciences of Men.

For what will sting like this? I have through mine own foolish, narrow, unworthy, undervaluing Thoughts of the Love and Ability of *Christ* to save me, brought my self to everlasting Ruine. 'Tis true, I was a horrible Sinner, not one in a hundred did live so vile a Life as I, but this should not have kept me from closing with *Jesus Christ*: I see now that there are abundance in Glory that once were as bad as I have been, but they were saved by Faith, and I am damned by Unbelief.

Wretch that I am! why did not I give glory to the Redeeming Blood of *Jesus*? Why did I not humbly cast my Soul at his blessed Foot-stool for Mercy? Why did I judge of his Ability to save me by the Voice of my shallow Reason, and the Voice of a guilty Conscience? Why betook not I my self to the holy Word of God? Why did I not read and pray that I might understand, since now I perceive that God said then, *He giveth liberally to them that pray, and upbraideth not,* *Jam.* 1. 5.

'Tis rational to think, that by such Cogitations as these, the unbelieving World will be torn in pieces before the Judgment of *Christ*: Especially those that have lived where they *did* or *might* have heard the Gospel of the Grace of God. Oh! that Saying, *It shall be more tolerable for Sodom at the Judgment, than for them,* will be better understood. See *Luke* 10. 8, 9, 10, 11, 12.

This Reason therefore standeth fast; Namely, That *Christ*, by offering Mercy in the *first Place* to the biggest Sinners, now, *will stop all Mouths of the impenitent at the Day of Judgment*, and cut off all Excuse that shall be attempted to be made (from the thoughts of the Greatness of their Sins) why they came not to him.

I have often thought of the Day of Judgment, and how God will deal with Sinners at that Day: And I believe it will be managed with that Sweetness, with that Equitableness, with that excellent Righteousness, as to every Sin, and Circumstance, and Aggravation thereof, that Men that are damned, before the Judgment is over, shall receive such Conviction of the Righteous Judgment of God upon them, and

and of their deserts of Hell Fire, that they shall in themselves conclude, that there is all the Reason in the World that they should be shut out of Heaven, and go to Hell Fire; *These shall go away into everlasting Fire*, Matt. 25. 46.

Only this will tare them, That they have mist of Mercy and Glory, and obtained everlasting Damnation through their Unbelief. But it will tare but *themselves*, but their *own* Souls; they will gnash upon *themselves*: For in that, Mercy was offered to the chief of them in the *first Place*, and yet they were damned for rejecting of it: They were damned for forsaking what they had a sort of Propriety in; for, forsaking their *Own* Mercy.

And thus much for the Reasons. I will conclude with a Word of Application.

The APPLICATION.

First, Would Jesus Christ have Mercy offered in the *first Place* to the biggest Sinners; *then this shews us how to make a right Judgment of the Heart of Christ to Men*. Indeed we have advantage to guess at the Goodness of his Heart, by many Things; as by his taking our Nature upon him, his dying for us; his sending his Word and Ministers to us, and all that we might be saved. But this of *beginning to offer Mercy to Jerusalem*, is that which heightens all the rest; for this doth not only confirm to us, that Love was the cause of his dying for us; but it shews us yet more the depth of that Love: He might have dyed for us, and yet have extended the benefit of his Death to a few, as one might call them, of the best-conditioned Sinners, to those who (though they were weak, and could not but sin) yet made not a Trade of sinning; To those that sinned not lavishly. There are in the World, as one may call them, the moderate Sinners; the Sinners that mix Righteousness with their Pollutions; the Sinners that, though they be Sinners, do what on their part lies, (some that are blind would think so) that they might be saved. I say, it had been Love, great Love, if he had died for none but such, and sent his Love to such: But that he should send out *Conditions of Peace* to the biggest of Sinners! yea, that they should be offered to them first of all! (for so he means when he says, *Begin at Jerusalem*.) This is wonderful! this shews his Heart to purpose, as also the Heart of God his Father who sent him to do thus.

There is nothing more incident to Men that are awake in their Souls, than to have wrong Thoughts of God; Thoughts that are narrow, and that pinch and pen up his Mercy to scanty and beggarly Conclusions, and rigid legal Conditions; supposing that

it is rude and an intrenching upon his Majesty, to come our selves, or to invite others, until we have scraped and washed, and rubbed off as much of our Dirt from us as we think is convenient, to make us somewhat orderly and handsome in his Sight. Such never knew what these Words meant, *Begin at Jerusalem*. Yea, such in their Hearts have compared the Father and his Son to niggardly rich Men whose Money comes from them like drops of Blood. True, says such, God has Mercy, but he is loth to part with it. You must please him well, if you get any from him: He is not so free as many suppose, nor is he so willing to save as some pretended Gospelers imagine: But I ask such, If the Father and Son be not unspeakably free to shew Mercy, why was *this* Clause put into our Commission to preach the Gospel? Yea, why did he say, *Begin at Jerusalem*? For when Men, through the weakness of their wits, have attempted to shew other Reasons why *they* should have the first proffer of Mercy, yet I can prove (by many undeniable Reasons) that they of *Jerusalem* (to whom the Apostles made the *First* offer, according as they were commanded) were the biggest Sinners that ever did breath upon the Face of God's earth (set the unpardonable Sin aside) upon which my Doctrine stands like a Rock, That Jesus the Son of God would have Mercy in the first Place offered to the biggest Sinners: And if this doth not shew the Heart of the Father and the Son to be infinitely free in bestowing Forgiveness of Sins, I confess my self mistaken.

Neither is there, set this aside, another Argument like it, to shew us the Willingness of Christ to save Sinners; For, as was said before, all the rest of the Signs of Christ's Mercifulness might have been limited to Sinners that are so and so qualified; but when he says, *Begin at Jerusalem*, the Line is stretched out to the utmost, no Man can imagine beyond it, and it is Folly here to pinch and pare, to narrow, and seek to bring it within scanty bounds, for he plainly saith, *Begin at Jerusalem*. The biggest Sinner, is the biggest Sinner; the *biggest* is the *Jerusalem-sinner*.

'Tis true, he saith that *Repentance and Remission of Sins must go together*; but yet Remission is sent to the chief, the *Jerusalem Sinner*; nor doth Repentance lessen at all the *Jerusalem-sinners crimes*; it diminisheth none of his Sins, nor causes that there should be so much as half a one the fewer: It only puts a stop to the *Jerusalem Sinners* course, and makes him willing to be saved freely by Grace; and for time to come to be governed by that blessed Word, that has brought the Tidings of good Things to him.

Besides, no Man shews himself willing to be saved that repenteth not of his Deeds,

for he that goes on still in his Trespases, declares that he is resolved to pursue his own Damnation further.

Learn then to judge of the Largeness of God's Heart, and of the Heart of his Son *Jesus Christ*, by the Word: Judge not thereof by feeling, nor by the Reports of thy Conscience; Conscience is often-times here befooled and made to go quite besides the Word: 'Twas judging without the Word that made *David* say, *I am cast off from God's Eyes, and shall perish one Day by the hand of Saul*, Psal. 31. 22. 1 Sam. 27. 1.

The Word had told him another Thing; namely, that he should be King in his stead. Our Text says also, that *Jesus Christ* bids Preachers in their preaching Repentance and Remission of Sins, *Begin first at Jerusalem*; Thereby declaring most truly, the infinite Largeness of the Merciful Heart of God and his Son, to the Sinful Children of Men.

Judge thou, I say therefore of the Goodness of the Heart of God and his Son, by this Text, and by other of the same import; so shalt thou not dishonour the Grace of God, nor needlessly fright thy self, nor give away thy Faith, nor gratify the Devil, nor lose the Benefit of his Word: I speak now to weak Believers.

Secondly, Would *Jesus Christ* have Mercy offered in the first Place to the biggest Sinners, to the *Jerusalem Sinners*? Then by this also, you must learn to judge of the sufficiency of the Merits of *Christ*; not that the Merits of *Christ* can be comprehended, for that they are beyond the Conceptions of the whole World, being called *The unsearchable Riches of Christ*; but yet they may be apprehended to a considerable degree. Now the Way to apprehend them most, is to consider what Offers, after his Resurrection, he makes of his Grace to Sinners; for to be sure he will not offer beyond the Vertue of his Merits; because as Grace is the cause of his Merits, so his Merits are the basis and bounds, upon and by which his Grace stands good, and is let out to Sinners. Doth he then command that his Mercy should be offered in the first Place to the biggest Sinners? It declares that there is sufficiency in his Blood to save the biggest Sinners. The Blood of *Jesus Christ* cleanseth from all Sin. And again, *Be it known unto you Men and Brethren, That through this Man (this Man's Merits) is preached to you the Forgiveness of Sins, and by him All that believe are justified from All things from which they could not be justified by the Law of Moses*, Acts 13. 38.

Observe then thy Rule to make Judgment of the Sufficiency of the Blessed Merits of thy Saviour; if he had not been able to have reconciled the biggest Sinners to his Father by his Blood, he would not have sent to them; have sent to them in the first Place the Doctrine of Remission

of Sins; for Remission of Sins is through Faith in his Blood: We are justified freely by the Grace of God, through the Redemption that is in the Blood of *Christ*. Upon the square, as I may call it, of the Worthiness of the Blood of *Christ*, Grace acts, and offers Forgiveness of Sin to Men, *Ephes. 1. 7. chap. 2. 13, 14. Colos. 1. 20, 21, 22.*

Hence therefore we must gather, That the Blood of *Christ* is of infinite value, for that he offereth Mercy to the biggest of Sinners: Nay further, since he offereth Mercy in the first Place to the biggest Sinners; Considering also that this first act of his, is that which the World will take notice of, and expect it should be continued unto the end; Also it is a Disparagement to a Man that seeks his own Glory in what he undertakes, to do that for a spurt, which he cannot continue and hold out in: This is our Lord's own Argument, *He began to build, saith he, but was not able to finish*, Luke 14. 28, 29, 30.

Shouldest thou hear a Man say, I am resolved to be kind to the Poor, and should begin giving with handfuls of *Guineas*, you would conclude that either he is wonderful Rich, or must straighten his hand, or will soon be at the bottom of his Riches. Why this is the Case, *Christ* at his Resurrection gave it out that he would be good to the World; and first sends to the biggest Sinners, with an intent to have Mercy on them. Now the biggest Sinners cannot be saved but by abundance of Grace, 'tis not a little that will save great Sinners, *Rom. 5. 17.* And I say again, since the Lord *Jesus* mounts thus high at the first, and sends to the *Jerusalem-Sinners*, that they may come first to partake of his Mercy; it follows that either he has unsearchable Riches of Grace and Worth in himself, or else he must straighten his Hand, or his Grace and Merits will be spent before the World's at an end. But let it be believed, as surely as spoken, he is still as full as ever! He is not a Jot the Poorer for all the Forgivenesses that he has given away to great Sinners; Also he is still as free as at first, for he never yet called back this Word, *Begin at the Jerusalem Sinners*. And as I said, since his Grace is extended according to the Worth of his Merits; I conclude, that there is the same Vertue in his Merits to save now, as there was at the very Beginning.

O the Riches of the Grace of *Christ*! Oh the Riches of the Blood of *Christ*!

Thirdly, Would *Jesus Christ* have Mercy offered in the first Place to the biggest Sinners, Then here is Encouragement for you that think, for wicked Hearts and Lives, you have not your Fellows in the World; yet to come to him.

There is a People that therefore fear lest they should be rejected of *Jesus Christ*, because

cause of the Greatness of their Sins; when as you see here, such are sent to, sent to by *Jesus Christ* to come to him for Mercy, *Begin at Jerusalem*: Never did one Thing answer another more fitly in this World, than this Text fitteth such Kind of Sinners. As Face answereth Face in a Glass, so this Text answereth the Necessities of such Sinners. What can a Man say more, but that he stands in the Rank of the biggest Sinners; let him stretch himself whether he can, and think of himself to the utmost, he can but conclude himself to be one of the biggest Sinners: And what then? Why the Text meets him in the very Face, and saith, *Christ offereth Mercy to the biggest Sinners, to the very Jerusalem-Sinners*. What more can be objected? Nay, he doth not only offer to such his Mercy, but to them 'tis commanded to be offered in the first Place; *Begin at Jerusalem*. Preach Repentance and Remission of Sins among all Nations, *beginning at Jerusalem*. Is not here Encouragement for those that think, *for wicked Hearts and Lives, they have not their Fellows in the World?*

Objection. *But I have a Heart as hard as a Rock.*

Ans. Well, but this doth but prove thee a bigger Sinner.

Object. *But my Heart continually frets against the Lord.*

Ans. Well, this doth but prove thee a bigger Sinner.

Object. *But I have been desperate in sinful Courses.*

Ans. Well, stand thou with the Number of the biggest Sinners.

Object. *But my gray Head is found in the Way of Wickedness.*

Ans. Well, thou art in the Rank of the biggest Sinners.

Object. *But I have not only a base Heart, but I have lived a debauched Life.*

Ans. Stand thou also among those that are called the biggest Sinners. And what then? Why the Text *swoops* you all; you cannot object yourselves beyond the Text: It has a particular Message to the biggest Sinners. I say, it *swoops* you all.

Object. *But I am a Reprobate.*

Ans. Now thou talkest like a Fool, and of that thou understandest not: No Sin; but the Sin of final Impenitence, can prove a Man a Reprobate. And I am sure thou hast not arrived as yet unto that; therefore thou understandest not what thou sayest, and makest groundless Conclusions against thyself. Say thou art a Sinner, and I will hold with thee. Say thou art a great Sinner, and I will say so too. Yea, say thou art one of the biggest Sinners and spare not, for the Text yet is beyond thee, is yet betwixt Hell and thee; *Begin at Jerusalem*, has yet a Smile upon thee: And thou talkest as if thou wast a Reprobate, and

that the Greatness of thy Sins do prove thee so to be; when yet they of *Jerusalem* were not such, whose Sins I dare say, were such, both for Bigness and Heinousness, as thou art not capable of committing beyond them; unless now, after thou hast received Conviction that the Lord *Jesus* is the only Saviour of the World, thou shouldest wickedly and despitefully turn thyself from him, and conclude he is not to be trusted to for Life, and so crucify him for a Cheat afresh. This I must confess, will bring a Man under the *Black Rod*, and set him in Danger of eternal Damnation, *Heb. 6. 6. chap. 10. 29*. This is trampling under Foot the Son of God, and counting his Blood an unholy Thing. *This did they of Jerusalem*; but they did it ignorantly in Unbelief, and so were yet capable of Mercy: But to do this against professed Light, and to stand to it, puts a Man beyond the Text indeed, *Acts 3. 14, 15, 16, 17. 1 Tim. 1. 13*.

But I say, what is this to him, that would fain be saved by *Christ*? His Sins did, as to Greatness, never yet reach to the Nature of the Sins that the Sinners intended by the Text, had made themselves guilty of. He that would be saved by *Christ*, has an honourable Esteem of him, but they of *Jerusalem* preferred a Murderer before him; but as for him, they cried, away away with him, 'tis not fit that he should live. Perhaps thou wilt object, *That thyself hast a thousand Times preferred a stinking Lust before him*. I answer, Be it so, it is but what is common to Men to do; nor doth the Lord *Jesus* make such a foolish Life a Bar to thee, to forbid thy coming to him, or a Bond to his Grace, that it might be kept from thee; but admits of thy Repentance, and offereth himself unto thee freely, as thou standest among the *Jerusalem-Sinners*.

Take therefore Encouragement, Man, Mercy is, by the Text, held forth to the biggest Sinners. Yea, put thyself into the Number of the worst by Reckoning, that thou mayest be one of the first, and mayest not be put off till the biggest Sinners are served: For the biggest Sinners are first invited; consequently, if they come, they are like to be the first that shall be served. 'Twas so with *Jerusalem*; *Jerusalem-Sinners* were they that was first invited, and those of them that came first (and there came three thousand of them the first Day they were invited, how many came afterwards, none can tell) *they were first served*.

Put in thy Name, Man, among the biggest, lest thou art made to wait till *they are served*. You have some Men that think themselves very cunning, because they put up their Names in their Prayers among them that feign it, saying, *God, I thank thee, I am not so bad as the worst*. But believe

lieve it, if they be saved at all, they shall be saved in the last Place. The first in their own Eyes shall be served last, and the last, or worst, shall be first. The Text insinuates it, *Begin at Jerusalem*; and Reason backs it, for they have most Need. Behold ye therefore, how God's Ways are above ours; we are for serving the worst last, God is for serving the worst first. The Man at the Pool, that to my thinking, was longest in his Disease, and most helpless as to his Cure, was first healed, yea, he only was healed; for we read that *Christ* healed him, but we read not then that he healed one more there, *John* 5. 1, to 10.

Wherefore if thou wouldest soonest be served, put in thy Name among the very worst of Sinners. Say, when thou art upon thy Knees, Lord! *here is a Jerusalem-Sinner!* a Sinner of the biggest Size! one whose Burthen is of the greatest Bulk and heaviest Weight! one that cannot stand long without sinking into Hell, without thy supporting Hand! *Be not thou far from me, O Lord: O my Strength, haste thou to help me.*

I say, put in thy Name with *Magdalen*, with *Manasseh*, that thou mayest fare as the *Magdalen* and the *Manasseh-Sinners* do. The Man in the Gospel made the desperate Condition of his Child, an Argument with *Christ* to haste his Cure: *Sir, come down*, saith he, *e're my Child die*, *Joh.* 4. 49. And *Christ* regarded his Haste, saying, *Go thy Way, thy Son liveth*, *Ver.* 50. Haste requires Haste. *David* was for Speed; deliver me speedily; hear me speedily, answer me speedily, *Psal.* 31. 2. *Psal.* 69. 17. *Psal.* 102. 2. But why speedily? I am in the Net, I am in Trouble, my Days consume like Smoak, *Psal.* 31. 4. *Psal.* 69. 17. *Psal.* 102. 3. Deep calleth unto Deep, Necessity calls for Help; great necessity for present help.

Wherefore I say, be ruled by me in this Matter; feign not thyself another Man, if thou hast been a filthy Sinner, but go in thy Colours to *Jesus Christ*, and put thyself among the most Vile, and let him alone to put thee among the Children, *Jer.* 3. 19. Confess all that thou knowest of thyself; I know thou wilt find it hard Work to do thus; especially if thy Mind be legal; but do it, lest thou stay, and be deferred with the little Sinners, until the great Ones have had their Alms. What do you think *David* intended when he said, his Wounds stunk and were corrupted, but to hasten God to have Mercy upon him, and not to defer his Cure. Lord, says he, *I am troubled, I am bowed down greatly, I go mourning all the Day long. I am feeble, and sore broken, by Reason of the Disquietment of my Heart*, *Psal.* 38. 3, 4, 5, 6, 7.

David knew what he did by all this, he knew that his making the worst of his Case, was the Way to speedy Help, and that a feigning and dissembling the Matter

with God, was the next Way to a Demurr, as to his Forgiveness.

I have one Thing more to offer for thy Encouragement who deemest thyself one of the biggest Sinners; And that is, Thou art as it were, called by thy Name, in the first Place, to come in for Mercy. Thou Man of *Jerusalem*, hearken to thy Call; Men do so in Courts of Judicature, and presently cry out, *Here, Sir*; and then they shoulder and croud, and say, Pray give Way, I am called into the Court. Why this is thy Case, thou great, thou *Jerusalem-Sinner*; be of good Cheer, he calleth thee, *Mark* 10. 46, 47, 48, 49. Why sittest thou still? arise: why standest thou still? Come Man. Thy Call should give thee Authority to come. *Begin at Jerusalem*, is thy Call and Authority to come; Wherefore up, and shoulder it, Man: Say, *Stand away Devil, Christ calls me, stand away Unbelief, Christ calls me: Stand away* all ye my discouraging Apprehensions, for my Saviour calls me to him to receive of his Mercy. Men will do thus, as I said, in Courts below: and why shouldst not thou approach thus to the Court above. The *Jerusalem-Sinner* is first in Thought, first in Commission, first in the Record of Names, and therefore should give Attendance with Expectation, that he is first to receive Mercy of God.

Is not this an Encouragement to the biggest Sinners to make their Application to *Christ* for Mercy. *Come unto me all ye that labour and are heavy laden*, doth also confirm this Thing, that is, that the biggest Sinner, and he that has the biggest Burden, is he who is first invited. *Christ* pointeth over the Heads of *Thousands*, as he sits on the Throne of Grace, directly to such a Man; and says, bring in hither the maimed, the halt, and the blind; Let the *Jerusalem-Sinner* that stands there behind, come to me. Wherefore since *Christ* says come, to thee, let the Angels make a Lane, and let all Men give Place, that the *Jerusalem-Sinner* may come to *Jesus Christ* for Mercy.

Fourthly, Would *Jesus Christ* have Mercy offered in the first Place to the biggest Sinners? Then come thou profane Wretch, and let me a little enter into an Argument with thee; Why wilt thou not come to *Jesus Christ*, since thou art a *Jerusalem-Sinner*? How canst thou find in thy Heart to set thyself against Grace, against such Grace as offereth Mercy to thee? What Spirit possesseth thee, and holds thee back from a sincere Closure with thy Saviour? Behold God groaningly complains of thee, saying, *But Israel would none of me. When I called, none did answer*, *Psal.* 81. 11. *Isa.* 66. 4.

Shall God enter this Complaint against thee? Why dost thou put him off? Why dost thou stop thine Ear? Canst thou defend thyself? When thou art called to an Account for thy Neglects of so great Salvation,

vation, what canst thou answer? or dost thou think thou shalt escape the Judgment? *Heb. 2. 3.*

No more *such* Christs! There will be no more *such* Christs, Sinner! Oh, put not the Day, the Day of Grace, away from thee! if it be once gone, 'twill never come again, Sinner.

But what is it that has got thy Heart, and that keeps it from thy Saviour? *Who in the Heavens can be compared unto the Lord? Who among the Sons of the mighty can be likened unto the Lord?* *Psal. 89. 6.* Hast thou, thinkest thou, found any Thing so good as Jesus Christ? Is there any among thy Sins, thy Companions, and foolish Delights, that like *Christ*, can help thee in the Day of thy Distress? Behold, the Greatness of thy Sins cannot hinder; let not the Stubbornness of thy Heart hinder thee, Sinner.

Objection. *But I am ashamed.*

Answer. Oh! Don't be ashamed to be saved, Sinner.

Object. *But my old Companions will mock me.*

Answer. Oh! Don't be mocked out of Eternal Life, Sinner.

Thy Stubbornness affects, afflicts the Heart of thy Saviour. Carest thou not for this? Of old, *He beheld the City, and wept over it.* Canst thou hear this, and not be concerned? *Luke 19. 41, 42.* Shall Christ weep to see thy Soul going on to Destruction, and wilt thou sport thy self in that Way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the Thoughts of the Loss of thy Soul, than thyself, who art certainly eternally miserable if thou neglectest to come to him.

Those Things that keep thee and thy Saviour, on thy Part, asunder, are but Bubbles; the least Prick of an Affliction, will let out, as to thee, what now thou thinkest is worth the Venture of Heaven to enjoy.

Hast thou not Reason? Canst thou not so much as once soberly think of thy dying Hour? or of, whither thy sinful Life will drive thee then? Hast thou no *Conscience*? or having one, is it rocked so fast asleep by Sin, or made so weary with an unsuccessful Calling upon thee, that it is laid down, and cares for thee no more? Poor Man, thy State is to be lamented. Hast no *Judgment*? Art not able to conclude, that to be saved, is better than to burn in Hell; and that eternal Life, with God's Favour, is better than a temporal Life in God's Displeasure? Hast no Affection but what is brutish? what, none at all? No Affection for the God that made thee? What, none for his loving Son that has shewed his Love, and dyed for thee? Is not Heaven worth thy Affection? O poor Man! which is strongest thinkest thou,

Vol. II.

God or thee? If thou art not able to overcome him, thou art a Fool for standing out against him; *Mat. 5. 25, 26.* *It is a fearful Thing to fall into the Hands of the Living God.* He will gripe hard, his Fist is stronger than a Lion's Paw; take Heed of him, he will be angry if you despise his Son; and will you stand guilty in your Trespases, when he offereth you his Grace and Favour? *Exod. 34. 6, 7. Heb. 10. 29, 30, 31.*

Now we come to the Text, *Beginning at Jerusalem.* This Text, though it be now one of the brightest Stars that shineth in the Bible, because there is in it, as full, if not the fullest Offer of Grace that can be imagined, to the Sons of Men; yet to them that shall perish from under this Word, even this Text will be to such, *one of the hottest Coals in Hell.*

This Text therefore will save thee, or sink thee: there is no shifting of it: If it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, Why so unconcerned? Hast no Soul? Or dost think thou mayest lose thy Soul, and save thyself? Is it not Pity, had it otherwise been the Will of God, that ever thou wast made a Man, for that thou settest so little by thy Soul?

Sinner, Take the Invitation; thou art called upon to come to Christ: Nor art thou called upon but by Order from the Son of God, though thou shouldest happen to come of the biggest Sinners: For he has bid us offer *Mercy*, as to all the World in General, so in the first Place, *To the Sinners of Jerusalem*; or to the biggest Sinners.

Firstly, Would *Jesus Christ* have Mercy offered in the first Place to the biggest Sinners, *Then this shews how unreasonable a Thing it is, for Men to despair of Mercy.* For those that presume, I shall say something to them afterward.

I now speak to them that despair.

There are four Sorts of Despair. There is the Despair of Devils; There is the Despair of Souls in Hell; There is the Despair that is grounded upon Men's Deficiency; And there is the Despair that they are perplexed with that are willing to be saved, but are too strongly born down with the Burthen of their Sins.

The Despair of Devils, the Damned's Despair, and that Despair that a Man has of attaining of Life, because of his own Deficiency, are all unreasonable. Why should not Devils and damned Souls despair? Yea, Why should not Man despair of getting to Heaven by his own Abilities? I therefore am concern'd only with the fourth Sort of Despair, to wit, with *the Despair of those that would be saved, but are too strongly born down with the Burden of their Sins.*

R r r r

I say

I say therefore, to thee that art thus, *And why Despair?* Thy Despair, if it was reasonable, should flow from thee, because found in the Land that is beyond the Grave, or because thou certainly knowest that Christ will not, or cannot save thee.

But for the first, thou art yet in the Land of the Living; and for the second, thou hast Ground to believe the quite contrary; Christ is able to save to the uttermost, them that come to God by him; and if he were not willing, he would not have commanded that Mercy in the first Place should be offered to the *biggest Sinners*. Besides, he hath said, *And let him that is a-thirst come, and whosoever will, let him take the Water of Life freely*; that is, with all my Heart. What Ground now is here for Despair? If thou sayest, *The Number and Burden of my Sins*. I answer, nay: That is rather a Ground for Faith; because such an one above all others, is invited by Christ to come unto him, yea, promised Rest and Forgiveness if they come, *Mat. 11. 28*. What Ground then to despair? Verily none at all. Thy Despair then is a Thing unreasonable, and without Footing in the Word.

But I have no Experience of God's Love, God hath given me no Comfort, or Ground of Hope, though I have waited upon him for it many a Day.

Thou hast Experience of God's Love, for that he has opened thine Eyes to see thy Sins; and for that he has given thee Desires to be saved by Jesus Christ. For by thy Sense of Sin thou art made to see the Poverty of Spirit, and that has laid thee under a sure Ground to hope that Heaven shall be thine hereafter.

Also thy Desires to be saved by Christ, has put thee under another Promise, so there is two to hold thee up in them, tho' thy present Burden be never so heavy, *Mat. 5. 3, 6*. As for what thou sayest, as to God's Silence to thee, perhaps he has spoken to thee once or twice already, but thou hast not perceived it, *Job 33. 14, 15*.

However thou hast Christ crucified, set forth before thine Eyes in the Bible, and an Invitation to come unto him, though thou be a *Jerusalem-Sinner*, though thou be the biggest Sinner; and so no Ground to despair. What if God will be silent to thee, is that Ground of Despair? Not at all, so long as there is a Promise in the Bible that God will in no wise cast away the coming Sinner, and so long as he invites the *Jerusalem-Sinner* to come unto him, *John 6. 37*.

Build not therefore Despair upon these Things, they are no sufficient Foundations for it, such Plenty of Promises being in the Bible; and such a Discovery of his Mercy to great Sinners of old, especially since we have withal a Clause in the Commission given to Ministers to preach, that they should begin with the *Jerusalem-Sinners* in

their offering of Mercy to the World.

Besides, God says, *They that wait upon the Lord, shall renew their Strength, they shall mount up with wings like Eagles*; but perhaps it may be long first. *I waited long, saith David, and did seek the Lord, and at length his Cry was heard*: Wherefore he bids his Soul wait on God, and says, for it is good so to do before thy Saints, *Psal. 40. 1. Psal. 62. 5. Psalm 52. 9*.

And what if thou waitest upon God all thy Days? Is it below thee? And what if God will cross his Book, and blot out the Hand-writting that is against thee, and not let thee know it as yet? Is it fit to say unto God, *Thou art hard hearted?* Despair not. Thou hast no ground to despair, so long as thou livest in this World. 'Tis a Sin to begin to despair before one sets his Foot over the Threshold of Hell gates. For them that are there, let them *Despair* and spare not; but as for thee, thou hast no ground to do it. What! Despair of Bread, in a Land that is full of Corn! Despair of Mercy when our God is full of Mercy! Despair of Mercy, when God goes about by his Ministers, beseeching of Sinners to be reconciled unto him! *2 Cor. 5. 18, 19, 20*.

Thou *scrupulous Fool*, where canst thou find that God was ever false to his Promise, or that he ever deceived the Soul that ventured it self upon him? He often calls upon Sinners to trust him, though they walk in Darkness and have no Light, *Isa. 50. 10*.

They have his Promise and Oath for their Salvation, that flee for Refuge to the Hope set before them, *Heb. 6. 17. 18*.

Despair! When we have a God of Mercy, and a Redeeming Christ *Alive!* For shame forbear: Let them despair that dwell where there is no God, and that are confined to those Chambers of Death, which can be reached by no Redemption.

A Living Man despair! When he is *chid* for murmuring and complaining! *Lam. 3. 39*. Oh! so long as we are where Promises *swarm*, where Mercy is *proclaimed*, where Grace *reigns*, and where *Jerusalem-Sinners* are privileged with the first Offer of Mercy, *it is a base Thing to Despair!*

Despair undervalues the Promise, undervalues the Invitation, undervalues the Proffer of Grace. *Despair* undervalues the Ability of God the Father, and the redeeming Blood of Christ his Son: Oh unreasonable *Despair!*

Despair makes Man God's Judge; 'tis a Controller of the Promise, a Contradictor of Christ in his large Offers of Mercy: And one that undertakes to make *Unbelief* the great Manager of our Reason and Judgment, in determining about what God can and will do for Sinners.

Despair! It is the Devil's fellow, the Devil's

Devil's Master; yea, the Chains with which he is captivated and held under Darkness for ever: And to give way thereto in a Land, in a State and Time that flows with Milk and Honey, is an uncomely thing.

I would say to my Soul; O my Soul! *this* is not the place of Despair, *this* is not the *Time* to despair in: As long as mine Eyes can find a Promise in the Bible; as long as there is the least mention of Grace, as long as there is a Moment left me of Breath or Life in this World; so long will I wait or look for Mercy; so long will I fight against Unbelief and Despair.

This is the Way to Honour God and Christ: this is the Way to set the Crown on the Promise; this is the Way to welcome the Invitation and Inviter; and this is the Way to thrust thy self under the Shelter and Protection of the Word of Grace. Never despair so long as our Text is alive, for that doth sound it out, *That Mercy by Christ is offered in the first Place to the biggest Sinner.*

Despair is an unprofitable Thing, 'twill make a Man weary of waiting upon God, 2 King. 6. 33. 'Twill make a Man forsake God, and seek his Heaven in the good Things of this World, Gen. 4. 13, to 18. 'Twill make a Man his own Tormenter, and flounce and fling like a wild Bull in a Net, Isa. 51. 20.

Despair! It drives a Man to the Study of his own Ruine, and brings him at last to be his own Executioner, 2 Sam. 17. 23. Matt. 27. 3, 4, 5.

Besides, I am perswaded also, that Despair is the cause that there are so many that would fain be Atheists in the World: For because they have entertained a Conceit that God will never be merciful to them; therefore they labour to perswade themselves that there is no God at all, as if their misbelief would kill God, or cause him to cease to be. A poor shift for an Immortal Soul, for a Soul who liketh not to retain God in its Knowledge! If this be the best that Despair can do, let it go, Man; and betake thy self to Faith, to Prayer, to wait for God, and to hope, in despite of ten thousand doubts. And for thy encouragement, take yet (as an Addition to what has already been said) these following Scriptures; *The Lord takes pleasure in them that fear him, in them that hope in his Mercy,* Psal. 147. 11.

Whence note, They fear not God, that hope not in his Mercy. Also, God is angry with them that hope not in his Mercy; for he only taketh pleasure in them that hope. He that believeth, or hath received his Testimony, hath set to his Seal that God is true, Joh. 3. 33. But he that receiveth it not, hath made him a Liar, and that is a very unworthy Thing, 1 John 5. 10, 11. *Let the Wicked forsake his Ways, and the*

Unrighteous Man his Thoughts; and let him return to the Lord, and he will have Mercy on him; and to our God, for he will abundantly multiply Pardons, Isa. 55. 7. Perhaps thou art weary of thy Ways, but art not weary of thy Thoughts; of thy unbelieving and despairing Thoughts: Now God also would have thee cast away these Thoughts, as such which he deserveth not at thy Hands, *For he will have Mercy upon thee, and he will abundantly Pardon.*

O Fools! and slow of Heart to believe all that the Prophets have spoken, Luke 24. 25. Mark you here, *Slowness* to believe is a Piece of Folly. Ay! but sayest thou, I do believe *some*, and I believe what can make against me. Ay, but Sinner, Christ Jesus here calls thee Fool for not believing *All*. Believe *All*, and despair if thou canst. He that believes *All*, believeth that Text that saith, *Christ* would have Mercy preached first to the *Jerusalem-Sinners*. He that believeth *All*, believeth all the Promises and Consolations of the Word; and the Promises and Consolations of the Word, weigh heavier than do all the Curses and Threatnings of the Law. And Mercy rejoiceth against Judgement. Wherefore believe *All*, and Mercy will to thy Conscience, weigh Judgment down, and so minister Comfort to thy Soul. The Lord take the Yoke from off thy Jaws, since he has set Meat before thee, Hos. 11. 4. And help thee to remember that he is pleased in the first Place to offer Mercy to the biggest Sinners.

Sixthly, Since Jesus Christ would have Mercy offered in the first Place to the biggest Sinners, *Let Souls see that they lay right hold thereof;* lest they, notwithstanding, indeed come short thereof. Faith only knows how to deal with Mercy; wherefore put not in the Place thereof *Presumption*. I have observed, that as there are Herbs and Flowers in our Gardens, so there are their Counterfeits in the Field; only they are distinguished from the other by the Name of *Wild Ones*. Why, there is Faith, and *Wild Faith*; and *Wild Faith* is this *Presumption*? I call it *Wild Faith*, because God never placed it in his Garden, his Church; 'tis only to be found in the Field, the World. I also call it *Wild Faith*, because it only grows up, and is nourished where other *Wild Notions* abounds. Wherefore take heed of this, and all may be well: For this *Presumptuousness* is a very heinous Thing in the Eyes of God: *The Soul, saith he, that shall do ought presumptuously (whether born in the Land or a Stranger) the same reproacheth the Lord; And that Soul shall be cut off from among his People,* Numb. 15. 30.

The Thoughts of this made David tremble, and pray, *That God would hold him back from presumptuous Sins, and not suffer them to have dominion over him,* Psalm 19. 13.

Now

Now this Presumption, *Then* puts it self in the Place of Faith, when it tampereth with the Promise for Life, while the Soul is a Stranger to Repentance. Wherefore you have in the Text, to prevent doing thus, both *Repentance and Remission of Sins* to be offered to *Jerusalem*, not Remission without Repentance: For all that repent not shall perish, let them presume on Grace and the Promise while they will, *Luke 13. 1, 2, 3.*

Presumption then is that which severeth *Faith and Repentance*, concluding that the Soul shall be saved by Grace, though the Man was never made sorry for his Sins, nor the Love of the Heart turned therefrom. This is to be *selfwilled*, as *Peter* has it. And this is a despising the Word of the Lord, for that has put Repentance and Faith together, *Mark 1. 15.* *And because he hath despised the Word of the Lord, and hath broken the Commandment, that Soul shall utterly be cut off: his iniquities shall be upon him, Numb. 15. 31.*

Let such therefore look to it, who yet are, and abide in their Sins; for such, if they Hope, *as they are*, to be saved, presume upon the Grace of God. Wherefore Presumption and not hearkning to God's Word, are put together, *Deut. 17. 12.*

Again, *Then* Men presume when they are resolved to abide in their Sins, and yet expect to be saved by God's Grace through *Christ*. This is as much as to say, God liketh of Sin as well as I do, and careth not how Men live, if so be they lean upon his Son. Of this sort are they that build up *Zion* with Blood, and *Jerusalem* with Iniquity; *That judge for reward, and teach for hire, and divine for Money, and lean upon the Lord, Mic. 3. 10, 11.* This is doing Things with an *high Hand* against the Lord our God, and a taking him, as it were, *at the Catch!* This is, as we say among Men, to seek to put a Trick upon God, as if he had not sufficiently fortified his Proposals of Grace by his holy Word, against all such kind of Fools as these. But look to it,

Such will be found at the Day of God, not among that great company of *Jerusalem-Sinners*, that shall be saved by Grace, but among those that have been the great Abusers of the Grace of God in the World. These that say, *Let us Sin that Grace may abound, and let us do Evil that Good may come*, their Damnation is just. And if so, they are a great Way off of that Salvation that is by *Jesus Christ* presented to the *Jerusalem-Sinners*.

I have therefore these Things to propound to that *Jerusalem-Sinner* that would know, if he may be so bold to venture himself upon this Grace.

First, Dost thou see thy Sins?

Secondly, Art thou weary of them?

Thirdly, Wouldst thy with all thy heart

be saved by *Jesus Christ*? I dare say no less, I dare say no more. But if it be truly thus with thee, how great soever thy Sins have been, how bad soever thou feelest thy Heart, how far soever thou art from thinking that God has Mercy for thee; thou art the Man, the *Jerusalem-Sinner*, that the Word of God has conquered, and to whom it offereth free Remission of Sins, by the Redemption that is in *Jesus Christ*.

When the Jayler cried out, *Sirs, What must I do to be saved?* The answer was, *Believe on the Lord Jesus Christ, and thou shalt be saved.* He that sees his Sins aright, is brought to his wits-end by them, and he that is *so*, is willing to part from them, and to be saved by the Grace of God.

If *this* be thy Case, fear not, give no way to Despair, thou *presumest not*, if thou believest to Life everlasting in *Jesus Christ*. Yea, *Christ* is prepared for such as thou art.

Therefore take good Courage and believe. The design of Satan is to tell the Presumptuous, that their presuming on Mercy is good; but to perswade the Believer, that his believing is *impudent bold dealing with God*. I never heard a presumptuous Man in my Life, say that he was afraid that he presumed; but I have heard many an honest humble Soul say, that they have been afraid that their Faith has been Presumption. Why should Satan molest those whose Ways he knows will bring them to him? And who can think that he should be quiet when Men take the right course to escape his hellish snares. This therefore is the reason why the truly humbled is opposed, while the presumptuous goes on by *Wind and Tide*. The truly humble, Satan hates, but he laughs to see the Foolery of the other.

Does thy Hand and Heart tremble? Upon thee the Promise smiles; *To this Man will I look*, says God, *even to him that is Poor, and of a contrite Spirit, and trembles at my Word, Isa. 66. 2.*

What therefore I have said of Presumption, concerns not the humble in Spirit at all. I therefore am for gathering up the Stones, and for taking the Stumbling-blocks out of the Way of God's People; and fore-warning of them that they lay the stumbling Block of their Iniquity before their Faces, and that are for presuming upon God's Mercy; and let them look to themselves, *Ezek. 14. 6, 7, 8.*

Also our Text stands firm as ever it did, and our Observation is still of force, *That Jesus Christ would have Mercy offered in the first Place to the biggest Sinners.* So then, let none Despair, let none Presume; Let none Despair that are sorry for their Sins, and would be saved by *Jesus Christ*: Let none Presume, that abide in the liking of their Sins, though they seem to know the exceeding

exceeding Grace of Christ; for though the Doors stand wide open for the Reception of the *Penitent*, yet 'tis fast enough barr'd and bolted against the presumptuous Sinner. *Be not deceived, God is not mocked, whatsoever a Man sows, that he shall reap.* It cannot be that God should be *wheadled* out of his Mercy, or prevailed upon by Lips of Dissimulation; *He knows them that trust in him*, and that sincerely come to him by Christ for Mercy, *Nahum* 1. 7.

It is then, not the abundance of Sins committed, but the not coming heartily to God by Christ for Mercy, that shuts Men out of Doors: And though their not coming *heartily* may be said to be *but* a Sin; yet 'tis *Such* a Sin, as causeth that all thy other Sins abide upon thee unforgiven.

God complains of this. *They have not cried unto me with their Heart; They turned, but not to the most High. They turned feignedly,* Jer. 3. 10. Hol. 7. 14, 16.

Thus doing, his Soul hates; but the penitent, humble, broken-hearted Sinner, be his Transgressions red as Scarlet, red like Crimson, in number as the Sand; though his Transgressions cry to Heaven against him for Vengeance, and seem there to cry louder than do his Prayers, or Tears, or Groans for Mercy; yet he is safe. *To this Man God will look,* Isa. 1. 18, chap. 66. 2.

Seventhly, Would Jesus Christ have Mercy offered in the *first Place* to the biggest Sinners? *Then here is ground for those, that as to practice, have not been such, to come to him for Mercy.*

Although there is no Sin little of it self, because it is a Contradiction of the Nature and Majesty of God; yet we must admit of divers Numbers, and also of Aggravations. *Two* Sins are not so many as *three*; nor are *three*, that are done in ignorance, so big as *One* that is done against Light, against Knowledge, and Conscience. Also there is the Child in Sin, and a Man in Sin that has his Hairs gray, and his Skin wrinkled for very Age. And we must put a difference betwixt these Sinners also. For can it be, that a Child of seven, or ten, or sixteen years old, should be *such* a Sinner, a Sinner so vile in the Eye of the Law, as he is who has walked according to the course of this World, forty, fifty, sixty, or seventy Years? Now the Youth, this Stripling, though he is a Sinner, is but a little Sinner, when compared with such.

Now I say, If there be room for the first sort, for those of the *biggest* Size; certainly there is room for the *lesser* Size? If there be a Door wide enough for a Giant to go in at, there is certainly room for a Dwarf. If Christ Jesus has Grace enough to save great Sinners, he has surely Grace enough to save little ones. If he can for-

give *five hundred Pence*, for certain he can *forgive fifty*, Luke 7. 41, 42.

But you said before, that the little Sinners must stand by, until the great Ones have received their grace, and that's discouraging!

I answer, There are two sorts of little Sinners, such as *are* so, such as *feign* themselves so. There are those that feign themselves so, *that I intended there*, and not those that are indeed comparatively so. Such as feign themselves so, may wait long enough before they obtain Forgiveness.

But again, A Sinner may be comparatively a little Sinner, and sensibly a great One. There is then *two sorts of Greatness in Sin*; Greatness by reason of Number, Greatness by reason of thoroughness of Conviction of the horrible Nature of Sin. In this last sense, *he that has but one Sin*, if such a one could be found, may in his own Eyes find himself the biggest Sinner in the World. Let this Man, or this Child, therefore put himself among the great Sinners, and plead with God as great Sinners do, and expect to be saved with the great Sinners, and as soon, and as heartily as they.

Yea, a little Sinner, that comparatively is truly so, if he shall graciously give way to Conviction, and shall in God's Light, diligently weigh the horrible Nature of his own Sins, may yet sooner obtain Forgiveness for them at the Hands of the heavenly Father, than he that has ten times his Sins, and so cause to cry ten times harder to God for Mercy.

For the *Grievousness* of the Cry is a great Thing with God; for if he will hear the Widow, if she cries *at all*, how much more if she cries *most grievously*? *Exod.* 22, 22, 23.

It is not the Number, but the true Sense of the abominable Nature of Sin, that makes the Cry for Pardon lamentable. He, as I said, that has many Sins, may not cry so loud in the Ears of God, as he that has far fewer; he in our *present* sense that is in his own Eyes the biggest Sinner, is he that soonest findeth Mercy.

The offer then is to the biggest Sinner, to the biggest Sinner First, and the Mercy is first obtained by him that first confesseth himself to be such an one.

There are Men that strive at the Throne of Grace for Mercy, by pleading the Greatness of their Necessity. Now their Plea, as to the Prevalency of it, lieth not in their counting up of the *Numbers*, but in the sense of the *Greatness* of their Sins, and in the vehemency of their cry for Pardon. And it is observable, that though the Birth-right was *Ruben's*, and for his Foolishness, given to the Sons of *Joseph*; yet *Judah* prevailed above his Brethren, and of him came the *Messias*, 1 Chron. 5. 1, 2.

There is a heavenly subtilty to be managed in this matter. *Thy Brother came with subtilty and hath taken away thy Blessing.*

sing. The Blessing belonged to *Esau*, but *Jacob* by his Diligence made it his own, *Gen.* 27. 33. The offer is to the biggest Sinner, to the biggest Sinner first, but if he forbears to cry, the Sinner that is a Sinner less by far than he, both as to Number and the Nature of Transgression, may get the Blessing first, if he shall have Grace to bestir himself well; for the loudest Cry is heard furthest, and the most lamentable, pierces soonest.

I therefore urge this Head, not because I would have little Sinners go and tell God that they are little Sinners, thereby to think to obtain Mercy; for verily, so they are never like to have it: For such Words declare, that such a one hath no true sense at all of the Nature of his Sins.

Sin, as I said, in the Nature of it, is horrible; though it be but one single Sin as to act; yea, though it be but a sinful Thought; and so worthily calls for the Damnation of the Soul.

The Comparison then, of little and great Sinners, is to go for good Sense among Men: But to plead the Fewness of thy Sins, or the comparative Harmlessness of their Quantity before God, argueth no found Knowledge of the Nature of thy Sin, and so no true Sense of the Nature or Need of Mercy.

Little Sinner when therefore thou goest to God, though thou knowest in thy Conscience, that thou, as to Acts, art no Thief, no Murderer, no Whore, no Liar, no false Swearer, or the like, and in Reason must needs understand, that thus thou art not so profanely vile as others; yet when thou goest to God for Mercy, know no Man's Sins but thine own, make Mention of no Man's Sins but thine own. Also labour not to lessen thy own, but magnify and greaten them by all just Circumstances, and be as if there was never a Sinner in the World but thyself. Also cry out as if thou wast the only undone Man; and that is the Way to obtain God's Mercy.

It is one of the comeliest Sightings in the World, to see a little Sinner commenting upon the Greatness of his Sins; multiplying and multiplying them to himself; till he makes them in his own Eyes bigger and higher than he seeth any other Man's Sins to be in the World; and as base a Thing it is to see a Man do otherwise, and as basely will come on't, *Luke* 18. 10, 11, 12, 13.

As therefore I said to the great Sinner before, let him take Heed lest he presume: I say now to the little Sinner, let him take Heed that he don't dissemble: For there is as great an Aptness in the little Sinner to dissemble, as there is in the great one. He that hideth his Sins shall not prosper, be he a Sinner little or great, *Prov.* 28. 13.

Eighthly, Would *Jesus Christ* have Mercy offered in the first Place to the biggest

Sinners? Then this shews the true Cause why Satan makes such Head as he doth against him.

The Father and the Holy Spirit are well spoken of by all Deluders and deceived Persons; Christ only is the Rock of Offence. Behold I lay in Zion a stumbling Stone and a Rock of Offence, *Rom.* 9. 33. Not that Satan careth for the Father or the Spirit more than he careth for the Son, but he can let Men alone with their Notions of the Father and the Spirit, for he knows they shall never enjoy the Father or the Spirit, if indeed they receive not the Merits of the Son. He that hath the Son, hath Life; he that hath not the Son of God hath not Life, however they may boast themselves of the Father and the Spirit, *1 John* 5. 12. Again, whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God: He that abideth in the Doctrine of Christ, hath both the Father and the Son, *2 John* 9.

Christ, and Christ only is he that can make us capable to enjoy God with Life and Joy to all Eternity. Hence he calls himself the Way to the Father; the true and living Way, *John* 14. 6. *Heb.* 10. 19, 20. For we cannot come to the Father but by him. Satan knows this, therefore he hates him. Deluded Persons are ignorant of this, and therefore they are so led up and down by Satan by the Nose, as they are.

There are many Things by which Satan has taken Occasion to greaten his Rage against Jesus Christ.

As first, his Love to Man, and then the many Expressions of that Love. He hath taken Man's Nature upon him; he hath in that Nature fulfilled the Law to bring in Righteousness for Man; and hath spilt his Blood for the reconciling of Man to God; he hath broke the Neck of Death, put away Sin, destroyed the Works of the Devil, and got into his own Hands the Keys of Death: And all these are heinous Things to Satan. He cannot abide Christ for this. Besides, he hath eternal Life in himself, and that to bestow upon us; and we in all Likelihood are to possess the very Places, from which the Satans by Transgression fell, if not Places more glorious. Wherefore he must needs be angry. And is it not a vexatious Thing to him, that we should be admitted to the Throne of Grace by Christ, while he stands bound over in Chains of Darkness, to answer for his Rebelions against God and his Son, at the terrible Day of Judgment. Yea, we poor Dust and Ashes must become his Judges, and triumph over him for ever; and all this, long of Jesus Christ; for he is the meritorious Cause of all this.

Now though Satan seeks to be revenged for this, yet he knows it is in vain to attack the Person of Christ, he has overcome him; therefore he tampers with a company

pany of silly Men, that he may vilify him by them. And they, bold Fools as they are, will not spare to spit in his Face. They will rail at his Person, *and deny the very Being of it*; they will rail at his Blood, *and deny the Merit and Worth of it*. They will deny the very End, why he accomplished the Law, and by Jiggs, and Tricks, and Quirks, which he helpeth them to, they set up fond Names and Images in his Place, and give the Glory of a Saviour to them: Thus Satan worketh under the Name of Christ; and his Ministers under the Name of the Ministers of Righteousness.

And by his Wiles and Stratagems he undoes a World of Men; But there is a Seed and they shall serve him, and it shall be counted to the Lord for a Generation. These shall see their Sins, and that Christ is the Way to Happiness. These shall venture themselves both Body and Soul upon his Worthiness.

All this Satan knows, and therefore his Rage is kindled the more. Wherefore according to his Ability and Allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor People, that he may, while his Time shall last; make it as hard and difficult for them to go to eternal Glory as he can. Oftentimes he abuses them with wrong Apprehensions of God, and with wrong Apprehensions of Christ. He also casts them into the Mire, to the Reproach of Religion, the Shame of their Brethren, the Derision of the World, and Dishonour of God. He holds our Hands while the World buffets us; he puts Bear-skins upon us, and then sets the Dogs at us. He bedaubeth us with his own Fume, and then tempts us to believe, that that Bedaubing comes from ourselves.

Oh! the Rage and the Roaring of this Lion! and the Hatred that he manifests against the Lord Jesus, and against them that are purchased with his Blood! But yet in the Midst of all this, the Lord Jesus sends forth his Herald to proclaim in the Nations, his Love to the World; and to invite them to come in to him for Life. Yea his Invitation is so large, that it offereth his Mercy in the first Place to the biggest Sinners of every Age, which augments the Devil's Rage the more.

Wherefore, as I said before, fret he, fume he, the Lord Jesus *will divide the Spoil with this great One*; yea, *he shall divide the Spoil with the Strong*; because he hath poured out his Soul unto Death, and was numbred with the Transgressors, and bare the Sin of many, and made Intercession for the Transgressors, Isa. 53. 12.

Ninthly, Would Jesus Christ have Mercy offered in the first Place to the biggest Sinners? *Let the Tempted harp upon this*

String for their Help and Consolation. The Tempted wherever he dwells, always thinks himself the biggest Sinner, one most unworthy of Eternal Life.

This is Satan's master Argument: Thou art a horrible Sinner, a Hypocrite, one that has a profane Heart, and one that is an utter Stranger to a Work of Grace. I say, this is his *Maul*, his *Club*, his Master-piece; He doth with this, as some do by their *most enchanting* Songs, sings them every where. I believe there are but few Saints in the World that have not had this Temptation sounding in their Ears. But were they but aware, Satan by all this, does but drive them to the Gap out at which they should go, and so escape his Roaring.

Saith he, thou art a great Sinner, a horrible Sinner, a profane hearted Wretch, one that cannot be matcht for a vile One in the Country.

And all this while Christ says to his Ministers, offer Mercy in the first Place to the biggest Sinners. So that this Temptation drives thee directly into the Arms of Jesus Christ.

Was therefore the Tempted but aware, he might say, Ay Satan, so I am, I am a Sinner of the biggest Size, and therefore have most Need of Jesus Christ: Yea, because I am such a Wretch, therefore Jesus Christ calls me; yea, he calls me first: The first Proffer of the Gospel is to be made to the *Jerusalem-Sinner*: I am he, wherefore stand back Satan, make a Lane, my Right is first to come to Jesus Christ.

This now will be *like for like*. This would foil the Devil: This would make him say, I must not deal with this Man thus; for then I put a Sword into his Hand to cut off my Head.

And this is the Meaning of *Peter*, when he saith, *Resist him stedfast in the Faith*, 1 Pet. 5. 9. And of *Paul* when he saith, Take the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked, *Ephes.* 6. 16.

Wherefore is it said, *Begin at Jerusalem*, if the *Jerusalem-Sinner* is not to have the Benefit of it? And if I am to have the Benefit of it, let me call it to mind when Satan haunts me with the continual Remembrance of my Sins, of my *Jerusalem Sins*. Satan and my Conscience says, I am the biggest Sinner, Christ offereth Mercy in the first Place to the biggest Sinners. Nor is the Manner of the Offer other but such as suiteth with my Mind. I am sorry for my Sin; yea, sorry at my Heart that ever sinful Thought did enter, or find the least Entertainment in my wicked Mind: And might I obtain my Wish, I would never more that my Heart should be a Place for ought but the Grace, and Spirit, and Faith of the Lord Jesus.

I speak not this to lessen my Wickedness, I would

I would not for all the World, but be placed by mine own Conscience in the very Front of the biggest Sinners, that I might be one of the first that are beckoned by the gracious Hand of Jesus the Saviour, to come to him for Mercy.

Well Sinner, thou now speakest like a Christian, but say thus in a strong Spirit in the Hour of Temptation, and then thou wilt, to thy Commendation and Comfort, quit thyself well.

This improving of Christ in dark Hours, is the Life, though the hardest Part of our Christianity. We should neither stop at Darkness, nor at the Raging of our Lusts, but go on in a Way of venturing and casting the whole of our Affair for the next World, at the Foot of Jesus Christ. This is the Way to make the Darkness Light, and also to allay the Raging of our Corruption.

The first Time the Passover was eaten, was in the Night; and when Israel took Courage to go forward, though the Sea stood in their Way like a devouring Gulf, and the Host of the Egyptians follow them at the Heels; yet the Sea gives Place, and their Enemies were as still as a Stone till they were gone over, *Exod. 12. 8. chap. 14. 13, 14, 21, 22. chap. 15. 16.*

There is nothing like Faith to help at a Pinch; Faith dissolves Doubts, as the Sun drives away the Mists. And that you may not be put out, know your Time, as I said, of Believing is always. There are Times when some Graces may be out of Use, but there is no Time wherein Faith can be said to be so. Wherefore Faith must be always in Exercise.

Faith is the Eye, is the Mouth, is the Hand, and one of these is of Use all Day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing or receiving, or working, or feeding all Day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe: *At what Time*, said the good Man, *I am afraid, I will trust in thee*, *Psalms 56. 2, 3.*

Nor can we have a better Encouragement to do this, than is by the Text set before us, even an open Heart for a Jerusalem-Sinner. And if for a Jerusalem-Sinner to come, then for such an one when come. If such a one to be saved, then for such a one that is saved? If for such a one to be pardoned his great Transgressions, then for such a one who is pardoned these, to come daily to Jesus Christ too, to be cleansed and set free from his common Infirmities, and from the Iniquities of his holy Things.

Therefore let the poor Sinner that would be saved, labour for Skill to make the best Improvement of the Grace of Christ to help him against the Temptations of the Devil and his Sins.

Tenthly, Would Jesus Christ have Mercy

offered in the first Place to the biggest Sinners? Let those Men consider this, that (have, or) may in a Day of Trial have spoken or done what their Profession or Conscience told them they should not, and that have the Guilt and Burden thereof upon their Consciences.

Whether a Thing be wrong or right, Guilt may pursue him that doth contrary to his Conscience. But suppose a Man should deny his God, or his Christ, or relinquish a good Profession, and be under the real Guilt thereof? Shall he therefore conclude he is gone for ever? Let him come again with Peter's Tears, and no doubt but he shall obtain Peter's Forgiveness. For the Text includes the biggest Sinners.

And 'tis observable, That before this Clause was put into this Commission, Peter was pardoned his horrible Revolt from his Master. He that revolteth in the Day of Trial, if he is not shot quite dead upon the Place, but is sensible of his Wound, and calls out for a Surgeon, shall find his Lord at hand to pour Wine and Oyl into his Wounds, that he may again be healed. And to encourage him to think that there may be Mercy for him: Besides what we find recorded of Peter, you read in the Acts, some was through the Violence of their Trials, compelled to Blaspheme, and yet are called Saints, *Acts 26. 9, 10, 11.*

Hence you have a Promise or two that speaks concerning such kind of Men, to encourage us to think that at least some of them shall come back to the Lord their God. *Shall they fall, faith he, and not arise? Shall they turn away, and not return?* *Jer. 8. 4.* And in that Day I will assemble her that halteth, and I will gather her that was driven out, and her that I have Afflicted. And I will make her that halteth a Remnant, and her that was cast off, a strong Nation; And the Lord shall reign over them in Mount Zion for ever. What we are to understand by her that halteth, is best expressed by the Prophet *Elijah, Mic. 4. 6, 7. Zeph. 3. 19. 1 Kings 18. 21.*

I will conclude then, that for them that have halted, or may halt, the Lord has Mercy in the Bank, and is willing to accept them if they return to him again.

Perhaps they may never be after that of any great Esteem in the House of God, but if the Lord will admit them to Favour and Forgiveness: O exceeding and undeserved Mercy! See *Ezekiel 44. 10, 11, 12, 13, 14.*

Thou then that mayest be the Man, Remember this, that there is Mercy also for thee. Return therefore to God, and to his Son, who hath yet in Store for thee, and who will do thee Good.

But perhaps thou wilt say, He doth not save all Revolters, and therefore perhaps not me.

Answer.

Answer. Art thou returning to God? If thou art returning, thou art the Man. *Return ye backsliding Children, and I will heal your Backslidings,* Jer. 3. 22.

Some, as I said, that revolt, are shot dead upon the Place, and for them, who can help them? But for them that cry out of their Wounds, 'tis a Sign they are yet alive, and if they use the Means in Time, doubtless they may be healed.

Christ Jesus has Bags of Mercy that was never yet broken up or unsealed. Hence it is said, he has Goodness *laid up*; Things *reserved* in Heaven for his. And if he breaks up one of these Bags, who can tell what he can do!

Hence his Love is said to be such as *passeth Knowledge*, and that his Riches are *unsearchable*. He has, *no body* knows what; for *no body* knows who; He has by him in Store for such as seem in the View of all Men to be gone beyond Recovery. For this the Text is plain. What Man or Angel could have thought that the *Jerusalem-Sinners* had been yet on this Side of an Impossibility of enjoying Life and Mercy? Hadst thou seen their Actions, and what horrible Things they did to the Son of God: Yea, how stoutly they backed what they did with Resolves and Endeavours to persevere, when they had killed his Person, against his Name and Doctrine: And that there was not found among them all that while as we read of, the least Remorse or Regret for these their Doings: Couldst thou have imagined that Mercy would ever have took Hold of them, at least so soon! Nay, that they should, of all the World be counted those *only* meet to have it offered to them in the *very first Place*! For so my Text commands, saying, *Preach Repentance and Remission of Sins among all Nations, beginning at Jerusalem.*

I tell you the Thing is a Wonder, and must for ever stand for a Wonder among the Sons of Men. It stands also for an everlasting Invitation and Allurement to the biggest Sinners to come to *Christ* for Mercy.

Now since in the Opinion of all Men, the Revolter is such a one; if he has, as I said before, any Life in him, let him take Encouragement to come again, that he may live by *Christ*.

Eleventhly, Would *Jesus Christ* have Mercy offered in the *first Place* to the biggest Sinners? *Then let God's Ministers tell them so.* There is an Incidence in us, I know not how it doth come about, when we are converted, to condemn them that are left behind. Poor Fools as we are, we forget that we ourselves were so, *Tit. 3. 2, 3.*

But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so, that

Vol. II.

we may give them convincing Ground to believe, that we have found that Mercy which also sets open the Door for them to come and partake with us.

Ministers, I say, should do thus, both by their Doctrine, and in all other Respects.

Austerity doth not become us, neither in Doctrine nor in Conversation: We ourselves live by Grace; Let us give as we receive, and labour to persuade our Fellow-Sinners which God has left behind us, to follow after that they may partake with us of Grace. We are saved by Grace, let us live like them that are *gracious*. Let all our Things (to the World) be done in Charity towards them, Pity them, Pray for them, be familiar with them for their Good. Let us lay aside our foolish, worldly, carnal *Grandeur*; Let us not walk the Streets, and have such Behaviours as signify we are scarce for touching of the poor Ones that are left behind, no not with a Pair of *Tongs*. It becomes not thus to do.

Remember your Lord, he was familiar with Publicans and Sinners to a Proverb: *Behold a gluttonous Man, and a Wine-bibber, a Friend of Publicans and Sinners,* Mat. 11. 19. The first Part, concerning his gluttonous eating and drinking, to be sure, was an horrible Slander; but for the other, *nothing was ever spoke truer of him by the World.* Now why should we lay Hands cross on this Text, that is, choose good Victuals, and love the sweet Wine better than the Salvation of the poor Publican? Why not familiar with Sinners provided we hate their Spots and Blemishes, and seek that they may be healed of them?

Why not fellowly with our carnal Neighbours? If we do take Occasion to do so, that we may drop, and be yet distilling some good Doctrine upon their Souls? Why not go to the poor Man's House, and give him a *Penny*, and a Scripture to think upon? Why not send for the Poor to fetch away, at least, the Fragments of thy Table, that the Bowels of thy Fellow-Sinner may be refreshed as well as thine?

Ministers should be exemplary: But I am an inferior Man, and must take Heed of too much Medling. But might I, I would meddle with them, with their Wives, and with their Children too. I mean not this of all, but of them that deserve it, though I may not name them.

But, I say, let Ministers follow the Steps of their blessed Lord, who by Word and Deed shewed his Love to the Salvation of the World, in such a Carriage as declared him to prefer their Salvation before his own private Concern. For we are commanded to follow his Steps, *who did no Sin, neither was Guile found in his Mouth.*

And as I have said concerning Ministers, so I say to all the Brethren, carry it

T t t t

it so, that all the World may see, that indeed you are the Sons of Love.

Love your Saviour; Yea, shew one to another that you love him, not only by a seeming Love of Affection, but with the Love of Duty. Practical Love is best. Many love *Christ* with nothing but the Lick of the Tongue. Alas! *Christ Jesus* the Lord, must not be put off thus: *He that hath my Commandments, and keepeth them, saith he, he it is that loveth me*, John 14. 21.

Practical Love, which stands in Self-denial, in Charity to my Neighbour, and a Patient enduring of Affliction for his Name: This is counted Love.

Right Love to *Christ*, is that which carries in it a provoking Argument to others of the Brethren, *Heb.* 10. 24.

Should a Man ask me how he should know that he loveth the Children of God? The best Answer I could give him, would be in the Words of the Apostle *John*; *By this, saith he, we know we love the Children of God, when we love God, and keep his Commandments*, 1 John 5. 2.

Love to God and *Christ*, is then shewn, when we are tender of his Name; and then we shew our selves tender of his Name, when we are afraid to break any the least of his Commandments. And when we are here, then do we shew our Love to our Brother also.

Now we have Obligation sufficient thus to do, for that our Lord loved us, and gave himself for us, to deliver us from Death, that we might live through him.

The World, when they hear the Doctrine that I have asserted and handled in this little Book, to wit, That *Jesus Christ* would have Mercy offered in the *first Place* to the biggest Sinners; will be apt, because themselves are Unbelievers, to think that this is a Doctrine that leads to Looseness, and that gives Liberty to the Flesh; but if you that believe, love your Brethren, and your Neighbours truly, and as you should, you will put to Silence the Ignorance of such foolish Men, and stop their Mouths from speaking Evil of you.

And, I say, let the Love of *Christ* constrain us to this. Who deserveth our Heart, our Mouth, our Life, our Goods, so much as *Jesus Christ*, who has bought us to himself by his Blood, to this very End, that we should be a peculiar People, zealous of good Works?

There is nothing more seemly in the World, than to see a Christian walk as becomes the Gospel; nor any Thing more unbecoming a reasonable Creature, than to hear a Man say, *I believe in Christ*, and yet see in his Life Debauchery and Profaneness. Might I, such Men should be counted the basest of Men; such Men should be counted by all, unworthy of the Name of a Christian, and should be shun-

ned by every good Man, as such who are the very Plague of Profession.

For so it is written, We should carry it towards them. *Whoso have a Form of Godliness, and deny the Power thereof, from such we must turn away.*

It has oft-times come into my Mind, to ask, by what Means it is, That the Gospel Profession should be so taunted with loose and carnal Gospellers? And I could never arrive to better Satisfaction in the Matter, than this, Such Men are made Professors by the Devil, and so by him put among the rest of the Godly. A certain Man had a fruitless Figg Tree planted in his Vineyard; but by whom was it planted there? Even by him that sowed the Tares, his own Children, among the Wheat, *Luke* 13. 6. *Matt.* 13. 37, 38, 39, 40. And that was the Devil. But why doth the Devil do thus? Not of Love to them, but to make of them Offences and Stumbling Blocks to others. For he knows that a loose Professor in the Church, does more Mischief to Religion, than ten can do to it that are in the World.

Was it not, think you, the Devil that stirred up the Damsel that you read of in *Acts* 16. to cry out, *These are the Servants of the most high God, that shew unto us the Way of Salvation!* Yes it was, as is evident, *For Paul was grieved to hear it.* But why did the Devil stir up her to cry so? But because that was the Way to blemish the Gospel, and to make the World think that it came from the same Hand as did her South-saying and Witchery, *Ver.* 16, 17, 18, *Holiness, O Lord, becomes thy House for ever.*

Let therefore, whoever they be that profess the Name of *Christ*, take Heed that they scandal not that Profession which they make of him, since he has so graciously offered us, as we are Sinners of the biggest Size, in the *first Place*, his Grace to save us.

Having thus far spoken of the Riches of the Grace of *Christ*, and of the Freeness of his Heart to imbrace the *Jerusalem-Sinners*; it may not be amiss to give you, yet, as a Caution, an intimation of one Thing, namely, *That this Grace and Freeness of his Heart is limited to time and day; the which, whoso overstandeth, shall perish notwithstanding.*

For as a King, who of Grace, sendeth out to his rebellious People an Offer of Pardon, if they accept thereof by such a Day, yet beheadeth, or hangeth those that come not in for Mercy until the Day or Time be past: So *Christ Jesus* has set the Sinner a Day, a Day of Salvation, an acceptable Time, but he who standeth out, or goeth on in Rebellion beyond that time, is like to come off with the loss of his Soul, 2 Cor. 6. 2.

6. 2. *Heb.* 3. 13, 16, 17, 18, 19. *chap.* 4. 7. *Luke* 19. 41, 42.

Since therefore Things are thus, it may be convenient here to touch a little upon these particulars.

First, That this Day, or Time, thus limited, when it is considered with reference to this or that Man; is, *oft-times* undiscerned by the Person concerned therein, and *always* is kept secret as to the *shutting up* thereof.

And this in the Wisdom of God is thus, to the End no Man, when called upon, should put off turning to God to another time: *Now*, and *to Day*, is that and only that which is revealed in Holy Writ, *Psal.* 50. 22. *Eccles.* 12. 1. *Heb.* 3. 13, 16.

And this shews us the desperate hazards which those Men run, who when *Invitation*, or *Conviction* attends them, put off turning to God to be saved till another, and as they think, a more fit Season and Time. For many by so doing, defer this to do, till the Day of God's patience and long-suffering is ended: and then, for their Prayers and Cries after Mercy, they receive nothing but Mocks, and are laughed at by the God of Heaven, *Prov.* 1. 20, 21 to 30. *Isa.* 65. 12, to 16. *chap.* 66. 4. *Zech.* 7. 11, 12, 13.

Secondly, Another Thing to be considered is this, namely, that the Day of God's Grace with some Men, *begins* sooner, and also sooner *ends* than it doth with others. Those at the *first* hour of the Day, had their Call sooner than they who were called upon to turn to God at the sixth hour of the Day; yea, and they who were hired at the third hour, had their Call sooner than they who were called at the eleventh, *Mat.* 20. 1, 2, 3, 4, 5, 6.

1. The Day of God's Patience began with *Ismael*, and also ended, before he was twenty years old. At thirteen years of Age he was Circumcised; the next year after *Isaac* was born; and then *Ismael* was fourteen years old. Now that Day that *Isaac* was weaned, that Day was *Ismael* rejected: and suppose that *Isaac* was three years old before he was weaned; that was but the seventeenth year of *Ismael*; wherefore the Day of God's Grace was ended with him betimes, *Gen.* 17. 24, 25. *chap.* 21. 2 to 11. *Gal.* 4. 30.

2. *Cain's* Day ended with him betimes, for after God had rejected him, he lived to beget many Children, and build a City, and to do many other Things. But alas, all that while he was a Fugitive and a Vagabond. Nor carried he any Thing with him after the Day of his Rejection was come; but this doleful language in his Conscience, *From God's Face shall I be hid*, *Gen.* 4. 10, to 15.

3. *Esau*, Through his Extravagancies would needs go to sell his Birthright, not fearing (as other confident Fools) but that

yet the Blessing would still be his, after which he lived many Years, but all of them under the Wrath of God, as was, when time came, made appear to his Destruction; for *when he would have inherited the Blessing, he was rejected, for he found no place of Repentance, though he sought it carefully with Tears*, *Heb.* 12. 14, 15, 16.

Many instances might be given, as to such tokens of the Displeasure of God against such as fool away, as the Wise Man has it, the Prize which is put into their Hand, *Prov.* 17. 16.

Let these Things therefore be a further Caution to those that sit under the glorious fount of the Gospel, and hear of the Riches of the Grace of God in Christ to poor Sinners.

To slight Grace, to despise Mercy, and to stop the Ear when God speaks, when he speaks such great Things, so much to our profit, is a great Provocation.

He offereth, he calls, he woes, he invites, he prays, he beseeches us in this Day of his Grace to be reconciled to him: yea, and has provided for us the means of Reconciliation himself: Now this despised, must needs be provoking; and it is a fearful Thing to fall into the Hands of the living God.

But some Man may say unto me, Fain I would be saved, fain I would be saved by Christ: But I fear this Day of Grace is past, and that I shall perish, notwithstanding the exceeding Riches of the Grace of God.

Answer. To this doubt I would answer several Things.

First, With respect to this Day.

Secondly, With respect to thy Desires.

Thirdly, With respect to thy Fears.

First, With respect to the Day; That is, whether it be ended with a Man, or no.

1. Art thou jogged, and shaken, and molested at the hearing of the Word? Is thy Conscience awakened and convinced then, that thou art at present in a perishing State, and that thou hast need to cry to God for Mercy? This is a hopeful Sign that this Day of Grace is not past with thee. For usually they that are *past Grace*, are also in their Conscience *past feeling*, being *seared with an hot Iron*. *Eph.* 4. 18, 19. *1 Tim.* 4. 1, 2.

Consequently those *past Grace*, must be such as are denied the awakening Fruits of the Word preached. *The dead that hear*, says Christ, *shall live*; at least wise Christ has not quite done with them; the Day of God's Patience is not at an end with them, *John* 5. 25.

2. Is there in thy more retired condition, arguings, strugglings, and strivings with thy Spirit to persuade thee of the Vanity of what vain Things thou lovest, and to win thee in thy Soul to a Choice of Christ Jesus, and his heavenly Things? Take heed and rebel not, for the Day of God's

God's Grace and Patience will not be past with thee, till he saith, *His Spirit shall strive no more with thee*; for then the Wo comes, when *he shall depart from them*; and when he says to the means of Grace, *Let them alone*, *Hof. 4. 17. chap. 9. 12.*

3. Art thou visited in the Night seasons with dreams about thy state, and that thou art in danger of being lost? Hast thou Heart-shaken Apprehensions when deep Sleep's upon thee, of Hell, Death, and Judgment to come? These are signs that God has not wholly left thee, or cast thee behind his back for ever. *For God speaks once, yea twice, yet Man perceives it not; in a Dream, in a Vision of the Night, when deep sleep falls upon Man, in slumberings upon the Bed; then he openeth the Ears of Men, and sealeth their Instruction, that he may withdraw Man from his purpose* (his sinful purposes) *and hide Pride from Man*, *Job 33. 14, 15, 16, 17.*

All this while God has not left the Sinner, nor is come to the end of his Patience towards him, but stands, at least, with the Door of Grace, a chair in his Hand, as being loth, as yet to bolt it against him.

4. Art thou followed with Affliction, and dost thou hear God's angry Voice in thy Afflictions? Doth he send with the Affliction an *Interpreter* to shew thee thy Vileness; and why, or wherefore the Hand of God is upon thee, and upon what thou hast; to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy *Summer* is not quite ended; thy *Harvest* is not quite over and gone. Take heed, stand out no longer, lest he cause Darknes, and lest thy feet stumble upon the dark Mountains; and lest while you look for Light, he turn it into the shadow of Death, and make it gross Darknes, *Jer. 8. 20. chap. 13. 15, 16, 17.*

5. Art thou crossed, disappointed and waylaid, and overthrown in all thy foolish ways and doings? This is a Sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a Hedge, and a Wall to stop thee? Has he crossed thee in all thou puttest thy Hand unto? Take it as a call to turn to him, for by his thus doing, he shews he has a mind to give thee a better Portion. For usually when God gives up Men, and resolves to let them alone in the Broad Way, he gives them *Rope*, and lets them have their Desires in all hurtful things, *Hof. 2. 6 to 15. Psal. 73 3 to 13. Rom. 11. 9.*

Therefore take heed to this also, that thou strive not against this Hand of God: but betake thy self to a serious enquiry into the causes of this Hand of God upon thee, and incline to think, 'tis because the Lord would have thee look to that, which is better than what thou wouldest satisfy

thy self withal. When God had a mind to make the Prodigal go home to his Father, he sent a Famine upon him, and denied him a Belly full of the Husks which the Swine did eat. And observe it, now he was in his Strait, he betook him to Consideration of the Good that there was in his Father's House; yea, he resolved to go home to his Father, and his Father dealt well with him; he received him with Mufick and Dancing, because he had received him safe and sound, *Luke 15. 14 to 33.*

6. Hast thou any enticing touches of the Word of God upon thy Mind? Doth, as it were, some holy Word of God, give a Glance upon thee, cast a Smile upon thee, let fall, though it be but one drop of its favour upon thy Spirit; yea, though it stays but one Moment with thee? O! then the Day of Grace is not past! The Gate of Heaven is not shut! Nor God's Heart and Bowels withdrawn from thee as yet. Take heed therefore, and beware that thou make much of the Heavenly Gift, and of that good Word of God of the which he has made thee taste. Beware, I say, and take heed, there may be a falling away for all this; but, I say, as yet, God has not left thee, as yet he has not cast thee off, *Heb. 6. 1, to 9.*

Secondly, With respect to thy Desires, what are they? Wouldst thou be *saved*? Wouldst thou be saved with a *thorow* Salvation? Wouldst thou be saved from *Guilt*, and *Filth* too? Wouldst thou be the Servant of thy Saviour? Art thou indeed weary of the Service of thy old Master the Devil, Sin and the World? And has these Desires put thy Soul to the flight? Hast thou through desires betaken thy self to thy heels? Dost fly to him that is a Saviour from the Wrath to come, for Life; If these be thy Desires, and if they be unfeigned, fear not: Thou art one of those *Runaways* which God has commanded our Lord to receive, and not to send thee back to the Devil thy Master again, but to give thee a Place in his House, even the Place which liketh thee best. *Thou shalt not deliver to his Master, says he, the Servant which is escaped from his Master unto thee. He shall dwell with thee, even among you in that Place which he shall chuse, in one of thy Gates where it liketh him best; thou shalt not oppress him, Deut. 23. 15, 16.*

This is a Command to the Church, consequently to the Head of the Church; for all Commands from God come to her through her Head. Whence I conclude, that, that as *Israel* of old was to receive the *Runaway*-Servant who escaped from a Heathen Master to them, and should not dare to send him back to his Master again: So Christ's Church now, and consequently Christ himself may not, will not refuse that Soul that has made his escape from Sin, Satan, the World and Hell, unto him, but will

will certainly let him dwell in his House, among his Saints, in that Place which he shall choose, even where it liketh him best. For he says in another Place, *And him that cometh to me, I will in no wise cast out.* In no wise, let his Crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances.

Wherefore if thy Desires be firm, sound, unfeigned, to become the saved of Christ, and his Servant: Fear not, he will not, he will in no wise put thee away, or turn thee over to thy old Master again.

Thirdly, As to thy Fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.

Object. *But I am afraid I am not elect, or chosen to Salvation, though you call me Fool a little before for so fearing.*

Answer. Though Election is, in order, before Calling, as to God, yet the Knowledge of Calling must go before the Belief of my Election, as to my self. Wherefore Souls that doubt of the Truth of their effectual Calling, do but plunge themselves into a deeper Labyrinth of Confusion that concern themselves with their Election; I mean, while they labour to know it before they prove their Calling. *Make your Calling, and so your Election sure,* 2 Pet. 1. 4, to 11.

Wherefore, at present, lay the Thoughts of thy Election by, and ask thy self these Questions; Do I see my lost Condition? Do I see Salvation is no where but in Christ? Would I share in this Salvation by Faith of him? And would I, as was said afore, be thoroughly saved, to wit, from the Filth, as from the Guilt? Do I love Christ, his Father, his Saints, his Words and Ways? This is the Way to prove we are Elect. Wherefore, Sinner, when Satan, or thine own Heart seek to puzzle thee with Election; say thou, I cannot tend to talk of this point now, but stay till I know that I am called of God to the Fellowship of his Son, and then I will shew you that I am Elect, and that my Name is written in the Book of Life.

If poor distressed Souls would observe this Order, they might save themselves the Trouble of an unprofitable Labour under these unreasonable and Soul-sinking doubts.

Let us therefore, upon the sight of our Wretchedness, fly and venturously leap into the Arms of Christ, which are now as open to receive us into his Bosom, as they were when nailed to the Cross. This is coming to Christ for Life aright; this is right *running away from thy Master to him*, as was said before. And for this we have multitudes of Scriptures to support, encourage, and comfort us in our so doing.

But now let him that doth thus, be sure to look for it, for Satan will be with him

to morrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into Dispute with him, to wit, about whether he be elect to Life, and called indeed to partake of this Christ, to whom he is fled for Succour, or whether he comes to him of his own presumptuous Mind. Therefore we are bid, as to come, so to arm our selves with that Armour which God has provided; that we may resist, quench, stand against, and withstand all the Fiery Darts of the Devil, *Ephes. 6. 11, to 19.*

If therefore thou findest Satan in this Order to march against thee, remember than thou hadst this *Item* about it; and be-take thy self to Faith and good Courage; and be sober, and hope to the End.

Object. *But how if I should have sinned the Sin unpardonable, or that called the Sin against the Holy Ghost.*

Answer. If thou hast, thou art lost for ever: But yet before it is concluded by thee that thou hast so sinned, know that they that would be saved by Jesus Christ thro' Faith in his Blood, cannot be counted for such.

1. Because of the Promise, for that must not be frustrate: And that says, *And him that cometh to Christ, he will in no wise cast out.* And again, *Whoso will, let him take of the Water of Life freely,* Joh. 6. 37. Rev. 21. 6, chap. 22. 17.

But I say, how can these Scriptures be fulfilled, if he that would indeed be saved, as before, has sinned the Sin unpardonable? The Scriptures must not be made void, nor their Truth be cast to the Ground. Here's a Promise, and here's a Sinner; a Promise, that says he shall not be cast out that comes; and the Sinner comes, wherefore he must be received: Consequently, he that comes to Christ for Life, has not, cannot have sinned that Sin for which there is no Forgiveness.

And this might suffice for an Answer to any coming Soul, that fears, though he comes, that he has sinned the Sin against the Holy Ghost.

2. But again, He that has sinned the Sin against the Holy Ghost cannot come, has no Heart to come; can by no Means be made willing to come to Jesus Christ for Life; for that he has received such an Opinion of him, and of his Things, as deters and holds him back.

1. He counteth this blessed Person, this Son of God, a *Magician*, a *Conjurer*, a *Witch*, or one that did, when he was in the World, what he did, by the Power and Spirit of the Devil, *Mat. 9. 34. Mat. 12. 24, 25, &c. Mar. 3. 22, to 31.* Now he that has this Opinion of this Jesus, cannot be willing to cast himself at his Foot for Life, or to come to him as the only Way to God, and to Salvation. And hence 'tis said again, that such an one puts him to

U u u u

open

open shame, and treadeth him under foot, that is, by contemning, reproaching, vilifying and despising of him, as if he were the vilest One, or the greatest Cheat in the World: and has therefore, as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged, as one of the worst of Malefactors, *Heb. 6. 6. and chap. 10. 29. 1 Cor. 12. 3.*

2. *His Blood*, which is the meritorious cause of Mans Redemption, even the Blood of the everlasting Covenant, he counteth an unholy Thing, or that which has no more vertue in it to save a Soul from Sin, than has the Blood of a Dog, *Heb. 10. 29.* For when the Apostle says, *he counts it an unholy Thing*; he means, he makes it of less value than that of a Sheep or Cow, which were clean according to the Law. And therefore must mean, that his Blood was of no more worth to him in his Account, than was the Blood of a Dog, an Ass, or a Swine, which always was, as to Sacrifices, rejected by the God of Heaven, as unholy, or unclean.

Now he who has no better Esteem of Jesus Christ, and of his Death and Blood, will not be persuaded to come to him for Life, or to trust in him for Salvation.

3. But further, all this must be done against manifest Tokens to prove the contrary, or after the Shining of Gospel Light upon the Soul, or some considerable Profession of him as the *Messias*, or that he was the Saviour of the World.

1. It must be done against manifest Tokens to prove the contrary: and thus the reprobate Jews committed it, when they saw the Works of God which put forth themselves in him, and called them the Works of the Devil and *Beelzebub*.

2. It must be done against some shining Light of the Gospel upon them. And thus it was with *Judas*, and with those, who after they were enlightened, and had tasted, and had felt something of the Powers of the World to come, fell away from the Faith of him, and put him to open Shame and Disgrace, *Heb. 6. 5, 6.*

3. It must also be done after, and in Opposition to ones own open Profession of him. For if after they have escaped the Pollution of the World, through the Knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter End is worse with them than the Beginning; for it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment, (which is the Word of Faith) delivered unto them.

4. All this must be done openly, before Witnesses, in the Face, Sight, and View of the World, by Word, and Act. This is the Sin that is unpardonable; and he that hath

thus done, can never, 'tis impossible he ever should be renewed again to Repentance, and that for a double Reason; for such an one doth say, *he will not*; and of him God says, *he shall not* have the Benefit of Salvation by him.

Object. But if this be the Sin unpardonable, why is it called the Sin against the Holy Ghost, and not rather the Sin against the Son of God?

Answer. It is called the Sin against the Holy Ghost, because such count the Works he did, which were done by the Spirit of God, the Works of the Spirit of the Devil. Also because all such as so reject Christ Jesus the Lord, they do it in Despight of that Testimony which the Holy Ghost has given of him in the Holy Scriptures; for the Scriptures are the Breathings of the Holy Ghost, as in all other Things, so in that Testimony they bear of the Person, of the Works, Sufferings, Resurrection, and Ascension of Jesus Christ.

Sinner, This is the Sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou wouldest be saved by Christ. Yea, 'tis impossible thou shouldest have done it, if indeed thou wouldest be saved by him.

No Man can desire to be saved by him, whom he yet judgeth to be an Impostor, a Magician, a Witch. No Man can hope for Redemption by that Blood which he yet counteth an unholy Thing. Nor will God ever suffer such an one to repent, who has after Light, and Profession of him, thus horribly, and Devil-like, contemned and trampled upon him.

True, Words, and Wars, and Blasphemies against this Son of Man are pardonable: but then they must be done ignorantly and in Unbelief. Also all blasphemous Thoughts are likewise such as may be passed by, if the Soul afflicted with them, indeed is sorry for them, *1 Tim. 1. 13, 14, 15. Mar. 3. 28.*

All but this, Sinner, all but this! If God had said, he will forgive one Sin, it had been undeserved Grace: But when he says, he will pardon all but one, this is Grace to the Height. Nor is that one unpardonable otherwise, but because the Saviour that should save them is rejected and put away.

We read of *Jacob's Ladder*, Christ is *Jacob's Ladder* that reacheth up to Heaven, and he that refuseth to go by this Ladder thither, will scarce by other Means get up so high. There is none other name given under Heaven among Men, whereby we must be saved. There is none other Sacrifice for Sin than his; he also, and he only, is the Mediator that reconcileth Men to God. And Sinner, if thou wouldest be saved by him, his Benefits are thine; yea, though thou art a great and *Jerusalem* Transgressor.

The HEAVENLY Footman:

O R, A

DESCRIPTION

O F

The Man that gets to Heaven.

TOGETHER WITH

The Way he Runs in, the Marks he Goes by: Also
some Directions how to Run so as to Obtain.

And it came to pass, when they had brought them forth Abroad, that they said, Escape for thy Life, look not behind thee, neither stay thou in all the Plain: Escape to the Mountain, lest thou be Consumed, Gen. 19. 17.

An Epistle to all the Slothful and Careless People.

FRIENDS:

SOLOMON saith, That the desire of the Slothful killeth him: *And if so, what will Slothfulness itself do to those that entertain it? The Proverb is, He that sleepeth in Harvest is a Son that causeth shame: And this I dare be bold to say, no greater shame can befall a Man than to see that he hath fool'd away his Soul, and sinned away Eternal Life. And I am sure this is the next Way to do it; namely, to be slothful; slothful I say in the Work of Salvation. The Vineyard of the slothful Man, in reference to the Things of this Life, is not fuller of Briars, Nettles, and stinking Weeds, than he that is slothful for Heaven, hath his Heart full of Heart-choking and Soul-damning Sin.* Prov. 21.
25.
Prov. 10.
5.

Slothfulness hath these two Evils, First, to neglect the Time in which it should be getting of Heaven; and by that means doth in the Second Place bring in untimely Repentance. I will warrant you, that he who should lose his Soul in this World through Slothfulness, will have no Cause to be glad thereat when he comes to Hell.

Slothfulness is usually accompanied with Carelessness, and Carelessness is for the most part begotten by Senslesness; and Senslesness doth again put fresh Strength into Slothfulness, and by this Means the Soul is left Remediless.

Slothfulness shutteth out Christ, Slothfulness shameth the Soul.

Slothfulness it is condemned even by the feeblest of all the Creatures. Go to the Ant thou Sluggard, consider her Ways and be Wise. The Sluggard will not Plow by reason of the Cold; (that is, he will not break up the Fallow Ground of his Heart because there must be some Pains taken by him that will do it,) therefore he shall beg in Harvest, (that is, when the Saints of God shall have their glorious Heaven and Happiness given to them;) but the Sluggard shall have nothing, that is, be never the better for his crying for Mercy, according to that in Mat. 25. 10, 11, 12. Cant. 5. 2,
3, 4.
Prov. 13.
4.
Prov. 6. 6.
Prov. 20.
4.

If you would know a Sluggard in the Things of Heaven, compare him with one that is slothful in the Things of this World. As,

I. He that is slothful is loth to set about the Work he should follow: So is he that is slothful for Heaven.

II. He

II. He that is slothful, is one that is willing to make delays: So is he that is slothful for Heaven.

III. He that is a Sluggard, any small Matter that cometh in between he will make it a sufficient Excuse to keep him off from plying his Works: So is it also with him that is slothful for Heaven.

IV. He that is slothful doth his Work by the halves: And so it is with him that is slothful for Heaven. He may almost, but he shall never altogether obtain, Perfection of Deliverance from Hell; he may almost, but he shall never, (without he mend) be altogether a Saint.

V. They that are slothful do usually lose the Season in which Things are to be done: And thus it is also with them that are slothful for Heaven, they miss the Seasons of Grace. And therefore,

VI. They that are slothful have seldom or never good Fruit: So also it will be with the Soul-sluggard.

VII. They that are slothful they are chid for the same: So also will Christ deal with those that are not active for him. *Luke 19. 22, 23.* Thou wicked or slothful Servant, out of thine own Mouth will I judge thee; thou said'st I was thus, and thus, wherefore then gavest not thou my Money to the Bank, &c. *Mat. 25. 26, 30.* Take the unprofitable Servant, and cast him into utter Darkness, where shall be Weeping and Gnashing of Teeth.

I. What shall I say? Time runs; and will ye be slothful.

II. Much of your Lives are past; and will ye be slothful?

III. Your Souls are worth a Thousand Worlds; and will you be slothful?

IV. The Day of Death and Judgment is at the Door; and will you be slothful?

V. The Curse of God hangs over your Heads; and will you be slothful?

VI. Besides the Devils are earnest, laborious, and seek by all Means every Day, by every Sin, to keep you out of Heaven, and hinder you of Salvation; and will you be slothful.

VII. Also your Neighbours are diligent for Things that will perish; and will you be slothful for Things that will endure for ever?

VIII. Would you be willing to be Damned for Slothfulness?

IX. Would you be willing the Angels of God should neglect to fetch your Souls away to Heaven when you lye a Dying, and the Devils stand by ready to scramble for them?

X. Was Christ slothful in the Work of your Redemption?

XI. Are his Ministers slothful in tendering this unto you?

XII. And lastly, if all this will not move, I tell you God will not be slothful or negligent to Damn you; (whose Damnation now of a long time slumbereth not;) nor the Devils will not neglect to fetch thee, nor Hell neglect to shute its Mouth upon thee.

Prov. 6. 11. Sluggard, art thou asleep still? Art thou resolved to sleep the Sleep of Death? Will neither Tydings from Heaven or Hell awake thee? Wilt thou say still, Yet a little Sleep, a little Slumber, and a little folding of the Arms to Sleep? Wilt thou yet turn thy self in thy sloth as the Door is turned upon the Hinges? O that I was one that was skilful in Lamentation, and had but a yearning Heart towards thee, how would I pity thee? How would I bemoan thee? O that I could with Jeremiah let my Eyes run down with Rivers of Waters for thee! Poor Soul, lost Soul, dying Soul, what a hard Heart have I that I cannot Mourn for thee? If thou shouldst lose but a Limb, a Child, or a Friend, it would not be so much, but poor Man 'tis thy Soul; if it was to lye in Hell but for a Day, but for a Year, nay, Ten Thousand Years, it would (in comparison) be nothing: But O! it is for ever; O this cutting ever, what a Soul-amazing Word will that be, which saith, Depart from me ye Cursed into EVERLASTING Fire? &c.

Object. But if I should set in, and run as you would have me, then I must run from all my Friends, for none of them are Running that Way.

Answ. And if thou dost thou wilt run into the Bosom of Christ, and of God, and then what harm will that do thee?

Object. But if I run this Way then I must run from all my Sins.

Answ. That's true indeed; yet if thou dost not thou wilt run into Hell Fire.

Object. But if I run this Way then I shall be hated, and lose the Love of my Friends and Relations, and of those that I expect Benefit from, or have Reliance on, and I shall be mocked of all my Neighbours.

Answ. And if thou dost not thou art sure to lose the Love and Favour of God and Christ, the Benefits of Heaven and Glory, and be mocked of God for thy Folly, (I will laugh at your Calamities, and mock when your Fear cometh;) and if thou wouldest not be hated and mocked, then take heed, thou by thy Folly dost not procure the Displeasure, and Mockings of the Great God; for his mocks and hatred will be Terrible, because they will fall upon thee in Terrible Times, even when Tribulation and Anguish taketh hold on thee; *Prov. 1. 26, 27, 28.* which will be when Death and Judgment comes, when all the Men in the Earth, and all the Angels in Heaven, cannot help thee.

Object. But surely I may begin this time enough, a Tear or two hence, may I not?

Answ.

Ans^r. First, Hast thou any Lease of thy Life? Did ever God tell thee thou shalt live half a Year, or two Months longer? Nay, it may be thou may'st not live so long. And therefore,

Secondly, Wilt thou be so sottish and unwise, as to venture thy Soul upon a little uncertain Time!

Thirdly, Dost thou know whether the Day of Grace will last a Week longer or no? For the Day of Grace is past with some before their Life is ended; and if it should be so with thee, wouldest thou not say, O that I had begun to run before the Day of Grace had been past, and the Gates of Heaven shut against me. But,

Fourthly, If thou shouldest see any of thy Neighbours neglect the making sure of either House or Land to themselves if they had it profered to them, saying, time enough hereafter, when the Time is uncertain: And besides, they do not know whether ever it will be profered to them again, or no; I say wouldest thou not then call them Fools! And if so, then dost thou think that thou art a Wise Man to let thy Immortal Soul hang over Hell by a Thread of uncertain Time, which may soon be cut asunder by Death?

But to speak plainly, all these are the Words of a slothful Spirit. Arise Man, be slothful no longer, set Foot, and Heart, and All into the Way of God, and run, the Crown is at the End of the Race; there also standeth the loving Fore-runner, even Jesus, who hath prepared Heavenly Provision to make thy Soul welcome, and he will give it thee with a willing Heart than ever thou canst desire it of him. O therefore do not delay the Time no longer, but put into practice the Words of the Men of Dan to their Brethren, after they had seen the Goodness of the Land of Canaan, Arise (say they) &c. for we have seen the Land, and behold it is very good; and are ye still, (or do you forbear Running?) Be not slothful to go, and to enter to possess the Land, Judges 18. 19. Farewel.

I wish our Souls may meet with
Comfort at the Journey's End.

John Bunyan.

The HEAVENLY Footman:

O R, A DESCRIPTION

O F The Man that gets to Heaven.

I COR. IX. 24. So Run that ye may Obtain.

H EAVEN and Happiness is that which every one desireth, insomuch that wicked Balaam could say, Let me die the Death of the Righteous, and let my last End be like his; yet for all this there are but very few that do obtain that ever-to-be-desired Glory, insomuch that many eminent Professors drop short of a Welcome from God into this pleasant Place. The Apostle therefore, because he did desire the Salvation of the Souls of the Corinthians, to whom he writes this Epistle, layeth them down in these Words, such Counsel, which if taken, would be for

their Help and Advantage.

First, Not to be wicked, and sit still, and wish for Heaven, but to run for it.

Secondly, Not to content themselves with every Kind of Running; but, saith he, SO run that ye may obtain. As if he should say, Some, because they would not lose their Souls, they begin to run betimes, they run apace, they run with Patience, they run the right Way: Do you SO run. Some run from both Father, Mother, Friends and Companions, and this that they may have the Crown: Do you SO run. Some run through Temptations, Afflictions, good

Numb.
23. 10.

Vol. II.

X x x x

Report,

Eccles. 12.
Heb. 12.
Mat. 14.
26.
1 Cor. 4.
13.
2 Cor. 6.

Report, evil Report, that they may win the Pearl: Do you so run. *So run that ye may obtain.*

These Words they are taken from Men's Running for a Wager: A very apt Similitude to set before the Eyes of the Saints of the Lord. *Know you not that they which run in a Race run all, but one obtains the Prize? So run that ye may obtain.* That is, do not only run, but be sure you win as well as run. *So run that ye may obtain.*

I shall not need to make any great ado in Opening the Words at this Time, but shall rather lay down one Doctrine that I do find in them; and in prosecuting that, I shall shew you, in some Measure, the Scope of the Words.

The Doctrine is this:

They that will have Heaven they must run for it; I say, they that will have Heaven they must run for it. I beseech you to heed it well. *Know ye not that they which run in a Race run all, but one obtaineth the Prize? So run ye.* The Prize is Heaven, and if you will have it you must run for it. You have another Scripture for this in the 12th of the Hebrews, the 1st, 2d and 3d Verses, *Wherefore seeing also, saith the Apostle, that we are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us.* And let us run, saith he.

Again, saith Paul, *I so run not as uncertainly, so Fight I, &c.*

But before I go any farther:

1. Fleeing.

Observe, that this Running is not an ordinary, or any Sort of Running, but it is to be understood of the swiftest Sort of Running: And therefore in the 6th of the Hebrews it is called a Fleeing. *That we might have strong Consolation, who have fled for Refuge, to lay hold on the Hope set before us; Mark, who have Fled.* It is taken from that 20th of Joshua, concerning the Man that was to Flee to the City of Refuge, when the Avenger of Blood was hard at his Heels, to take Vengeance on him for the Offence he had committed; therefore it is a Running or Fleeing for one's Life. A Running with all might and main, as we use to say, *so run.*

2. Pressing.

Secondly, This Running in another Place is called a Pressing, *I press towards the Mark;* which signifieth, that they that will have Heaven, they must not stick at any Difficulties they meet with, but press, crowd and thrust through all that may stand between Heaven and their Souls. *So run.*

3. Continuing.

Thirdly, This Running is called in another Place a Continuing in the Way of Life. *If you continue in the Faith grounded, and settled, and be not moved away from the Hope of the Gospel of Christ.* Not to run

a little now and then, by Fits, and Starts, or half Way, or almost thither, but to run for my Life, to run through all Difficulties, and to continue therein to the End of the Race, which must be to the End of my Life. *So run that ye may obtain.* And the Reasons for this Point are these.

First, Because all or every one that *Runneth doth not obtain* the Prize; there be many that do run, yea, and run far too, who yet miss of the Crown that standeth at the end of the Race. You know that all that run in a Race do not obtain the Victory; they all run, but one wins: And so it is here; it is not every one that *runneth*, nor every one that seeketh, nor every one that striveth for the Mastery, that hath it. *Tho' a Man do strive for the Mastery,* saith Paul, *yet he is not crowned unless he strive lawfully;* that is, unless he *so run*, and so strive, as to have God's Approbation. What, do ye think that every heavy-heel'd Professor will have Heaven? *What every lazy one? Every wanton and foolish Professor,* that will be stopped by any Thing, kept back by any Thing, that scarce *runneth* so fast Heavenward, as a Snail creepeth on the Ground? Nay, there are some Professors do not go on so fast in the Way of God, as a Snail doth go on the Wall, and yet these think that Heaven and Happiness is for them; but stay, there are many more that run than there be that obtain, therefore he that will have Heaven must run for it.

2dly, Because you know that though a Man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their Running? They will get nothing. You know the Man that runneth, he doth do it that he may win the Prize; but if he doth not obtain it, he doth lose his Labour, spend his Pains and Time, and that to no Purpose; I say, he getteth nothing. And ah! How many such Runners will there be found in the Day of Judgment? Even Multitudes, Multitudes that have run, yea, *run so far as to come to Heaven Gates, and not able to get any farther,* but there stand knocking when it is too late, crying, Lord, Lord, when they have nothing but Rebukes for their Pains. *Depart from me,* you come not here, you come too late, you run too lazily, the Door is shut. *When once the Master of the House is risen up,* saith Christ, *and hath shut to the Door, and ye begin to stand without and to knock, saying, Lord, Lord, open to us, I will say, I know you not, Depart, &c.* O sad will the State of those be, that run and miss; therefore if you will have Heaven you must run for it; and *So run that ye may obtain.*

Thirdly, Because the Way is long, (I speak metaphorically) and there is many a dirty Step, many a high Hill, much Work to do, a wicked Heart, World and Devil, to overcome: I say, there are many Steps to be

Phil. 3.
14.

Colos. 1.
14.

be taken by those that intend to be saved, by running or walking in the Steps of that Faith of our Father *Abraham*. Out of *Ægypt* thou must go through the *Red Sea*; thou must run a long and tedious Journey, through the vast howling Wilderness before thou come to the Land of Promise.

Fourthly, They that will go to Heaven they must run for it; because as the Way is long, so the Time in which they are to get to the End of it is very uncertain; the Time present is the only Time; thou hast no more Time allotted thee than that thou now enjoyest. *Boast not thyself of to Morrow, for thou knowest not what a Day may bring forth.* Do not say, I have Time enough to get to Heaven seven Years hence: for I tell thee the Bell may toll for thee before seven Days more be ended; and when Death comes, away thou must go, whether thou art provided or not; and therefore look to it; make *no Delays*; it is not good dallying with Things of so great Concernment, as the Salvation or Damnation of thy Soul. You know he that hath a great Way to go in a little Time, and less by half than he thinks of, he had Need *run* for it.

Fifthly, They that will have Heaven they must run for it, because *the Devil, the Law, Sin, Death and Hell followeth them*. There is never a poor Soul that is going to Heaven, but the *Devil, the Law, Sin, Death and Hell*, makes after that Soul. *The Devil your Adversary, as a roaring Lion, goeth about, seeking whom he may devour.* And I will assure you the *Devil is nimble*, he can run apace, he is light of Foot, he hath overtaken many, he hath turned up their Heels, and hath given them an everlasting Fall. Also the *Law*, that *can shoot a great Way*, have a Care thou keep out of the Reach of those great Guns, the Ten Commandments. *Hell also hath a wide Mouth*, it can stretch itself farther than you are aware of: And as the Angel said to *Lot*, *Take Heed, look not behind thee, neither tarry thou in all the Plain* (that is, any where between this and Heaven) *lest thou be consumed*, so say I to thee, take Heed, tarry not, lest either the *Devil, Hell, Death*, or the fearful Curses of the Law of God, do overtake thee, and throw thee down in the Midst of thy Sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, *They that will Heaven must run for it.*

Sixthly, They that will go to Heaven must run for it, because *perchance the Gates of Heaven may be shut shortly*. Sometimes Sinners have not Heaven Gates open to them so long as they suppose: And if they be once shut against a Man, they are so heavy, that all the Men in the World, nor all the Angels in Heaven, are not able to open them. *I shut, and no Man can open*, saith Christ. And how if thou shouldst come but

one quarter of an Hour too late? I tell thee it will cost thee an Eternity to bewail thy Misery in: *Francis Spira* can tell thee what it is to stay till the Gate of Mercy be quite shut; or to run so lazily, that they be shut before thou get within them. What, to be shut out? What, out of Heaven! Sinner, rather than lose it, *run for it*; yea, and *so run that thou mayest obtain*.

Lastly, Because if thou lose, thou lovest all, thou lovest Soul, God, Christ, Heaven, Ease, Peace, &c. Besides, thou layest thyself open to all the Shame, Contempt and Reproach, that either God, Christ, Saints, the World, Sin, the Devil, and all can lay upon thee. As Christ saith of the foolish Builder, so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by will begin to mock at thee, saying, *this Man began to run well, but was not able to finish*. But more of this anon.

Quest. But how should a poor Soul do to *run*? For this very Thing is that which afflicteth me sore (as you say) to think that *I may run, and yet fall short*. Methinks to fall short at last, O it fears me greatly! Pray tell me therefore *how I should run*?

Ans. That thou mayest indeed be satisfied in this Particular consider these following Things.

The first Direction.

If thou wouldest so run as to obtain the Kingdom of Heaven, then *be sure that thou get into the Way* that leadeth thither: For it is a vain Thing to think that ever thou shalt have the Prize, tho' thou runnest never so fast, unless thou art in the Way that leads to it. Set the Case that there should be a Man in *London* that was to run to *Tork* for a Wager; now though he run never so swiftly, yet if he run full *South*, he might run himself quickly out of Breath, and be never the nearer the Prize, but rather the farther off. Just so is it here, it is not simply the Runner, nor yet the hasty Runner, that winneth the Crown, unless he be in the *Way* that leadeth thereto. I have observed, that little Time which I have been a Professor, that there is a great *Running* to and fro, some this Way, and some that Way, yet it is to be feared most of them are out of the Way; and then, tho' they run as swift as the Eagle can fly, they are benefited nothing at all.

Here is one runs a *Quaking*, another a *Ranting*; one again runs after the *Baptism*, and another after the *Independency*: Here's one for *Free-will*, and another for *Presbytery*, and yet possibly most of all these Sects run quite the wrong Way, and yet every one is for his Life, his Soul, either for Heaven or Hell.

If thou now say, which is the Way? I tell thee it is **CHRIST THE SON OF MARY, THE SON OF GOD**.

Jesus

John 14. *Jesus saith, I am the Way, the Truth, and the Life; no Man cometh to the Father but by me.* So then thy Business is (if thou would'st have Salvation) to see if *Christ be thine*, with all his Benefits; whether he hath covered thee with his Righteousness, whether he hath shewed thee that thy Sins are washed away with his Heart-Blood, whether thou art planted into him, and whether thou have Faith in him, so as to make a Life out of him, and to conform thee to him; that is, such Faith as to conclude that *thou art righteous, because Christ is thy Righteousness*, and so constrained to walk with him as the Joy of thy Heart, because he saveth thy Soul. And for the Lord's Sake take Heed, and do not deceive thyself, and think thou art in the Way upon too slight Grounds; for if thou miss of the Way, thou wilt miss of the Prize, and if thou miss of that I am sure thou wilt lose thy Soul, even that Soul which is worth more than the whole World.

But I have treated more largely on this in my Book of *The Two Covenants*, and therefore shall pass it now; only I beseech thee to have a Care of thy Soul, and that thou mayest so do take this Counsel.

Mistrust thy own Strength, and throw it away; down on thy Knees in Prayer to the Lord for the Spirit of Truth; search his Word for Direction: *flee Seducers Company*; keep Company with the soundest Christians, that have most Experience of Christ; and be sure thou have a Care of Quakers, Ranters, Free-willers: Also do not have too much Company with some Anabaptists, tho' I go under that Name myself. I tell thee this is such a serious Matter, and I fear thou wilt so little regard it, that the Thoughts of the Worth of the Thing and of thy too light regarding of it, doth even make my Heart ache whilst I am a writing to thee. The Lord teach thee *the Way by his Spirit*, and then I am sure thou wilt know it. *So Run.*

Only by the Way let me bid thee have a Care of *Two Things*, and so I shall pass to the next Thing.

First, Have a Care of relying on the outward Obedience to any of God's Commands, or thinking thy self ever the better in the Sight of God for that.

Secondly, Take heed of fetching Peace for thy Soul from any Inherent Righteousness: But if thou canst believe, that *as thou art a Sinner, so thou art justified freely by the Love of God, through the Redemption that is in Christ*; and that God for Christ's Sake hath forgiven thee, not because he saw any thing done; or to be done, in or by thee to move him thereunto to do it; for that's the right Way; the Lord put thee into it, and keep thee in it.

The Second Direction.

As thou should'st get into the Way, so thou should'st also be much in studying, and

musing on the Way. You know Men that would be expert in any Thing, they are usually much in studying of that Thing, and so likewise is it with those that quickly grow expert in any Way: This therefore thou should'st do; let thy Study be much exercised about Christ, which is the Way; what he is, what he hath done; and why he is what he is, and why he hath done what is done; as why *he took upon him the Form of a Servant*, Phil. 2. why he was made in the likeness of Men, why he ² cried, why he died, why he bare the Sin of ²¹ the World, why he was made Sin, and why he was made Righteousness, why he is in Heaven in the Nature of Man, and what he doth there; be much in musing and considering of these Things; be thinking also enough of those Places which thou must not come near, but leave some on this Hand, and some on that Hand; as it is with those that Travel into other Countries, they must leave such a Gate on this Hand, and such a Bush on that Hand, and go by such a Place, where standeth such a Thing: Thus therefore thou must do, *Avoid such Things which are expressly forbidden in the Word of God.* Withdraw thy Foot far from her, *And come not nigh the Door of her House, for her steps take hold of Hell, going down to the Chambers of Death:* And so of every Thing that is not in the Way, have a Care of it, that thou go not by it, come not near it, have nothing to do with it. *So run.*

The Third Direction.

Not only thus, but in the next Place, thou must strip thy self of those Things that may hang upon thee, to the hindering of thee in the Way to the Kingdom of Heaven, as Covetousness, Pride, Lust, or whatever else thy Heart may be inclining unto, which may hinder thee in this Heavenly Race. Men that run for a Wager, if they intend to win as well as run, they do not use to incumber themselves, or carry those Things about them that may be an hindrance to them in their Running. *Every Man that striveth for the Mastery is temperate in all Things.* That is, he layeth aside every Thing that would be any ways a Disadvantage to him; as saith the Apostle, *Let us lay aside every Weight, and the Sin that doth so easily beset us, and let us run with Patience the Race that is set before us.* It is but a vain Thing to talk of going to Heaven, if thou let thy Heart be incumbered with those Things that would hinder. Would you not say that such a Man would be in danger of losing, tho' he run, if he fill his Pockets with Stones, hang heavy Garments on his Shoulders, and great lumpish Shoes on his Feet? So it is here, thou talkest of going to Heaven, and yet fillest thy Pocket with Stones, (i. e.) fill'st thy Heart with this World, let'st that hang on thy Shoulders, with its Profits

Profits and Pleasures; alas, alas, thou art widely mistaken: If thou intendest to win thou must *Strip*, thou must lay aside every Weight, thou must be temperate in ALL Things. Thou must *so run*.

The Fourth Direction.

Beware of By-paths, take heed thou dost not turn into those Lanes which lead out of the Way. There are crooked Paths, Paths in which Men go astray, Paths that lead to Death and Damnation, but take heed of all those. Some of them are dangerous because of Practice, some because of Opinion, but mind them not; mind the Path before thee, look right before thee, turn neither to the Right Hand nor to the Left, but let thine Eyes look right on, even right before thee; Ponder the Path of thy feet, and let all thy Ways be established. Turn not to the Right Hand, nor to the Left: Remove thy Foot far from Evil. This Counsel being not so seriously taken as given, is the Reason of that starting from Opinion to Opinion, reeling this Way and that Way, out of this Lane into that Lane, and so missing the Way to the Kingdom. Tho' the Way to Heaven be but one, yet there are many crooked Lanes and By-paths shoot down upon it, as I may say. And again, notwithstanding the Kingdom of Heaven be the biggest City, yet usually those By-paths are the most beaten, most Travelers go those Ways; and therefore the Way to Heaven is hard to be found, and as hard to be kept in, by reason of these. Yet nevertheless it is in this Case, as it was with the Harlot of Jericho, she had One Scarlet thread tied in her Window, by which her House was known: So it is here, The Scarlet Streams of Christ's Blood run throughout the Way to the Kingdom of Heaven; therefore mind that, see if thou do find the besprinkling of the Blood of Christ in the Way, and if thou do, be of good Cheer, thou art in the right Way; but have a Care thou beguile not thy self with a Fancy; for then thou may'st light into any Lane, or Way; but that thou may'st not be mistaken, consider, tho' it seem never so pleasant, yet if thou do not find that in the very middle of the Road there is writing with the Heart Blood of Christ, that he came into the World to save Sinners; and that we are Justified, tho' we are Ungodly; shun that Way; for this it is which the Apostle meaneth when he saith, We have Boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way which he hath consecrated for us, thro' the Vail, that is to say, his Flesh. How easy a Matter is it in this our Day for the Devil to be too cunning for poor Souls, by calling his By-paths the Way to the Kingdom? If such an Opinion or Fancy be but cried up by one or more, this Inscription being set upon it by the Devil, [This is the Way of God,] how speedily, greedily, and by Heaps,

Vol. II.

do poor simple Souls throw away themselves upon it; especially if it be daubed over with a few external Acts of Morality, if so good? But this is because Men do not know painted By-paths from the plain Way to the Kingdom of Heaven. They have not yet learned the true Christ, and what his Righteousness is, neither have they a Sense of their own Insufficiency; but are Bold, Proud, Presumptuous, Self-conceited. And therefore,

The Fifth Direction.

Do not thou be too much in looking too High in thy Journey Heavenwards. You know Men that run a Race do not use to stare and gaze this Way and that, neither do they use to cast up their Eyes too high, left happily, through their too much gazing with their Eyes after other Things they in the mean Time stumble, and catch a fall. The very same Case is this, if thou gaze and stare after every Opinion and Way that comes into the World, also if thou be prying overmuch into God's Secret Decrees, or let thy Heart too much entertain Questions about some nice, foolish Curiosities, thou may'st stumble and fall, as many Hundreds in England have done, both in Ranting and Quakery, to their own eternal Overthrow, without the marvellous Operation of God's Grace be suddenly stretched forth to bring them back again. Take heed therefore, follow not that proud lofty Spirit, that, Devil-like, cannot be content with his own Station. David was of an excellent Spirit, where he saith, Lord, my Heart is not haughty, nor mine Eyes lofty, neither do I exercise my self in great Matters, or Things too high for me. Surely I have behaved and quieted my self as a Child that is weaned of his Mother: My Soul is even as a weaned Child. Do thou so run.

The Sixth Direction.

Take heed that you have not an Ear open to every one that calleth after you as you are in your Journey. Men that run, you know, if any do call after them, saying, I would speak with you, or go not too fast, and you shall have my Company with you, if they run for some great Matter they use to say, alas, I cannot stay, I am in haste, pray talk not to me now; neither can I stay for you, I am Running for a Wager; if I win I am made, if I lose I am undone, and therefore hinder me not. Thus wise are Men when they run for corruptible Things, and thus shouldest thou do; and thou hast more cause to do so than they, forasmuch as they run but for Things that last not, but thou for an incorruptible Glory. I give thee Notice of this betimes, knowing that thou shalt have enough call after thee, even the Devil, Sin, this World, vain Company, Pleasures, Profits, Esteem among Men, Ease, Pomp, Pride, together with an innumerable Company of such Companions; one crying, stay for me, the other

Y y y y

other saying, *do not leave me behind, a third saying, and take me along with you.* What will you go, faith the Devil, without your Sins, Pleasures and Profits? Are you *so hasty*? Can you not stay and take these along with you? Will you leave your Friends and Companions behind you? Can you not *do as your Neighbours do*, carry the World, Sin, Lust, Pleasure, Profit, Esteem among Men, along with you? Have a Care thou *do not let thy Ear now be open to the tempting, enticing, alluring, and soul-intangling flatteries of such sink-Souls as these are.* My Son, faith Solomon, if Sinners *intice thee consent thou not.*

Prov. 1.
10.

You know what it cost the Young Man which Solomon speaks of in the 7th of the Proverbs, that was inticed by a Harlot, *With much fair Speech she won him, and caused him to yield, with the flattering of her Lips she forced him, till he went after her as an Ox to the Slaughter, or as a Fool to the Correction of the Stocks; even so far, till the Dart struck thorough his Liver, and knew not that it was for his Life.* Harken unto me now therefore, faith he, O ye Children, and attend to the Words of my Mouth, let not thine Heart decline to her Ways, go not astray in her Paths, for she hath cast down many, wounded, yea, many strong Men have been slain (that is, kept out of Heaven) by her House is the Way to Hell, going down to the Chambers of Death. Soul, take this Counsel, and say, Satan, Sin, Lust, Pleasure, Profit, Pride, Friends, Companions, and every thing else, let him alone, stand off, come not nigh me, for I am Running for Heaven, for my Soul, for God, for Christ, from Hell and Everlasting Damnation; if I win I win all, and if I lose I lose all; let me alone, for I will not hear. So run.

Prov. 7.

The Seventh Direction.

In the next Place, be not daunted though thou meet'st with never so many Discouragements in thy Journey thither. That Man that is resolv'd for Heaven, if Satan cannot win him by Flatteries, he will endeavour to weaken him by Discouragements; saying, thou art a Sinner, thou hast broke God's Law, thou art not elected, thou comest too late, the Day of Grace is past, God doth not care for thee, thy Heart is naught, thou art lazy, with a Hundred other discouraging Suggestions; and thus it was with David, where he faith, *I had fainted unless I had believed to see the Loving-kindness of the Lord in the Land of the Living.* As if he should say, the Devil did so rage, and my Heart was so base, that had I judged according to my own sense and feeling I had been absolutely distracted, but I trusted to Christ in the Promise, and looked that God would be as good as his Promise, in having Mercy upon me, an unworthy Sinner; and this is

Pfal. 27.
13, 14.

that which encourag'd me, and kept me from fainting. And thus must thou do when Satan, or the Law, or thy own Conscience, do go about to dishearten thee, either by the Greatness of thy Sins, the Wickedness of thy Heart, the Tedioufness of the Way, the Loss of outward Enjoyments, the Hatred that thou wilt procure from the World, or the like; then thou must encourage thy self with the Freeness of the Promises, the Tenderheartedness of Christ, the Merits of his Blood, the Freeness of his Invitations to come in, the Greatness of the Sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same Grace as free as ever. If these be not thy Meditations thou wilt draw very heavily in the Way to Heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore I say, take Heart in thy Journey, and say to them that seek thy Destruction, *Rejoyce not against me, O my Enemy, for when I fall I shall rise, when I sit in Darkness the Lord shall be a Light unto me.* So run.

Mich. 7.8.

The Eighth Direction.

Take heed of being offended at the Cross that thou must go by before thou come to Heaven. You must understand (as I have already touched) that there is no Man that goeth to Heaven but he must go by the Cross. The Cross is the standing Way-mark by which all they that go to Glory must pass by.

We must through much Tribulation enter in- to the Kingdom of Heaven. Yea, and all that will live Godly in Christ Jesus shall suffer Persecution. If thou art in thy Way to the Kingdom, my Life for thine thou wilt come at the Cross shortly, (the Lord grant thou dost not shrink at it, so as to turn thee back again.) If any Man will come after me, faith Christ, let him deny himself, and take up his Cross daily, and follow me. The Cross it stands, and hath stood, from the beginning as a Way-mark to the Kingdom of Heaven. You know if one ask you the Way to such and such a Place, you for the better Direction do not only say, this is the Way, but then also say, you must go by such a Gate, by such a Stile, such a Bush, Tree, Bridge, or such like: Why, so it is here; art thou enquiring the Way to Heaven? Why I tell thee, Christ is the Way, into him thou must get, into his Righteousness to be justified; and if thou art in him, thou wilt presently see the Cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the Way that leads to Heaven, and turn up some of those crooked Lanes that lead down to the Chambers of Death.

Acts 14.

22.
2 Tim. 3.
12.

Luke 9.

23.

How thou mayest know the Cross by these Six Things.

1. It's

1. It's known in the Doctrine of *Justification*. 2. In the Doctrine of *Mortification*. 3. In the Doctrine of *Perseverance*. 4. In *Self-denial*. 5. *Patience*. 6. *Communion with poor Saints*.

First, In the Doctrine of *Justification*, there is a great deal of the *Cross* in that; a Man is forced to suffer the Destruction of his own *Righteousness* for the *Righteousness* of another. This is no easy matter for a Man to do, I assure to you it stretcheth every Vein in his Heart before he will be brought to yield to it. What, for a Man to deny, reject, abhor, and throw away all his Prayers, Tears, Alms, keeping of Sabbaths, Hearing, Reading, with the rest, in the Point of Justification, and to count them accursed, and to be willing in the very midst of the sense of his Sins to throw himself wholly upon the *Righteousness* and Obedience of another Man, abhorring his own, counting it as deadly Sin, as the open Breach of the Law; I say, to do this in Deed and in Truth is the biggest piece of the Cross, and therefore Paul calleth this very Thing a Suffering; where he saith, *And I have SUFFERED the loss of all Things* (which principally was his *Righteousness*) *that I might win Christ, and be found in him, not having (but rejecting) my own Righteousness*. That's the First.

Phil. 3.

Secondly, In the Doctrine of *Mortification* is also much of the Cross. Is it nothing for a Man to lay Hands on his vile Opinions, on his vile Sins, of his bosom Sins, of his beloved, pleasant, darling Sins, that stick as close to him as the Flesh sticks to the Bones? What, to lose all these brave Things that my Eyes behold, for that which I never saw with my Eyes? What, to lose my Pride, my Covetousness, my vain Company, Sports and Pleasures, and the rest? I tell you this is no easie Matter, if it were, what need all those Prayers, Sighs, Watchings? What need we be so backward to it? Nay, do you not see, that some Men before they will set about this Work, they will even venture the Loss of their Souls, Heaven, God, Christ, and all? What means else all those Delays and Putt-offs, saying, *Stay a little longer, I am loth to leave my Sins while I am so young, and in Health*? Again, what is the Reason else that others do it so by the Halves, coldly, and seldom, notwithstanding they are convinced over and over; nay, and also promise to amend, and yet all's in vain. I will assure you, *to cut off right Hands, and to pluck out right Eyes, is no Pleasure to the Flesh*.

Thirdly, The Doctrine of *Perseverance* is also cross to the Flesh, which is not only to begin but to hold out, not only to bid fair, and to say, *Would I had Heaven*, but so to know Christ, to put on Christ, and walk with Christ so as to come to Heaven. Indeed it is no great Matter to begin to look

for Heaven, to begin to seek the Lord, to begin to shun Sin; O but it is a very great Matter to continue with God's Approbation. My Servant Caleb, saith God, is a Man of another Spirit, he hath followed me (followed me always, he hath continually followed me,) fully, he shall possess the Land. Almost all the many Thousands of the Children of Israel in their Generation fell short of *Perseverance* when they walked from Egypt towards the Land of Canaan. Indeed they went to the Work at first pretty willingly, but they were very short-winded, they were quickly out of Breath, and in their Hearts they turned back again into Egypt.

Num. 14.
24.

It is an easy Matter for a Man to Run hard for a Spurt, for a Furlong, for a Mile or two; O but to hold out for a Hundred, for a Thousand, for ten thousand Miles, that Man that doth this he must look to meet with Cross, Pain, and Wearisomeness to the Flesh, especially if as he goeth he meeteth with Briars and Quagmires, and other Incumbrances, that makes his Journey so much the more painfuller.

Nay, do you not see with your Eyes daily that *Perseverance* is a very great Part of the Cross, why else do Men so soon grow weary? I could point out a many, that after they have followed the Ways of God about a Twelvemonth, others it may be Two, Three, or Four (some more, and some less) Years, they have been beat out of Wind, have taken up their Lodging and Rest before they have got half Way to Heaven, some in this, and some in that Sin, and have secretly, nay, sometimes openly said, that the Way is too strait, the Race too long, the Religion too holy, and cannot hold out, I can go no farther.

And so likewise of the other Three, (to wit) *Patience*, *Self-denial*, *Communion*, and *Communication* with and to the poor Saints: How hard are these Things? It is an easy Matter to deny another Man, but it is not so easy a Matter to deny one's self; to deny myself out of Love to God, to his Gospel, to his Saints, of this Advantage, and of that Gain, nay, of that which otherwise I might lawfully do, were it not for offending them. That Scripture is but seldom read, and seldom put in Practice, which saith, *I will eat no Flesh while the World standeth, if it make my Brother to offend*; again, *We that are strong ought to bear the Infirmities of the Weak, and not to please ourselves*. But how froward, how hasty, how peevish and self-resolved are the Generality of the Professors at this Day? Also how little considering the Poor, unless it be to say, *Be thou warmed and filled*? But to give is a seldom Work; also especially to give to any Poor; I tell you all Things are cross to Flesh and Blood; and that Man that hath but a watchful Eye over the Flesh, and also some considerable Measure

1 Cor. 8.

13.

Rom. 15.

1.

Gal. 6. 10.

sure of Strength against it, he shall find his Heart in these Things like unto a *starting Horse*, that is rid without a curbing Bridle, ready to start at every Thing that is offensive to him; yea, and ready to run away too, do what the Rider can.

It is the *Cross* which keepeth those that are kept from Heaven. I am persuaded were it not for the *Cross*, where we have one Professor we should have Twenty; but this *Cross* that is it which spoileth all.

Some Men, as I said before, *when they come at the Cross they can go no farther, but back again to their Sins they must go*. Others they tumble at it, and break their Necks; others again when they see the *Cross* is approaching, they turn aside to the Left Hand, or to the right Hand, and so think to get to Heaven another Way, but they will be deceived! *For all that will live godly in Christ Jesus shall, mark, shall be sure to suffer Persecution*. There are but few when they come at the *Cross*, cry *Welcome Cross*, as some of the Martyrs did to the Stake they were burned at: Therefore if you meet with the *Cross* in thy Journey, in what Manner soever it be, be not daunted, and say, *Alas, What shall I do now?* But rather take Courage, knowing that *by the Cross is the Way to the Kingdom*. Can a Man believe in Christ, and not be hated by the Devil? Can he make a Profession of this Christ, and that sweetly and convincingly, and the Children of Satan hold their Tongue? Can Darkness agree with Light? Or the Devil endure that Christ Jesus should be honoured both by Faith and a heavenly Conversation, and let that Soul alone at quiet? Did you never read, that *the Dragon persecuted the Woman?* And that Christ saith, *In the World you shall have Tribulations*.

The Ninth Direction.

Beg of God that he would do these Two Things for thee; First, *Enlighten thine Understanding*: And, Secondly, *Inflame thy Will*. If these two be but effectually done, there is no Fear but thou wilt go safe to Heaven.

One of the great Reasons why Men and Women do so little regard the other World it is, *because they see so little of it*: And the Reason why they see so little of it is, *because they have their Understandings darkened*; And therefore saith Paul, *Do not you Believers walk as do other Gentiles, even in the Vanity of their Minds, having their Understandings darkened, being alienated from the Life of God through the Ignorance (or Foolishness) that is in them, because of the Blindness of their Heart*. Walk not as those, Run not with them; alas, poor Souls, they have their Understandings darkened, their Hearts blinded, and that's the Reason they have such Undervaluing Thoughts of the Lord Jesus Christ, and the Salvation of their Souls. For when Men do come to

see the Things of another World, what a God, what a Christ, what a Heaven, and what an Eternal Glory there is to be enjoyed; also when they see that it is possible for them to have a Share in it, I tell you it will make them *Run thorow thick and thin to enjoy it*. Moses having a Sight of this, because his Understanding was enlightened, *He feared not the Wrath of the King, but chose rather to suffer Afflictions with the People of God, than to enjoy the Pleasures of Sin for a Season*. He refused to be called the Son of the King's Daughter; accounting it wonderful Riches to be counted worthy of so much as to suffer for Christ with the poor despised Saints; and that was because *he saw him who was invisible, and had Respect unto the Recompence of Reward*. And this is that which the Apostle usually prayeth for in his Epistles for the Saints, namely, *That they might know what is the Hope of God's Calling, and the Riches of the Glory of his Inheritance in the Saints*. And that they might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and know the Love of Christ, which passeth Knowledge. Pray therefore that God would enlighten thy Understanding, that will be a very great Help unto thee. It will make thee endure many a hard Brunt for Christ; as Paul saith, *After you were illuminated, ye endured a great Fight of Afflictions, --- You took joyfully the spoiling of your goods, knowing in your selves that ye have in Heaven a better and an enduring Substance*. If there be never such a rare Jewel lye just in a Man's Way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees not. Why so it is here, tho' Heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy Understanding opened or enlightened to see, thou wilt not regard at all: therefore cry to the Lord for enlightning Grace, and say, *Lord, open my blind Eyes; Lord, take the Vail off of my dark Heart, shew me the Things of the other World, and let me see the Sweetness, Glory, and Excellency of them for Christ his Sake*. This is the first.

The Tenth Direction.

Cry to God that he would *inflame thy Will also with the Things of the other World*. For when a Man's Will is fully set to do such or such a Thing, then it must be a very hard Matter that shall hinder that Man from bringing about his End. When Paul's Will was set resolutely to go up to Jerusalem, (tho' it was signified to him before what he should there suffer,) he was not daunted at all; nay, saith he, *I am ready (or willing) not only to be bound, but also to die at Jerusalem for the Name of the Lord Jesus*. His Will was inflamed with Love to Christ, and therefore all the Perswasions that

Heb. 11.

24, 25,

26, 27.

Eph. 1.

17, 18.

Eph. 3.

18, 19.

Heb. 10.

32, 34,

35, 36.

2 Tim. 3.

12.

Rev. 12.

John 16.

33.

Eph. 4.

17, 18.

Acts 21.

11, 12, 13.

that could be used wrought nothing at all.

Your *Self-will'd People no body knows what to do with them*; we use to say, he will have his own Will do all what you can. Indeed to have *such a Will* for Heaven is an admirable Advantage to a Man that undertaketh a Race thither; a Man that is resolved, and hath his Will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my Enemies; I will not give out as long as I can stand; *I will have it or I will lose my Life; tho' he kill me yet will I trust in him. I will not let thee go except thou bless me. I will, I will, I will, O this blessed inflamed Will for Heaven!* What is like it? If a Man be willing, then any Argument shall be Matter of Encouragement; but if unwilling, then any Argument shall give Discouragement; this is seen both in Saints and Sinners; in them that are the Children of God, and also those that are the Children of the Devil. As,

First, The Saints of Old, they being willing and resolved for Heaven, what could stop them? Could Fire and Faggot, Sword or Halter, stinking Dungeons, Whips, Bears, Bulls, Lions, cruel Rackings, Stoning, Starving, Nakedness, &c. and in all these things they were more than Conquerors, through him that loved them; who had also made them willing in the Day of his Power.

Secondly, See again on the other Side the Children of the Devil, because they are not willing, how many Shifts and Starting-holes will they have. I have married a Wife, I have a Farm, I shall offend my Landlord, I shall offend my Master, I shall lose my Trading, I shall lose my Pride, my Pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my Children are out, till I am got a little aforehand in the World, till I have done this, and that, and the other Business; but alas, the Thing is, they are not willing; for were they but soundly willing, these, and a thousand such as these, would hold them no faster than the Cords held Sampson, when he broke them like burnt Flax. I tell you the Will is all; that's one of the chief Things which turns the Wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the Devil, and therefore they both endeavour very much to strengthen the Will of their Servants: God, he is for making of his a willing People to serve him; and the Devil he doth what he can to possess the Will and Affection of those that are his with Love to Sin; and therefore when Christ comes close to the Matter indeed, saith he, you will not come to me. How often would I have gathered you as a Hen doth her Chickens, but you would not. The Devil had possessed their Wills, and so long he was sure

enough of them. O therefore cry hard to God to *inflame thy Will for Heaven and Christ*; thy Will, I say, if that be rightly set for Heaven, thou wilt not be beat off with Discouragements; and this was the Reason that when *Jacob wrestled with the Angel*, though he lost a Limb, as it were, and the *Hollow of his Thigh* was put out of Joint as he wrestled with him, yet, saith he, *I will not, mark, I will not let thee go except thou bless me.* Get thy Will *tipt* with the heavenly Grace and Resolution against all Discouragements, and then thou goest full Speed for Heaven; but if thou faultest in thy Will, and be not found there, thou wilt *run* hobbling and halting all the Way thou runnest, and also to be sure thou wilt *fall short at last*. The Lord give thee a Will and Courage.

Thus have I done with directing thee how to *run to the Kingdom*; be sure thou keep in Memory what I have said unto thee, lest thou lose thy Way: But because I would have thee think of them, take all in short in this little Bit of Paper.

First, Get into the Way. 2. Then *Study* on it. 3. Then *strip*, and lay aside every Thing that would hinder. 4. *Beware of By-Paths.* 5. Do not gaze and stare too much about thee, but be sure to ponder the Path of thy Feet. 6. Do not *stop* for any that call after thee, whether it be the World, the Flesh, or the Devil, for all these will hinder thy Journey, if possible. 7. Be not *daunted* with any Discouragements thou meet'st with as thou goest. 8. Take Heed of *Stumbling at the Cross.* 9. *Cry hard* to God for an enlighten'd Heart, and a willing Mind, and God give thee a prosperous Journey.

Yet before I do quite take my Leave of thee, let me give thee a few Motives along with thee. It may be they will be as good as a pair of *Spurs* to prick on thy lumpish Heart in this rich Journey.

The first Motive.

Consider there is *no Way but this*, thou must either *win or lose*: If thou winnest, then Heaven, God, Christ, Glory, Ease, Peace, Life, yea, Life eternal, is thine; thou shalt be made equal to the Angels in Heaven, thou shalt sorrow no more, sigh no more, feel no more Pain; thou shalt be out of the Reach of Sin, Hell, Death, the Devil, the Grave, and whatever else may endeavour thy Hurt: But contrariwise; and if thou lose, then thy Loss is Heaven, Glory, God, Christ, Ease, Peace, and whatever else which tendeth to make Eternity comfortable to the Saints; besides, thou procurest *Eternal Death, Sorrow, Pain, Blackness, and Darkness, Fellowship with Devils*, together with the everlasting Damnation of thy own Soul.

The Second Motive.

Consider that *this Devil, this Hell, Death and Damnation, followeth after thee*

Z z z z

as

as hard as they can drive, and have their Commission so to do by the Law, against which thou hast sinned, and therefore for the Lord's Sake make haste.

The Third Motive.

If they seize upon thee before thou get to the City of Refuge, they will put an everlasting Stop to thy Journey: This also cries, *Run for it.*

The Fourth Motive.

Know also, that now Heaven Gates, the Heart of Christ, with his Arms, are wide open to receive thee. O methinks that this Consideration, that the Devil followeth after to destroy, and that Christ standeth open-armed to receive, should make thee reach out and fly with all Haste and Speed. And therefore,

The Fifth Motive.

Keep thine Eye upon the Prize, be sure that thy Eyes be continually upon the Profit thou art like to get. The Reason why Men are so apt to faint in their Race for Heaven, it lieth chiefly in either of these Two Things.

First, They do not seriously consider the Worth of the Prize; or else if they do, they are afraid it is too good for them: But most lose Heaven for Want of considering the Price and the Worth of it. And therefore that thou may'st not do the like, keep thy Eye much upon the Excellency, the Sweetness, the Beauty, the Comfort, the Peace that is to be had there by those that win the Prize. This was that which made the Apostle run thorough any Thing; good Report, evil Report, Persecution, Affliction, Hunger, Nakedness, Peril by Sea, and Peril by Land, Bonds and Imprisonments: Also it made others endure to be stoned, sawn asunder, to have their Eyes bored out with Augers, their Bodies broiled on Gridirons, their Tongues cut out of their Mouths, boiled in Cauldrons, thrown to the wild Beasts, burned at the Stake, whipt at Posts, and a thousand other fearful Torments, while they looked not at the Things that are seen, (as the Things of this World,) but at the Things that are not seen; for the Things which are seen are Temporal, but the Things which are not seen are eternal. O this Word Eternal, that was it that made them, that when they might have had Deliverance they would not accept of it, for they knew in the World to come they should have a better Resurrection.

2. And do not let the Thoughts of the Rareness of the Place make thee say in thy Heart this is too good for me; for I tell thee, Heaven is prepared for whosoever will accept of it, and they shall be entertain'd with hearty good Welcome: Consider therefore, that as bad as thou have got thither; thither went scrubbed beggarly Lazarus, &c. Nay, it is prepared for the Poor; Hearken my Beloved Brethren, saith James, take Notice of it, hath not God cho-

sen the Poor of this World Rich in Faith, and Heirs of the Kingdom? Therefore take Heart and Run, Man. And,

The Sixth Motive.

Think much of them that are gone before. First, How really they got into the Kingdom. Secondly, How safe they are in the Arms of Jesus; would they be here again for a Thousand Worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What they would judge of thee if they knew thy Heart began to fail thee in thy Journey, or thy Sins began to allure thee, and to persuade thee to stop thy Race; would they not call thee a thousand Fools? And say, O that he did but see what we see, feel what we feel, and taste of the Dainties that we taste of. O if he were one quarter of an Hour to behold, to see, to feel, to taste and enjoy, but the thousand Part of what we enjoy! what would he do? What would he suffer? What would he leave undone? Would he favour Sin? Would he love this World below? Would he be afraid of Friends, or shrink at the most fearful Threatnings that the greatest Tyrants could invent to give him? Nay, those who have had but a Sight of these Things by Faith, when they have been as far off from them as Heaven from Earth, yet they have been able to say with a comfortable and merry Heart as the Bird that sings in the Spring, *That this and more shall not stop them from running to Heaven.* Sometimes, when my base Heart hath been inclining to this World, and to loiter in my Journey towards Heaven, the very Consideration of the glorious Saints and Angels in Heaven, what they enjoy, and what low Thoughts they have of the Things of this World together, how they would befool me, if they did but know that my Heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty, beggarly Things, and to say to my Soul, come, Soul, let us not be weary; let us see what this Heaven is; let us even venture all for it, and try if that will quit the Cost. Surely Abraham, David, Paul, and the rest of the Saints of God, were as wise as any are now, and yet they lost all for this glorious Kingdom. O therefore throw away sinking Lusts, follow after Righteousness, love the Lord Jesus, devote thyself unto his Fear, I'll warrant thee he will give thee a goodly Recompence. Reader, What sayest thou to this? Art resolved to follow me? Nay, resolve if thou canst to get before me. *So run, that ye may obtain.*

The Seventh Motive.

To encourage thee a little farther, set to the Work, and when thou hast run thy self down weary, then the Lord Jesus will take thee up and carry thee; is not this enough to make any poor Soul begin his Race? Thou (perhaps) criest, O but I am feeble, I am

Cor. 4. 18

Rom. 11. 35.

Jam. 2. 5.

I am lame, &c. Well, but Christ hath a Bosom, consider therefore when thou hast run thy self down weary, he will put thee in his Bosom, *He shall gather the Lambs with his Arms, and carry them in his Bosom, and shall gently lead those that are with young.* This is the Way that Fathers take to encourage their Children, saying, Run sweet Babe while thou art weary, and then I will take thee up and carry thee. *He will gather his Lambs with his Arms, and carry them in his Bosom;* when they are weary they shall ride.

The Eighth Motive.

Or else he will convey new Strength from Heaven into thy Soul, which will be as well. *The Youths shall faint and be weary, and the young Men shall utterly fail; but they that wait upon the Lord shall RENEW their Strength; they shall mount up with Wings like Eagles, they shall run and not be weary, they shall walk and not be faint.* What shall I say besides what hath already been said? Thou shalt have good and easy Lodging, good and wholesome Diet, the Bosom of Christ to lie in, the Joys of Heaven to feed on: Shall I speak of the Satiety and of the Duration of all these? Verily to describe them to the height is a Work too hard for me to do.

The Ninth Motive.

Again, methinks the very Industry of the Devil, and the Industry of his Servants, &c. should make you that have a Desire to Heaven and Happiness to run apace. Why the Devil, he will lose no Time, spare no Pains, also neither will his Servants; both to seek the Destruction of themselves and others; and shall not we be as Industrious for our own Salvation? Shall the World venture the Damnation of their Souls for a poor corruptible Crown; and shall not we venture the Loss of a few Trifles for an eternal Crown? Shall they venture the Loss of eternal Friends, as *God to Love, Christ to Redeem, the Holy Spirit to Comfort, Heaven for Habitation, Saints and Angels for Company,* and all this to get and hold Communion with Sin, and this World, and a few Base, Drunken, Swearing, Lying, Covetous Wretches, like themselves? And shall not we labour as hard, run as fast, seek as diligently, nay, a Hundred times more diligently, for the Company of these Glorious, Eternal Friends, tho' with the Loss of such as these, nay, with the Loss of ten thousand times better than these, poor, low, base, contemptible Things? Shall it be said at the last Day, *That Wicked Men made more haste to Hell, than you did make to Heaven?* That they spent more Hours, Days, and that early and late, for Hell, than you spent for that which is ten thousand thousand of thousand times better? O let it not be so, but run with all might and main.

Thus you see I have here spoken some-

thing, tho' but little. Now I shall come to make some Use and Application of what hath been said, and so conclude.

The First Use.

You see here, that he that will go to Heaven he must run for it: Yea, and not only run; but SO run, that is, (as I have said,) to run earnestly, to run continually, to Strip off every thing that would hinder in his Race, with the rest; well then, do you SO run.

1. And now let us examine a little. Art thou got into the Right Way? Art thou in Christ's Righteousness? Do not say yes in thy Heart, when in Truth there is no such Matter. It is a dangerous Thing, you know, for a Man to think he is in the right Way, when he is in the Wrong. It is the next Way for him to lose his Way, and not only so, but if he run for Heaven, as thou say'st thou dost, even to lose that too. O this is the Misery of most Men! To persuade themselves that they run right, when they never had one Foot in the Way! The Lord give thee Understanding here, or else thou art undone for ever. Prithce Soul search when wast thou turned out of thy Sins, and Righteousness, into the Righteousness of Jesus Christ? I say, dost thou see thy self in him? And is he more Precious to thee than the whole World? Is thy Mind always musing on him? And also to be walking with him? Dost thou count his Company more precious than the whole World? Dost thou count all Things but poor, lifeless, empty, vain Things, without Communion with him? Doth his Company sweeten all Things? And his Absence embitter all Things? Soul, I beseech thee be serious, and lay it to Heart, and do not take things of such weighty Concernment as the Salvation or Damnation of thy Soul without good Ground.

2. Art thou unladen of the Things of this World, as Pride, Pleasures, Profits, Lusts, Vanities? What dost thou think to run fast enough, with the World, thy Sins, and Lusts, in thy Heart? I tell thee, Soul, they that have laid all aside, every Weight, every Sin, and are got into the nimblest posture, they find Work enough to run; so to run as to hold out.

To run thorough all that Opposition, all the Jostles, all these Rubs, over all the Stumbling-blocks, over all the Snares, from all the Intanglements, that the Devil, Sin, the World, and their own Hearts, lay before them. I tell thee, if thou art going Heavenward, thou wilt find it no small, or easy Matter. Art thou therefore discharg'd and unladen of these Things? Never talk of going to Heaven if thou art not. It is to be feared thou wilt be found among them, *Many that will seek to enter in, and shall not be able.* Luke 13. 24.

The Second Use.

If so, then in the next Place, what will become

become of them that are grown weary before they are got half Way thither? Why, Man, it is he that holdeth out to the End that must be saved; it is he that *overcometh* that shall inherit all things; 'tis not every one that begins. Agrippa gave a fair Sep for a sudden; he stept almost into the Bosom of Christ in less than half an Hour. Thou (saith he to Paul) hast almost persuaded me to be a Christian. Ah! But it was but almost; and so he had as good have been never a whit; he stept fair indeed, but yet he stept short; he was hot while he was at it, but he was quickly out of Wind. O this but almost! I tell you, *this but almost it lost his Soul*. Methinks I have seen sometimes how these poor Wretches that get but almost to Heaven, how fearfully their almost, and their but almost, will torment them in Hell. When they shall cry out in the Bitterness of their Souls, saying, *almost a Christian*, I was almost got into the Kingdom, almost out of the Hands of the Devil, almost out of my Sins, almost from under the Curse of God. Almost, and that was all, almost, but not altogether. O that I should be almost at Heaven, and should not go quite thorough! Friend, it is a sad Thing to sit down before we are in Heaven, and to grow weary before we come to the Place of Rest; and if it should be thy Case, I am sure thou dost not so run as to obtain. But again,

The Third Use.

In the next Place, *What then will become of them that some time since were Running post-haste to Heaven*, (inasmuch that they seemed to out-strip many,) but now are Running as fast back again? Do you think those will ever come thither? What to run back again, back again to Sin, to the World, to the Devil, back again to the Lust of the Flesh. Oh! *It had been better for them not to have known the Way of Righteousness, than after they have known it, to turn* (to turn back again) *from the Holy Commandment*. Those Men shall not only be damned for Sin, but for professing to all the World that Sin is better than Christ: For the Man that runs back again, he doth as good as say, I have tried Christ, and I have tried Sin, and I do not find so much Profit in Christ as in Sin. I say, this Man declareth this, even by his Running back again. O sad! What a Doom will they have, who were almost at Heaven Gates, and then run back again. If any draweth back, saith Christ, my Soul shall have no Pleasure in him. Again, No Man having put his Hand to the Plough, that is, set forward, (in the Ways of God,) and looking back, turning back again, is fit for the Kingdom of Heaven. And if not fit for the Kingdom of Heaven, then for certain he must needs be fit for the Fire of Hell: And therefore (saith the Apostle) those that bring forth these Apostatizing Fruits, as Priars and

Thorns, are rejected, being nigh unto Cursing, whose End is to be burned. O there is never another Christ to save them by Bleeding and Dying for them! And if they shall not escape that neglect (then how shall they escape, that reject and turn their Backs upon) so great Salvation? And if the Righteous, that is, they that run for it, will find Work enough to get to Heaven, then where will the Ungodly, Backsliding Sinner appear? O if Judas the Traitor, or Francis Spira the Backslider, were but now alive in the World to whisper these Men in the Ear a little, and tell them what it hath cost their Souls for Backsliding, surely it would stick by them, and make them afraid of Running back again, so long as they had one Day to live in this World.

The Fourth Use.

So again, *Fourthly*, how like to these Mens Sufferings will those be, that have all this while sat still, and have not so much as set one Foot forward to the Kingdom of Heaven. Surely he that backslideth, and he that sitteth still in Sin, they are both of one Mind; the one he will not stir, because he loveth his Sins, and the Things of this World; the other he runs back again, because he loveth his Sins, and the Things of this World. Is it not one and the same Thing? They are all one here, and shall not one and the same Hell hold them hereafter? He is an ungodly one that never looked after Christ, and he is an ungodly one that did once look after him, and then ran quite back again; and therefore that Word must certainly drop out of the Mouth of Christ against them both, *Depart from me ye Cursed into Everlasting Fire, prepared for the Devil and his Angels*.

The Fifth Use.

Again, here you may see in the next Place, that is, *They that will have Heaven, must run for it*; then this calls aloud to those who began but a while since to run, I say, for them, to mend their Pace if they intend to win; you know that they which come hindmost, had need run fastest. Friend, I tell thee, there be those that have run ten Years to thy one, nay, twenty to five, and yet if thou talk with them, sometimes they will say, they doubt they shall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an Hours time, but part speedily with all, with every Thing that is an hindrance to thee in thy Journey, and run; yea, and so run, that thou mayest obtain.

The Sixth Use.

Again, *Sixthly*, You that are old Professors, take you heed that the young Striplings of Jesus, that began to strip but the other Day, do not out-run you, so as to have that Scripture fulfilled on you, *The first shall be last, and the last first*, which will be a shame to you, and a Credit for them.

What,

Acts 17.
18.

2 Pet. 2.
21, 22.

Heb. 10.
38.

Luke 9.
62.

Heb. 6. 8.

Heb. 2. 3.

Mat. 25.

What, for a *young Soldier* to be more Courageous than he that hath been used to Wars. To you that are hindermost, I say, strive to *out-run* them that are before you; and you that are foremost, I say, *hold your Ground*, and keep before them in Faith and Love, if possible; for indeed *that is the right Running, for one to strive to out-run another*; even for the hindmost to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to keep his Ground, even to the very utmost. But then,

The Seventh Use.

Again, How basely do they behave themselves, *how unlike are they to win, that think it enough to keep Company with the hindmost?* There are some Men, that profess themselves such as run for Heaven as well as any, yet if there be but any *lazy, slothful, cold, half-hearted Professors in the Country, they will be sure to take Example by them*; they think if they can but keep pace with them they shall do fair; but these do not consider that *the hindmost lose the Prize*. You may know it if you will, that it cost the foolish Virgins dear for their coming too late. *They that were ready went in with him, and the Door was shut. Afterward, mark, Afterward came the other (the foolish) Virgins saying, Lord, open to us: But he answered and said, Depart, I know you not. Depart lazy Professors, cold Professors, slothful Professors. O! methinks the Word of God is so plain for the Overthrow of your lazy Professors, that it is to be wondred Men do take no more notice of it. How was Lot's Wife served for Running lazily, and for giving but one Look behind her, after the Things she left in Sodom? How was Esau served for staying too long before he came for the Blessing? And how was they served that are mentioned in the Thirteenth of Luke, for staying till the Door was shut? Also the foolish Virgins; a heavy After-groan will they give that have thus stayed too long. It turned Lot's Wife into a Pillar of Salt; it made Esau weep with an exceeding loud and bitter Cry; it made Judas hang himself; yea, and it will make thee Curse the Day in which thou wast Born, if thou miss of the Kingdom, as thou wilt certainly do if this be thy Course. But,*

The Eighth Use.

Again, How and if thou by thy *lazy Running* shouldest not destroy thy self, but also *thereby be the Cause of the Damnation of some others*; for thou being a Professor, thou must think that others will take notice of thee; and because thou art but a poor, cold, *lazy Runner*, and one that seeks to drive the World and Pleasure along with thee: Why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a *Professor*, and yet he seeks for *Pleasures, Riches, Profits*;

Vol. II.

he loveth vain Company, and he is so and so, and professeth that he is going for Heaven; yea, and he saith also he doth not fear but he shall have Entertainment; let us therefore keep pace with him, we shall fare no worse than he. *O how fearful a Thing will it be, if that thou shalt be Instrumental to the Ruin of others by thy halting in the Way of Righteousness!* Look to it, thou wilt have Strength little enough to appear before God, to give an Account of the *Loss* of thy own Soul; thou needest not have to give an Account for others; why, thou didst stop them from entering in. How wilt thou answer that saying, *You would not enter in your selves, and them that would you hinder*; for that Saying will be eminently fulfilled on them that through their own *Idleness* do keep themselves out of Heaven, and by giving of others the same Example hinder them also.

The Ninth Use.

Therefore now to speak a Word to both of you, and so I shall conclude.

First, I beseech you in the Name of our Lord Jesus Christ, that none of you do run so lazily in the Way to Heaven as to hinder either your selves or others. I know that even he which runs *laziest*, if he should see a Man Running for a Temporal Life, if he should so much neglect his own Well-being in this World, as to venture, when he is a Running for his Life, to pick up here and there a Lock of Wooll that hangeth by the Way side, or to step now and then aside out of the Way for to gather up a Straw or Two, or any rotten Stick; I say, if he should do this when he is a Running for his Life, thou wouldest condemn him; and dost thou not condemn thy self that dost the very same, in effect, nay, worse, that *loiterest* in thy Race, notwithstanding thy Soul, Heaven, Glory, and all is at stake. Have a care, have a care, poor wretched Sinner, have a care.

Secondly, If yet there shall be any, that notwithstanding this Advice, will still be flagging, and loitering in the Way to the Kingdom of Glory, be thou so wise as not to take Example by them. Learn of no Man farther than he followeth Christ. But look unto Jesus, who is not only the Author and Finisher of Faith, but who did, for the Joy that was set before him, endure the Cross, despise the Shame, and is now set down at the Right Hand of God; I say, look to no Man to learn of him no farther than he followeth Christ. Be ye followers of me (saith Paul) even as I am of Christ, 1 Cor. 11. 1. Though he was an Eminent Man, yet his Exhortation was, that none should follow him any farther than he followed Christ.

Provocation.

Now that you may be *provoked* to run with the foremost, take notice of this.

5 A

When

Mat. 25.

Gen. 19.
26.
Heb. 12.
17.

Heb. 12.
1, 2.

When Lot and his Wife was Running from cursed Sodom to the Mountains, to save their Lives, it is said, that his Wife looked back from behind him, and she became a Pillar of Salt; and yet you see that neither her Practice, nor the Judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this Particular; his Wife looked behind her, and died immediately, but let what would become of her, Lot would not so much as look behind him to see her: We do not Read that he did so much as once look where she was, or what was become of her, his Heart was indeed upon his Journey, and well it might; there was the Mountain before him, and the Fire and Brimstone behind him; his Life lay at Stake, and he had lost it if he had but looked behind him. Do thou so run? And in thy Race remember Lot's Wife, and remember her Doom; and remember for what that Doom did overtake her; and remember that God made her an Example for all lazy Runners to the End of the World; and take heed thou fall not after the same Example. But

If this will not provoke thee, consider thus, 1. Thy Soul is thy own Soul, that is either to be saved or lost; *thou shalt not lose my Soul by thy Laziness*: It is thy own Soul, thy own Ease, thy own Peace, thy own Advantage or Disadvantage. If it were my own that thou art desired to be good unto, methinks Reason should move thee somewhat to pity it: But alas, it is thy own, thy own Soul. *What shall it profit a Man if he shall gain the whole World, and lose his own Soul.* God's People wish well to the Souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think

Again, 2. If thou lose thy Soul, it is *thou* also that must *bear* the Blame. It made *Cain* stark mad to consider that he had not looked to his Brother *Abel's* Soul. How much more will it perplex thee to think that thou had'st not a Care of thy

own? And if this will not provoke thee to
bestir thy self, think again,

3. That if thou wilt not run, *the People of God are resolved to deal with thee even as Lot dealt with his Wife*, that is, leave thee behind them. It may be thou hast a Father, Mother, Brother, &c. going Post-haste to Heaven, wouldest thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a Dishonour to thee to see the very *Boys and Girls* in the Country to have more Wit than thy self? It may be the Servants of some Men, as the Horse-keeper, Plow-man, Skullion, &c. is more looking after Heaven than their Masters. I am apt to think sometimes, that *more Servants than Masters, that more Tenants than Landlords, will inherit the Kingdom of Heaven.* But is not this a Shame for them that are such? I am perswaded you scorn that your Servants should say that they are wiser than you in the Things of this World; and yet I am bold to say, that many of them are wiser than you in the Things of the World to come, which are of greater Concernment.

Expostulation.

Well then, Sinner, what say'st thou? Where is thy Heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly, Man, it is no dallying in this Matter. Confer not with Flesh and Blood; look up to Heaven, and see how thou likest it; also to Hell, (of which thou may'st understand something in my Book, called, *A few Sighs from Hell, or the Groans of a damned Soul*, which I wish thee to read seriously over,) and accordingly devote thy self. If thou dost not know the Way, *inquire at the Word of God*. If thou wantest Company, cry for God's Spirit. If thou wantest Incouragement, entertain the *Promises*. But be sure thou begin betimes; *get into the Way*; run apace, and hold out to the *End*, and the Lord give thee a Prosperous Journey.

FAREWELL.

the Kingdom, as thou wilt certainly do it
 in which thou wast Born, if thou wilt do it
 and bitter Cry; it made Judas hang himself,
 and thou wilt make thee Caste the Day
 in which thou wast Born, if thou wilt do it
 the Kingdom, as thou wilt certainly do it
 this be thy Crown. But
 The Right Life.
 Again, How and if thou be thy King
 Knowing thou shalt not destroy thyself, but
 also thereby be the Cause of the Punishment
 of many others; for thou being a Protector
 thou must think that others will take no
 care of thee; and because thou art but a
 poor, old, weak, weary, and one that
 likes to drive the World and Mankind along
 with thee: Why, thereby others will think
 of doing to too. Nay, say they, why may
 not we as well as he? He is a Jew, and
 yet he looks for Pleasures, Riches, Profits:

Solomon's

Solomon's Temple Spiritualiz'd :

O R,

GOSPEL-LIGHT fetcht out of the Temple at JERUSALEM,

To let us more easily into

The Glory of New-Testament-Truths.

Thou Son of Man, shew the House to the House of Israel----- shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof, Ezek. 43. 10, 11.

To the Christian Reader.

COURTEOUS CHRISTIAN READER,

I Have, as thou by this little Book mayest see, adventured, at this Time, to do my Endeavour to shew thee something of the Gospel-Glory of Solomon's Temple. That is, of what it, with its Utensils, was a Type of; and, as such, how instructing it was to our Fathers, and also is to us their Children. The which, that I might do the more distinctly, I have handled Particulars one by one; to the Number of threescore and ten; namely, all that of them I could call to mind, because, as I believe, there was not one of them but had its Signification, and so something profitable for us to know.

For, though we are not now to worship God in those Methods, or by such Ordinances as once the Old Church did: Yet to know their Methods, and to understand the Nature and Signification of their Ordinances, when compared with the Gospel, may, even now, when themselves, as to what they once enjoyned on others, are dead, may minister Light to us. And hence the New-Testament Ministers, as the Apostles, made much Use of Old-Testament-Language, and Ceremonial Institutions, as to their Signification, to help the Faith of the Godly in their preaching of the Gospel of Christ.

I may say, that God did in a Manner tie up the Church of the Jews to Types, Figures and Similitudes, I mean to be butted and bounded by them in all external Parts of Worship. Yea, not only the Levitical Law and Temple, but as it seems to me, the whole Land of Canaan, the Place of their Lot to dwell in, was to them a Ceremonial, or a Figure. Their Land was a Type of * Heaven, their Passage over Jordan into it, a Similitude of our go-^{* Heb. 3.} ing to Heaven by Death. The Fruit of their Land was said to be uncircumcised, as being^{5, 6, 7, 8, 9,} at their first Entrance thither unclean, in which their Land was also a Figure of another^{10.} Thing, even as Heaven was a Type of Grace and Glory. ^{Levit. 19.}

Again, the very Land it self was said to keep Sabbath, and so to rest a holy Rest, ^{chap. 26.} even then when she lay desolate, and not possessed of those to whom she was given for them^{34. 35.} to dwell in. ^{Exod. 12,}

Yea, many of the Features of the then Church of God, were set forth, as in Figures and ^{15. Levit.} Shadows, so by Places, and Things in that Land. ^{6. 17.}

1. In general, she is said to be beautiful as Tirzah, (Song 6. 4.) and to be comely as ^{chap. 23.} Jerusalem. ^{17.}

2. In particular, Her Neck is compared to the Tower of David, builded for an Armory, (Song 4. 4.) Her Eyes to the Fishpools of Heshbon, by the Gate of Bethrabbim, (chap. 7. 4.) Her Nose is compared to the Tower of Lebanon, which looketh towards Damascus, (chap. 4. 1.) Yea, the Hair of her Head is compared to a Flock of Goats, which come ^{up}

up from Mount Gilead: *And the Smell of her Garments to the Smell of Lebanon*, (ver. 11.)

Nor was this Land altogether void of Shadows, even of her Lord and Saviour. Hence, he says of himself, I am the Rose of Sharon, and the Lilly of the Valleys; (Song. 2. 1.) Also she, his beloved, saith of him, His Countenance is as Lebanon, excellent as the Cedars, (chap. 5. 15.) What shall I say? The two Cities, Sion, and Jerusalem, were such as sometimes set forth the two Churches (Gal. 4.) the true, and the false, and their Seed Isaac and Ishmael.

I might also here shew you, that even the Gifts and Graces of the true Church were set forth by the Spices, Nuts, Grapes, and Pomgranates that the Land of Canaan brought forth. Yea, that Hell itself was set forth by the Valley of the Sons of Hinnom, and Tophet, Places in this Country. Indeed the whole, in a Manner, was a Typical and a Figurative Thing.

But I have, in the ensuing Discourse, confined myself to the Temple, that immediate Place of God's Worship; of whose Utensils in particular, as I have said, I have spoken, (though to each with what Brevity I could) For that none of them are without a spiritual, and so a profitable Signification to us.

And here we may behold much of the Richness of the Wisdom and Grace of God; namely, That he, even in the very Place of Worship of Old, should ordain visible Forms, and Representations, for the Worshipers to learn to worship him by. Yea, the Temple itself was, as to this, to them a good Instruction.

But in my thus saying, I give no Encouragement to any now, to fetch out of their own Fancies, Figures of Similitudes to worship God by. What God provided to be an Help to the Weakness of his People of old, was one Thing, and what they invented without his Commandment was another. For though they had his Blessing when they worshipped him with such Types, Shadows, and Figures, which he had enjoined them for that Purpose, yet * he sorely punished and plagu'd them when they would add to these, Inventions of their own. Yea, he in the very Act of instituting their Way of worshipping him, forbade their giving, in any Thing, Way to their own Humours or Fancies, and bound them strictly to the Orders of Heaven.

* Exod.

32. 35.

2 Kings

17. 16,

17. 18.

Acts 7.

38, 39, 40,

41, 42, 43.

Look, said God to Moses, their first great Legislator, That thou make all Things, according to the Pattern shewed to thee in the Mount, (Exod. 25. 40. Heb. 8. 5.)

Nor doth our Apostle but take the same Measures, when he saith, If any Man thinketh himself a Prophet, or Spiritual: Let him acknowledge that the Things that I write unto you, are the Commandments of the Lord, 1 Cor. 14. 37.

When Solomon also was to build this Temple for the Worship of God, though he was wiser than all Men, yet God neither trusted to his Wisdom nor Memory, nor to any immediate Dictates from Heaven to him, as to how he would have him build it. No, he was to receive the whole Platform thereof, in Writing, by the Inspiration of God. Nor would God give this Platform of the Temple, and of its Utensils, immediately to this Wise Man, lest perhaps by others, his Wisdom should be idolized, or that some should object, that the whole Fashion thereof proceeded of his Fancy, only he made Pretensions of Divine Revelation, as a Cover for his Doings.

Therefore, I say, not to him, but to his Father David, was the whole Pattern of it given from Heaven, and so by David to Solomon his Son, in Writing, Then David, says the Text, gave to Solomon, his Son, the Pattern of the Porch, and of the Houses thereof, and of the Treasuries thereof, and of the upper Chambers thereof, and of the Inner Parlours thereof, and of the Place of the Mercy-Seat, (1 Chron. 28. 11.) And the Pattern of all that he had by the Spirit, of the Courts of the House of the Lord, and of all the Chambers round about, and of the Treasuries of the House of God, and of the Treasuries of the dedicated Things, (ver. 12.) Also for the Courses of the Priests and Levites, and for all the Work of the Service of the House of the Lord, and for all the Vessels of Service in the House of the Lord, (ver. 13.)

Yea, moreover, he had from Heaven, or by Divine Revelation, what the Candlesticks must be made of, and also how much was to go to each; the same Order and Commandment he also gave for the making of the Tables, Flesh-hooks, Cups, Basons, Altar of Incense; with the Pattern for the Chariot of the Cherubims, &c. ver. 14, 15, 16, 17, 18, 19. All this, said David, the Lord made me understand by writing by his Hand upon me, even all the Work of this Pattern, (ver. 20.) So I say, He gave David the Pattern of the Temple, so David gave Solomon the Pattern of the Temple, and according to that Pattern did Solomon build the Temple and no otherwise.

Heb. 8.

5. chap. 9.

8, 9, 23.

chap. 10.

1.

True, all these were but Figures, Patterns, and Shadows of Things in the Heavens, and not the very Image of the Things: But, as was said before, if God was so circumspect, and exact in these, as not to leave any Thing to the Dictates of the godly and wisest of Men; What? Can we suppose he will now admit of the Wit and Contrivance of Men in those Things that are, in Comparison to them, the Heavenly Things themselves.

It is also to be concluded, That since those Shadows of Things in the Heavens, are already committed by God to sacred Story; and since that sacred Story is said to be able to make

the

the Man of God perfect in all Things, (2 Tim. 3. 15, 16, 17.) It is Duty to us to leave off to lean to common Understandings, and to enquire and search out by that very Holy Writ, and nought else, by what, and how we should worship God. David was for enquiring in his Temple, *Psal. 27. 4.*

And although the old Church Way of Worship, is laid aside as to us in New-Testament-Times: Yet since those very Ordinances were Figures of Things and Methods of Worship now, we may, yea, we ought to search out the spiritual Meaning of them, because they serve to confirm and illustrate Matters to our Understandings. Yea, they shew us the more exactly how the New and Old Testament, as to the Spiritualness of the Worship, was as one and the same; only the Old was clouded with Shadows, but ours is with more open Face.

Features to the Life, as we say, set out by a Picture, does excellently shew the Skill of the Artist. The Old Testament had the Shadow, nor have we but the very Image; both then are but Emblems of what is yet behind. We may find our Gospel clouded in their Ceremonies, and our spiritual Worship set out somewhat by their carnal Ordinances.

Now because, as I said, there lies, as wrapt up in a Mantle, much of the Glory of our Gospel-Matters in this Temple which Solomon builded; therefore, I have made, as well as I could, by comparing spiritual Things with Spiritual, this Book upon this Subject.

I dare not presume to say, That I know I have hit right in every Thing, but this I can say, I have endeavoured so to do. True, I have not for these Things fished in other Mens Waters, my Bible and Concordance are my only Library in my Writings. Wherefore, Courteous Reader, if thou findest any Thing, either in Word or Matter, that thou shalt judge doth vary from God's Truth, let it be counted no Man's else but mine: Pray God also to pardon my Fault: do thou also lovingly pass it by, and receive what thou findest will do thee Good.

Thy Servant in the Gospel,

John Bunyan.

The Glory of the Temple:

SOLOMON'S Temple, and the Materials thereof Spiritualiz'd.

I. Where the TEMPLE was built.

THE Temple was built at Jerusalem, on Mount Moriah, in the Threshing-Floor of Arnon the Jebusite. Where about Abraham offered up Isaac, there where David met the Angel of the Lord when he came with his drawn Sword in his Hand, to cut off the People at Jerusalem, for the Sin which David committed in his disorderly numbering the People, *Gen. 22. 3, 4, 5. 1 Chron. 21. 15. Chap. 22. 1. 2 Chron. 3. 1.*

There Abraham received his Isaac from the Dead. There the Lord was intreated by David to take away the Plague, and to return to Israel again in Mercy: From whence also David gathered, that there God's Temple must be built. This (said he) is the House of the Lord God, and this is the Altar of the Burnt-Offering for Israel,

1 Chron. 21. 28. chap. 22. 1. chap. 3. 1.

This Mount Moriah therefore, was a Type of the Son of God, the Mountain of the Lord's House, the Rock against which the Gates of Hell cannot prevail.

II. Who built the Temple.

THE Temple was built by Solomon, a Man peaceable and quiet; and that in Name, by Nature, and in Governing. For so God had before told David, namely, that such a one the Builder of the Temple should be.

Behold, saith he, a Son shall be born unto thee, who shall be a Man of Rest; and I will give him Rest; from all his Enemies round about; for his Name shall be called Solomon, and I will give Peace and Quietness

etneſſ to *Israel* in his days. *He ſhall build an Houſe for my Name, and he ſhall be my Son, I will be his Father.* 1 Chron. 22. 9, 10. *Pſal.* 72. 1, 2, 3, 4.

As therefore, Mount *Moriah* was a *Type* of *Chriſt*, as the Foundation: So *Solomon* was a *Type* of him, as the Builder of his Church. The Mount was ſignal, for that thereon the Lord God, before *Abraham* and *David*, did diſplay his Mercy. And as *Solomon* built this Temple, ſo *Chriſt* doth build his Houſe; *Yea, He ſhall build the everlaſting Temple, and he ſhall bear the Glory,* Heb. 3. 3, 4. *Zach.* 6. 12, 13.

And in that *Solomon* was called *Peaceable*, it was to ſhew with what peaceable Doctrine and Ways, *Chriſt's Houſe*, and Church ſhould be built, *Iſa.* 9. 6. *Mich.* 7. 2, 3, 4.

III. How the Temple was built.

THE Temple was built, not meerly by the Dictates of *Solomon*, though he was wiſer than *Ethan*, and *Heman*, and *Calcol*, and *Darda*, and all Men, 1 Kings 4. 31. But it was built by Rules, preſcribed by, or in a written Word; and as ſo, delivered to him by his Father *David*.

For when *David* gave to *Solomon* his Son, a Charge to build the Temple of God, with that Charge, he gave him alſo the Pattern of all in Writing; even a Pattern of the Porch, Houſe, Chambers, Treasuries, Parlours, &c. And of the Place for the *Mercy-Seat*, which Pattern *David* had of God: nor would God truſt his Memory with it. *The Lord made me*, ſaid he, *underſtand in Writing, by his Hand upon me, even all the Work of this Pattern.* Thus therefore *David* gave to *Solomon* his Son, the Pattern of all; and thus *Solomon* his Son built the Houſe of God. See 1 Chron. 28. from *Verſe* 9, to *Verſe* 20.

And answerable to this, *Chriſt Jeſus* the Builder of his own Houſe, *whoſe Houſe are We*, doth build his Holy Habitation for him to dwell in; even according to the Commandment of God the Father. For faith he, *I have not ſpoken of myſelf, but the Father which ſent me, He gave me a Commandment, what I ſhould ſpeak.* And hence 'tis ſaid, *God gave him the Revelation, and again that he took the Book out of the hand of him that ſat on the throne, and ſo acted, as to the building up of his Church,* John 12. 40, 41. *Rev.* 1. 1. chap. 5. 5.

IV. Of what the Temple was built.

THE Materials with which the Temple was built, was ſuch as were in their own Nature common to that which was left behind. Things that naturally were not fit without Art to be laid on ſo holy a Houſe. And this ſhews that thoſe of whom *Chriſt Jeſus* deſigns to build his Church, are by Nature no better than o-

thers: But as the Trees and Stones of which the Temple was built, was firſt hewed and ſquared before they were fit to be laid in that Houſe; ſo Sinners, of which the Church is to be built, muſt firſt be fitted, by the Word and Doctrine, and then fitly laid in their Place in the Church.

For though, as to Nature, there is no Difference betwixt thoſe made uſe of to build God's Houſe with, yet by Grace they differ from others; even as thoſe Trees and Stones that are hewed and ſquared for Building, by Art are made to differ from thoſe which abide in the Wood or Pit.

The Lord *Jeſus* therefore, while he ſeeketh Materials wherewith to build his houſe, he findeth them, *The Clay of the ſame Lump that he rejecteth and leaves behind.* *Are we better than they?* No, in no wiſe, *Rom.* 3. Chap. 9. Nay, I think, if any be beſt, 'tis they which are left behind: *He came not to call the Righteous, but Sinners to Repentance,* Mark 2. 17. And indeed in this he doth ſhew both the Greatneſs of his Grace and Workmanſhip. His Grace in taking ſuch; and his Workmanſhip, in that he makes them meet for his holy Habitation.

This the Current of Scripture maketh manifeſt: wherefore it is needleſs now to cite Particulars: Only we muſt remember, that none are laid in this Building, as they come out of the Wood or Pit; but as they firſt paſs under the Hand and Rule of this great Builder of the Temple of God.

V. Who was to fell thoſe Trees, and to dig thoſe Stones, with which *Solomon* built the Temple.

AS the Trees were to be felled, and Stones to be digged, ſo there was for that matter ſelect Workmen appointed.

Theſe were not of the Sons of *Jacob*, nor of the Houſe of *Israel*; they were the Servants of *Hiram* King of *Tyre*, and the *Gibeonites*, namely, their Children that made a League with *Joſhua*, in the Day that God gave the Land of *Canaan* to his People, *Joſh.* 9. 22 to 29. 1 Kings 5. 2 Chron. 27, 28.

And theſe were Types of our Gopel Miniſters, who are the Men appointed by *Jeſus Chriſt* to make Sinners, by their preaching, meet for the Houſe of God. Wherefore as he was famous of old who was ſtrong to lift up his Axe upon the thick Boughs, to ſquare Wood for the building of the Temple: So a Miniſter of the Gopel now is alſo famous, if much uſed by *Chriſt* for the converting of Sinners to himſelf, that he may build him a Temple with them, *Pſal.* 7. 4, 5. 6. *Rom.* 16. 7.

But why, may ſome ſay, do you make ſo homely a Compariſon? I answer, becauſe I believe it is true; for 'tis Grace, not Gifts, that

that makes us *Sons*, and the beloved of God. *Gifts* make a Minister; and as a Minister, one is but a Servant to *hew wood, and draw water for the house of my God*. Yea *Paul*, though a Son, yet counted himself not a Son, but a Servant, purely as he was a Minister: A *Servant* of God, a *Servant* of Christ, a *Servant* of the Church, and *your Servant for Jesus sake*, Tit. 1. 1. Rom. 1. 1. 2 Cor. 4. 5.

A Man then is a Son, as he is begotten and born of God to himself, and a Servant as he is gifted for Work in the House of his Father: And though it is Truth, the Servant may be a Son, *yet he is not a Son, because he is a Servant*. Nor doth it follow, that because all Sons may be Servants, therefore all Servants are Sons; no, all the Servants of God are not Sons; and therefore when Time shall come, he that is only a Servant here, shall certainly be put out of the House, even out of that House himself did help to build. *The servant abideth not in the house for ever*. The Servant, that is, he that is only so, Ezek. 46. 16, 17. John 8. 35.

So then, as a Son, thou art an *Israelite*; as a Servant, a *Gibeonite*. The Consideration of this made *Paul* start; he knew that Gifts made him not a Son, 1 Cor. 12. 28, 29, 30, 31. Chap. 13. 1, 2.

The Sum then is, a Man may be a Servant and a Son; a Servant as he is employed by Christ in his house for the good of others: And a Son, as he is a Partaker of the Grace of Adoption: But all Servants are not Sons, and let this be for a Caution, and a Call to Ministers, to do all Acts of Service for God, and in his House, with Reverence and godly Fear. And with all humility let us desire to be Partakers ourselves of that *Grace we preach to others*, 1 Cor. 9. 25.

This is a great Saying, and written perhaps to keep Ministers humble; and *Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plowmen, and your Vinedressers*, Isaiah 61. 5.

To be a *Plowman* here, is to be a Preacher; and to be a *Vinedresser* here is to be a Preacher, Luke 9. 59, 60, 61, 62. and 1 Cor. 9. 27. Matt. 2. 1, 2, 3, 4, 8. Chap. 21. 28. 1 Cor. 9. 7.

And if he does this Work willingly, he has a Reward: if not, a *Dispensation of the Gospel was committed to him*, and that's all, 1 Cor. 9. 17.

VI. *In what Condition the Timber and Stones were, when brought to be laid in the building of the Temple.*

THE Timber and Stones with which the Temple was built, was squared and hewed at the *Wood* or *Pit*; and so there made every way fit for that Work, even before they were brought to the place where the House should be set up. So that

there neither Hammer, nor Axe, nor any Tool of Iron was heard in the House while it was in building, 1 Kings 6. 7.

And this shews, as was said before, that the Materials of which the House was built, were (before the Hand of the Work-Man touched them) as unfit to be lay'd in the building, as was those that were left behind; consequently that themselves none otherwise but by the Art of others, were made fit to be laid in this Building.

To this our New-Testament Temple answers. For those of the Sons of *Adam*, who are counted worthy to be laid in this Building, are not by Nature, but by Grace made meet for it; not by their own Wisdom, but by the Word of God. Hence, He saith, *I have hewed them by the Prophets*. And again, Ministers are called God's Builders and Labourers, even as to this Work, Hos. 6. 5. 1 Cor. 3. 10. and 2 Cor. 6. 1. Col. 1. 28.

No Man will lay Trees, as they come from the *Wood*, for Beams and Rafter in his House; nor *Stones*, as digged, in the *Walls*. No, the *Trees* must be hewed and squared, and the *Stones* sawn and made fit, and so be lay'd in the House.

Yea, they must be so Sawn, and so Squared, that in coupling they may be joined exactly; else the Building will not be good, nor the *Work-Man* have credit of his doings.

Hence our Gospel-Church, of which the Temple was a *Type*, is said to be fitly-formed, and that there is a fit supply of every joynt for the securing of the whole, 1 Pet. 3. 5. Ephes. 4. 20, 21. Chap. 4. 16. Col. 2. 19.

As they therefore build like Children, that build with *Wood*, as it comes from the *Wood* or *Forest*; and with *Stones* as they come from the *Pit*, even so do they, who pretend to build God an House of Unconverted Sinners, *unhewed*, unsquared, unpolished. Wherefore God's *Work-Men*, according to God's Advice, prepare their Work without, and make it fit for themselves in the *Field*, and afterwards build the House, Prov. 24. 27.

Let Ministers therefore look to this, and take heed, lest instead of making their Notions stoop to the Word, they make the Scriptures stoop to their Notions.

VII. *Of the Foundation of the Temple.*

THE Foundation of the Temple is that upon which it stood, and it was twofold; First the hill *Moriab*, and then those great Stones upon which it was Erected. This Hill *Moriab*, as was said afore, did more properly typify Christ. Hence *Moriab* is called *The Mountain of the House*, it being the Rock on which it was built. Those great Stones called Foundation-Stones, were Types of the Prophets and Apostles, Matt.

Matt. 16. 18. Ephes. 2. 20, 21. Heb. 11. 10.

Wherefore, These Stones were Stones of the biggest Size, Stones of *Eight Cubits*; and Stones of *Ten Cubits*, 1 Kings 7. 10.

Now as the Temple had this double Foundation: So we must consider it respectively and distinctly. For Christ is the Foundation *one way*, the Prophets and Apostles a Foundation *another*; Christ is the Foundation personally and meritoriously, but the Prophets and Apostles by Doctrine ministerially. The Church then, which is God's New Testament Temple, is said to be built on Christ the Foundation: So none other is the Foundation but He, 1 Cor. 3. 11, 12. But as it is said to be built upon the Apostles: So it is said to have *Twelve Foundations*, and must have none but they, Rev. 21. 14.

What is it then? Why we must be building upon Christ, as he is our Priest, Sacrifice, Prophet, King and Advocate; and upon the other, as they are infallible Instructors and Preachers of him; not that any may be an Apostle that so shall esteem of himself, nor that any other Doctrine be administered, but what is the Doctrine of the Twelve; for they are set forth *as the chief and last*. These are also they, as *Moses*, which are to look over all the Building, and to see that all in this House be done according to the Pattern shewed to them in the Mount, Exod. 39. 43. John 20. 21, 22, 23. 1 Cor. 3. 9. Chap. 4. 9.

Let us then keep these Distinctions clear, and not put an *Apostle* in the room of *Christ*, nor *Christ* in the place of one of those *Apostles*. Let none but Christ be the High-Priest and Sacrifice for your Souls to God; and none but that Doctrine which is Apostolical be to you as the Mouth of *Christ* for Instruction to prepare you, and to prepare Materials for this Temple of God, and to build them upon this Foundation.

VIII. Of the Richness of the Stones which were laid for the Foundations of the Temple.

THESE Foundation Stones, as they were great, so they were costly Stones. Though, as I said, of *themselves*, of no more worth then they of their Nature that were left behind. Their Costliness therefore lay in *those* Additions which they received from the King's Charge.

First, In that Labour which was bestowed upon them in *Sawing, Squaring and Carving*. For the *Servants*, as they were cunning at this Work, so they bestowed much of their *Art and Labour* upon them, by which they put them into excellent Form, and added to their Bigness, Glory and Beauty, fit for Stones upon which so goodly a Fabrick was to be built.

Secondly, These Stones, as they were thus wrought *within and without*, so, as it seems to me, they were *inlaid* with other Stones, *more precious than themselves*. *Inlaid*, I say, with Stones of divers Colours. According as it is written, *I will lay thy Foundations with Sapphires*, Isa. 54. 11. Not that the Foundations were Sapphires, but they were laid, *inlaid* with them: Or as he saith in another place, *They were adorned with goodly Stones and Gifts*, Luke 21. 5.

This is still more amplified, where it is written of the *New-Jerusalem* (which is still the Testament-Church on Earth, and so the same in Substance with what is now) *The Foundations of the Wall of the City*, saith he, *were garnished with all manner of precious Stones*, Revel. 21. 19. True, these there are called, *The Foundations of the Wall of the City*, but it has respect to the matter in Hand, for that which is before called a *Temple*, for its comparative Smallness, is here called a *City*, for, or because of its great Increase: And both the Foundations of the Wall of the City as well as of the Temple, *are the twelve Apostles of the Lamb*, Rev. 21. 14.

For these Carvings and Inlayings, with all other Beautifications, were Types of the extraordinary Gifts and Graces of the *Apostles*. Hence the *Apostle* calls such Gifts, Signs of *Apostleship*, Rom. 15. 19. 2 Cor. 12. 21. Heb. 2. 4. For as the Foundation Stones of the Temple were *thus* garnished, so were the *Apostles* beautified with a Call, Gifts and Graces peculiar to themselves. Hence he says, *First Apostles*, for that they were *First and Chief* in the Church of Christ, 1 Cor. 12. 28.

Nor were these Stones only laid for a Foundation for the Temple, for the great Court, the inner Court, as also the Porch of the Temple, had round about them *three rows of these Stones for their Foundation*, 1 Kings 7. 12.

Signifying; as seems to me, that the more outward and external Part, as well as that more Internal Worship to be performed to God, should be grounded upon *Apostolical Doctrine and Appointments*, 1 Cor. 3. 10, 11, 12. 2 Thes. 2. 15. Chap. 3. 6. Heb. 6. 1, to 5.

IX. Which way the Face or Front of the Temple stood.

THE Temple was Built with its Face or Front *towards the East*, and that perhaps, because the Glory of the God of Israel was to come from the *Way of the East* unto it, Ezek. 43. 1, to 5. Chap. 47. 1. Wherefore in that its Front stood towards the East, it may be to shew that the true Gospel Church would have its Eye to, and Expectation from the Lord. We look said Paul, but whither? *We have our Conversation,*

versation, said he, *in Heaven from whence our Expectation is*, 2 Cor. 4. 18. Phil. 3. 20, 21. Psal. 62. 5.

2. It was set also with its Face *towards the East*, to keep the People of God from committing of Idolatry, to wit, from worshipping the *Host of Heaven*, and the *Sun* whose rising is from the East. For since the Face of the Temple stood toward the East, and since the Worshippers were to worship at, or with their Faces towards the Temple, it follows, that both in their going to, and worshipping God towards that Place, their Faces must be from, and their Backs towards the Sun. The thus Building of the Temple, therefore was a Snare to Idolaters, and a Proof of the Zeal of those that were the true Worshippers: As also to this Day the true Gospel instituted Worship of Jesus Christ is: Hence he is said to Idolaters to be a Snare and Trap, but to the Godly a *Glory*, Isa. 8. 14. Chap. 60. 19.

3. Do but see how God *catcht* the Idolatrous Jews by this means in their Naughtiness; *And he brought me*, said the Prophet, *into the inner Court of the Lord's House, and beheld at the Door of the Temple of the Lord, even between the Porch and the Altar, were about five and twenty Men with their Backs towards the Temple of the Lord, and their Faces towards the East*, Ezek. 8. 16.

It was therefore, as I said, set with its Face towards the East, to *prevent* false Worships and *detect* Idolaters.

4. From the *East* also came the most Blasting Winds, Winds that are destructive to *Man and Beasts*; to *Fruit and Trees*; and *Ships at Sea*, Exod. 10. 13. Job 27. 21. Ezek. 17. 10. Chap. 19. 12. Psal. 48. 7. Ezek. 27. 26.

I say, The east Wind, or that which comes from thence, is the most hurtful; yet you see, the Temple hath set her Face against it, to shew that the true Church cannot be blasted or made turn back by any Affliction. 'Tis not East Winds, nor none of their blastings, *that can make the Temple turn about*. Hence he saith, *That Jacob's Face shall not wax pale*. And again, *I have made thy Face strong against their Faces, and that the Gates of Hell shall not prevail against it*. Isa. 29. 22. Ezek. 3. 8. Mat. 16. 18.

5. It might be also built with its Face towards the East, to shew that the true Church looketh, as afore I hinted, for her Lord and King from Heaven, knowing that at his coming he will bring healing in his Wings: For from the East he will appear when he comes the second Time without Sin unto Salvation, of which the Sun gives us a *Memento* in his rising there every Morning, *For as the Lightning cometh out of the East, and shineth unto the West; So shall also the coming of the Son of Man be*,

N^o XVIII. Vol. II.

Mal. 4. 2. Heb. 9. 28. Col. 3. 3. 2 Pet. 11. 12, 13, 14. Mat. 24. 27.

6. Christ, as the *North-Pole*, draws those touched with the Load-stone of his Word, with the Face of their Souls towards him, to look for, and hasten to his coming. And this also is signified by the Temple standing with its Face towards the East.

X. Of the Courts of the Temple.

I Perceive that there were *two Courts* belonging to the Temple. The first was called the *outward Court*, Ezek. 40. 17. Chap. 46. 21.

1. This was that into which the People of Necessity first entered, when they went to worship in the Temple, consequently that was it, *in and by* which the People did first shew their Desires to be the Worshippers of God. And this answers to those Badges and Signs of Love to Religion, that People have in *face*, or *outward appearance*, Mat. 25. 27. 2 Cor. 10. 7.

2. In this, though here may sometimes be truth, yet oftener *Lies* and *Disimulation*; wherefore commonly an *outward appearance* is set in opposition to *Faith* and *Truth*, as the *outward* is in opposition to the inner Court, and outward to the inner Man; and that is, when it is by it self, for then it profits nothing, Rom. 2. 28. 1 Cor. 13. 1, 2, 3. 2 Cor. 5. 12.

3. Hence, though the outward Court was something to the Jews, because by outward Bodies they were distinguished from the Gentiles; yet to us 'tis little, *For now he is not a Jew who is one only outwardly*. Therefore all the time of the Beasts Reign, this Court is given to be trodden under foot; for, as I said, *outward shew* will avail nothing, when the Beast comes to turn and toss up Professors with his Horns, Rev. 11. 12.

4. But as there was an *outward*, so there was an *inner Court*, a Court that stood nearer to the Temple, and so to the true practical Part of Worship, than that outward Court did, Ezek. 10. 13. Chap. 46. 1. Kings 6. 36.

5. This inner Court is that which is called *the Court of the Priests*, because it was it, in which they boiled the Trespass-Offerings, and in which they prepared the Sin-Offering for the People, 2 Cor. 4. 9. Ezek. 46. 20.

6. This Court therefore was the Place of Practice and of Preparation to appear before God, which is the first true Token of a sincere and honest Mind. Wherefore here, and not in the outward Court, stood the great *Brazen-Altar*, which was a Type of Christ, by whom alone true Worshippers make their Approach with Acceptance unto God. Also here stood the great *Brazen-Scaffold*, on which the King kneeled when

5 C

he

he prayed for the People, a Type of *Christ's* Prayers for his when he was in the World, 1 *Kings* 2. *Chron.* 6. 13. *John* 17.

7. Wherefore this Court was a Type of practical Worship, and so of our *Praying, Hearing, and Eating*, before God. There belonged to this Court several Gates, an *East*, a *South*, and a *North* Gate; and when the People of the Land went into this Court to *worship*, they were not to go out at the Gate by which they came in, but out of the Gate over against it, to shew the true Christians should persevere *right on*, and not turn back, whatever they meet with in the Way. *He that entereth in by the Way of the North Gate to worship, shall go out by the Way of the South Gate: And he that entereth in by the Way of the North Gate, he shall not return by the Way of the Gate whereby he came in, but shall go forth over against it*, *Ezek.* 46. 9.

8. These Courts were Places of great Delight to the *Jews*, as both *feigned* and *sincere* Profession is to those that practise therein. Wherefore when the *Jews* did enter into these, they did use to do it with *Praise and Pipe*; as do both *Hypocrites* and *sincere* ones. So then when a Man shall tread in both these Courts, and shall turn what he *seems* to be, into what he *should* be in Reality; then, and not till then, he treads them as he should. For then he makes the outward Court, and his treading there, but a *Passage* to that which is more inward and sincere. But he that stays in the outward one, is but such an one as pleases not God, for that he wants the Practice of what he professes with his Mouth.

XI. Of the great Brazen Altar that stood in the inner Court of the Temple.

IN the Inner Court stood the great brazen Altar which Solomon made. This is evident, for that when he kneeled upon the Scaffold there to pray, he kneeled before this Altar, see *Exod.* 40. 6, 29. 2 *Chron.* 6. 13. 2 *Kings* 16. 14. *Joel* 2. 17.

2. This Altar seems to be placed about the middle of this Court, over against the Porch of the House; and between it and the Temple was the Place where *Zachariah* was slain. This Altar was called the *Altar of burnt Offering*, and therefore it was a Type of *Christ* in his Dignity. For *Christ's* Body was our true burnt Offering, of which the Bodies of the *Sacrificed Beasts* were a Type: now that Altar upon which his Body was offered, was his *Divinity* or *Godhead*. For that and that only, could bear up that Offering in the whole of its sufferings, and that therefore, and that only, was to receive the *Fat*, the *Glory*. Hence it is said, *He throw the Eternal Spirit offered himself without spot to God*, *Heb.* 9. 14.

3. For *Christ* is Priest, and Sacrifice, and Altar, and All. And as a Priest he Offered, as a Sacrifice he Suffered, and as God he supported his *Humanity*, in that suffering of all the Pains it underwent, *Gal.* 1. 4. *Chap.* 2. 20. 1 *Pet.* 3. 18. *Heb.* 9. 14.

4. It was then *Christ's* God-head, not the Tree, that was the Altar of burnt Offering, or that by which *Christ* Offered himself an Offering and a Sacrifice to God for a sweet smelling Savour.

5. That it was not the Tree, is evident, for that could not *Sanctify the Gift*, to wit, his Body; but *Christ* affirmeth, *That the Altar sanctifieth the Gift*: And by so saying, he affirmeth, That the Altar on which he Offered his Offering, was greater than the Offering it self, *Matt.* 23. 19.

Now the Body of *Christ* was the Gift, for so he saith, *I give my Flesh for the Life of the World*, *John* 6.

But now, what Thing is that which is greater than his Body, save the Altar, his Divinity, on which it was offered? The Tree then was not the Altar which sanctified this Gift, to make it of Virtue enough to make Reconciliation for Iniquity, *John* 6. 15. *Chap.* 17. 19. *Heb.* 9. 14. *Col.* 1. 19, 20, 21.

Now since this Altar of Burnt-offering was thus placed in the inner Court, it teaches us several Things;

First, That those that come only into the outward Court, or that rest in a bare Appearance of *Christianity*, do not, by so doing, come to *Jesus Christ*; for this Altar stands not there. Hence *John* takes Notice only of the Temple and this Altar, and them that worship therein, and leaves out the outward Court, and so them that come no further, *Rev.* 11. 1, 2.

Secondly, This teaches us also, that we are to enter into that Temple of God, by Blood. The Altar, this Altar of Burnt-offering, stood as Men went into the Temple, they must go by it: Yea, there they must leave their Offering, and so go in and worship, even as a Token that they came thither, by Sacrifice and by Blood.

Thirdly, Upon this Altar Solomon at the Dedication of the Temple, offered Thousands, both of Oxen and of Sheep; to signify surely the abundant Worth, and Richness that would be in the Blood of *Christ* to save when it should be shed for us. For his Blood is spoken of with an how much more. For if the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the unclean, sanctifieth to the Purifying of the Flesh, [how much more] shall the Blood of *Christ*, who throw the eternal Spirit offered himself without Spot to God, Purge your Conscience from dead Works, to serve the living God, *Heb.* 9. 14. 2 *Chron.* 7. 5, 6, 7, 8. *Heb.* 10. 1, 12.

Let us then, not dare to stop, or stay in the

the *outward Court*, for there is not this Altar. Nor let us dare when we come into this Court, to be careless whether we look to this Altar or no. For 'tis by Blood we must enter; *for without shedding of Blood is no Remission*. Let us always then when we come hither, wash our Hands in Innocency, and so compass this Holy Altar: For that by Christ who is the Altar indeed, we are reconciled to God. *This is looking to Jesus*; this is coming to God by him, of whom this Altar and the Sacrifice thereon was a Type.

XII. Of the Pillars that were before the Porch of the Temple.

THERE was divers Pillars belonging to the Temple: But in this Place we are confined to speak of only two; *Namely*, those which stood before the Temple.

These Pillars stood before the Porch, or Entrance into the Temple, looking towards the Altar, the Court, and them that were the *Worshippers* there: Also they were a Grace and a Beauty to the Front of the House.

1. These Pillars stood one on the right Hand, and the other on the left, at the Door of the Porch of the Temple, and they had Names given them (you may be sure) to signify something. The Name of that on the right Hand was called *Jachin*; (God shall establish:) And the Name of that on the left Hand was *Boaz*, (in it is Strength) 1 Kings 7. 21. 2 Chron. 3. 17.

2. These two Pillars were Types of Christ's Apostles, of the Apostles of Circumcision, and of the Uncircumcision. Therefore, the Apostle Paul also calleth them Pillars, Gal. 2. And saith, that that Pillar on the right Hand was a Type of himself, and his Companions, who were to go to the Uncircumcised and teach the Gentiles the Way of Life. *When James, Cephas, and John saith, He who seemed to be Pillars, perceived the Grace that was given unto me, they gave unto me and Barnabas the right Hand of Fellowship, that we should go unto the Heathen, and they unto the Circumcision*, Gal. 2. 9.

So then, these two Pillars were Types of these two Orders of the Apostles in this their divers Service for God.

3. And that Paul and Barnabas was signified by those on the right Hand, to wit, To be the Apostles of the Gentiles, He sheweth again, where he saith, *I am the Minister of Christ to the Gentiles, ministring the Grace of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost*, Rom. 11. 13. chap. 15. 16.

4. And since the Name of this Pillar was *Jachin* (God shall establish) as it sheweth that Opposition shall attend it: so also,

That God would bless his Word preached by them to the Gentiles, to the Conversion of Numbers of them, *Maugre all the Opposition of the Enemy*.

5. This is further imply'd, for that they were made of Brass; as he saith of the Prophet, *I have made thee a fenced brazen Wall, an Iron Pillar*; And their fighting against thee shall nothing at all prevail. Wherefore Paul says of himself, *I am set for the Defence of the Gospel*, That the Truth thereof might continue with you, Phil. 1. 17. Gal. 2. 5.

XIII. Of the Height of these Pillars, that thus stood before the Porch of the Door of the Temple.

THE Pillars were eighteen Cubits high a-peice, and that is as high, yea, as high again, as the highest Giant that ever we read of in the Word: For the highest of which we read, was but *six Cubits and a Span*.

True, the *Bedstead* of OG was *nine Cubits long*, but I trow, the *Giant himself* was shorter, Deut. 3. 11. 2 Chron. 3. 15. But put the longest to the longest, and set the one upon the Shoulders of the other, and yet each Pillar was higher than they.

We have now, as I know of, but few that remain of the Remnant of the Giants, and though they boast, as if they were higher than Agag, yet these Pillars are higher than they.

These Pillars are the highest, you may equal them; and an Inch above, is worth an Ell below. The Height therefore of these Pillars is, to shew us what high Dignity God did put upon those of his Saints, whom he did call to be Apostles of the Lamb: For their Office and Call thereto, is the highest in the Church of God. These Men, I say, were made thus high by their being cast in such a Mould: Of that which added yet further to their Height, we will speak anon: we only speak now of the high Call, by which they, and only they were made capable of Apostolical Authority. The Apostles were sent immediately, their Call was extraordinary, their Office was universal, they had alike Power in all Churches, and their Doctrine was infallible, Acts 26. 16. 1 Cor. 9. 1. Gal. 1. 1. 1 John 1. 1, 2, 3. John 2. 23.

And what can our pretended Giants do, or say, in Comparison of these? The Truth is, all other Men to these are *Dwarfs*, are low, dark, weak, and beneath them, not only as to Call and Office; but also as to Gifts and Grace. This Sentence, *Paul an Apostle of Jesus Christ*, drowneth all. What now are all other Titles of Grandeur and Greatness, when compared with this one Sentence.

True, the Men were but mean in themselves, for what is Paul, or Apollos, or what

what was *James* or *John*? Yet by their Call to that Office, they were made highest of all in the Church. Christ did raise them *eighteen Cubits high*, not in Conceit, for so there are many higher than they, but in Office, and Calling, and Divine Authority.

And observe it, these stand at the Door, at the Entering into the Temple of God, at which they enter that go in thither to worship God, to shew that all right Worship, and that which will be acceptable to God, is by, or according to their Doctrine.

XIV. Of the Chapiters of the Pillars of the Temple.

THERE was also two *Chapiters*, made for the Pillars of the Temple: for each, one; and they were *five Cubits high apace*. These were for the adorning of the Pillars, and therefore were Types and Shadows of that Abundance of Grace which God did put upon the Apostles after the Resurrection of our Lord. Wherefore, as he saith here, the *Chapiters* were upon the Pillars; so it saith, that great Grace was upon all the Apostles, Acts 4. 33.

These *Chapiters*, had belonging to them a *Bowl* made *Pumil-Fashion*, and it was placed upon the Head of them, perhaps to signify their *Aptness* to receive, and *Large-ness* to contain of the Dew of Heaven, that Shadow of the Doctrine of the Gospel, which Doctrine the Apostles, as the chief, were to receive and hold forth to the World for their Conversion. Hence, as the Bowls were capable to receive the Dew of Heaven, these are said to receive Grace, an Apostleship for Obedience to the Faith among all Nations, for his Name, Rom. 1. 5. 1 Kings 7. 16, 42. 2 Chron. 4. 33. Deut. 32. 1. Rom. 15. 29.

There was also upon these *Chapiters* a *Net-work* or *Nets* like unto *Checker-work*, which still added to their Lustre. These *Nets* were they which shewed for what Intent the Apostolical Office was ordained; namely, that by their preaching they might bring many Souls to God. And hence Christ calls them *Fishermen*, saying, *Ye shall catch Men*, Mat. 4. 19. Mar. 1. 17. Luke 5. 10. and 2 Cor. 12. 16.

The World is compared, to a *Sea*; Men to *Fishes*; and the Gospel, to a *Net*, Ezek. 47. 10, 11, 12, 13, 14. Matt. 13. 47, 48, 49, 50. As therefore Men catch Fish with a *Net*, so the Apostles caught Men by their Word, which Word, as I told you, to me is signified by this *Net-work*, upon the Top of these Pillars. See therefore the Mystery of God in these Things.

XV. Of the Pomegranates adjoyned to these Nets on the Chapiters.

THERE was also joyned to these *Nets* upon the Top of these Pillars, *Pomegranates* in Abundance, four hundred for the *Net-work*: *Pomegranates* you know, are beautiful to look on, pleasant to the *Palate*, comfortable to the *Stomach*, and *cheering* by their Juice, 1 Kings 7. 42. Song 4. 3. chap. 8. 2. chap. 4. 13. chap. 6. 11. chap. 7. 12. There was to be two Rows of these *Pomegranates*, for one *Net-work*, and so two Rows of them for the other.

And this was to shew that the *Net* of the Gospel is not an empty Thing; but is sufficiently baited with such Varieties, as are apt to allure the World to be caught by them. The Law is but a sound of Words, but the Gospel is not so: that is baited with *Pomegranates*; with variety of excellent Things. Hence 'tis called the Gospel of the Kingdom; and the Gospel of the Grace of God; because it is, as it were, baited with Grace and Glory, that Sinners may be allured, and may be taken with it to their Eternal Salvation, Matt. 24. 14. Acts 20. 24.

Grace and Glory, Grace and Glory! these are the *Pomegranates* with which the Word of the Gospel is baited, that Sinners may be taken and saved thereby. The Argument of old was, *Milk and Honey*, that was, I say, the alluring bait, with which *Moses* drew six hundred thousand out of *Egypt*, into the Wilderness of old, Exod. 3. 8. But behold we have *Pomegranates*, two Rows of *Pomegranates*: Grace and a Kingdom, as the bait of the holy Gospel; no wonder then, if when Men of Skill did cast this *Net* into the *Sea*, such Numbers of Fish have been caught, even by one Sermon, Acts 2. They baited their Nets with taking Things, Things taking to the eye and taste.

Nets are truly instruments of Death, but the *Net* of the Gospel doth catch to draw from Death, wherefore this *Net* is contrary, Life and Immortality is brought to light thorough this. No marvel then, if Men are so glad, and that for Gladness they leap like Fishes in a *Net*, when they see themselves caught in this Drag of the holy Gospel of the Son of God. They are caught from Death and Hell, caught to live with God in Glory.

XVI. Of the Chains that were upon these Pillars that stood before the Temple.

AS there were *Nets* to catch, and *Pomegranates* to bait, so there were Chains belonging to these *Chapiters* on these Pillars. And he made Chains, as in the Oracle, and put them upon the Head of the *Chapiters*, 2 Chr. 3. 16.

But what were these Chains a Type of? I answer, They were (perhaps) a Type of those

those Bonds which attend the Gospel, by which Souls are *taken*, and *tied* fast to the *Horns* of the Altar. Gospel Grace, and Gospel Obligations, are *ties* and *binding* Things: They can hold those that are *entangled* by the Word. *Love is strong as Death*, Bands of Love and the *Cords* of a Man, and Chains take hold on them that are taken by the Gospel, *Hos. 11. Song. 8. 6.*

But this Strength to bind, lieth not in outward Force, but in a sweet Constraint, by vertue of the displays of undeserved Love. *The Love of Christ constraineth us: 2 Cor. 5.* Wherefore as you find the *Nets*, so the Chains had *Pomegranates* on them. *And he made an hundred Pomegranates, and put them upon the Chains, 2 Chr. 3. 16.* The Chains then had Baits, as well as the Nets, to shew that the Bands of the Gospel are irresistible *Goodnesses*: Such with which Men *love to be bound*, and such as they *pray they may hold fast by*. He binds his *Foal to the Vine*, his Saint unto this Saviour, *Gen. 49. 11.*

By these Chains there is therefore shewed what Strength there is in Gospel-charms, if once the *Adder* doth but hear them; never Man yet was able to resist them that well did know the Meaning of them. They are mighty to make poor Men obedient, and that in Word and Deed.

These Chains were such *as was in the Oracle*, to shew that Gospel-bonds are strong, as the *Joys of Heaven*, and as the *Glories* there, can make *them Chains as in the Oracle, as in the most holy Place*. 'Tis Heaven that binds Sinners on Earth, to the Faith and Hope of the Gospel of Christ.

XVII. Of the Lilly-work which was upon the Chapiters, that were upon these Pillars of the Temple.

THESE Pillars were also adorned with Lilly-work, as well as with Pomegranates and Chains. *Chapiters also which were upon the Top of the Pillars were of Lilly-work: so was the Work of the Pillars finished, see 1 Kings 7. 19, 20.*

This Lilly-work is here put in on purpose, even to shew us how far off those that were to be the true Apostles of the Lamb should be from seeking carnal Things, or of making their preaching a *stalking-horse* to worldly Greatness, and that Preferment. There was Lilly-work upon them: That is, they lived upon the Bounty and Care of God, and was content with that Glory which he had put upon them. *The Lillies, saith Christ, they toil not, neither do they spin, and yet Solomon in all his Glory was not arrayed like one of these, Matt. 6. 28, 29. Luke 12. 28, 29.*

Thus therefore these Pillars shew, that as the Apostles should be fitted and qualified

for their Work: They should be also from cares and worldly cumber, they should be content with God's providing for them, even as the goodly *Lillies* are. And as thus prepared, they were set in the front of the House, for all Ministers to see and learn, and take Example of them how to behave themselves as to this World, in the performing of their Office.

And that which gives us further light in this is, that this *Lilly-work* is said by divine Institution, to be placed *over against the Belly*, the Belly of the Pillars, a Type of ours: *1 Kings 7. 20.*

The *Belly* is a *craving* Thing; and these Things, saith the Text, were placed *over against the Belly*, to teach that they should not humour, but put check unto the *desires* and *cravings* of the Belly, or to shew that they need not do it, for that he that calls to his work will himself provide for the *Belly*. 'Tis said of the Church, that *her Belly is as a Heap of Wheat set about with Lillies, Song 7. 2.* To shew that she should without Covetousness have sufficient, if she would cast all her Care upon God, her great Provider; This the Apostles did; and this is their Glory to this Day.

So was the Work of the Pillars finished. To live *Lilly-lives*, it seems is the Glory of an Apostle, and the compleating of their Office and Service for God. But this is directly opposite to the Belly, *over against the Belly*, and this makes it the harder Work. But yet so living is the Way to make all that is done *sweet-scented*, to those that be under this Care. Covetousness makes a Minister smell *frowish*, and look more like a greedy Dog, than an Apostle of Jesus Christ. *Judas* had none of this *Lilly-work*, so his Name stinks to this Day. *He that grows like the Lilly shall cast forth his scent like Lebanon, his branches shall spread, and his beauty shall be as the Olive-Tree, and his Smell as Lebanon.*

Thus lived Christ, *first*; and thus the Apostles, *next*; nor can any other, as to this, live like, or be compared to them. They covered no Man's *Silver* or *Gold*, or *Apparel*. They lived like *Lillies* in the World, and did send forth their scent as *Lebanon*.

Thus you see of whom these Pillars were a shadow, and what their *Height*, their *Chapiters*, their *Bowles*, their *Nets*, their *Chains*, their *Pomegranates*, and their *Lilly-work* did signifie, and how *all* was most sweetly answered in the Antitype. These were Men of the first Rate, the Apostles, I mean, were such.

XVIII. Of the Fashion of the Temple.

I. OF the Length and the Breadth of the Temple, I shall say nothing: But as to the Height thereof, there methinks I see something. *The Temple was higher*

higher than the Pillars, and so is the Church than her Officers: I say, consider them singly as Officers, tho' inferior as to Gifts and Office; for, as I said before of Ministers in general, so now I say the same of the Apostles, tho' as to Office they were the highest, yet the *Temple* is above them. Gifts and Office make no Men *Sons of God*; as so, they are but Servants: Tho' these were Servants of the highest Form. 'Tis the Church as such, that is the *Lady*, a *Queen*, the *Bride*, the *Lamb's Wife*, and Prophets, Apostles and Ministers, &c. are but *Servants*, *Stewards*, *Labourers*, for her good, *Psal.* 45. 9. *Rev.* 19. 7. *1 Cor.* 3. 5. chap. 4. 1, 2.

As therefore the *Lady* is above the *Servant*, the *Queen* above the *Steward*, or the *Wife* above all her Husband's Officers, so is the Church, as such above these Officers. The *Temple* was higher than the Pillars.

2. Again, as the *Temple* was highest, so it enlarged itself still upward; for as it ascended in height, so it still was wider and wider; even from the lowest Chambers to the Top.

The first Chambers were but five Cubits broad, the middle ones were six, but the highest were seven Cubits, *1 Kings* 6. 5, 6. the *Temple* therefore was round about above, some Cubits wider than it was below: *For there was an enlarging and ascending about still upward to the side Chambers, for the winding about was still upward round about the house; therefore the Breadth of the House was still upward, and so increased from the lowest Chambers to the highest by the midst, Ezek.* 41. 7.

And this was to shew us, that God's true Gospel *Temple*, which is his Church, should have its Enlargedness of Heart still upward, or most for *Spiritual* and *Eternal* things; wherefore he saith, *Thy Heart shall fear and be enlarged*; that is, be most affected with things above, *where Christ sitteth on the right hand of God, Isa.* 60. 5. *Col.* 3. 2, 3. Indeed, it is the Nature of Grace to enlarge it self still upward, and to make the Heart widest for the Things that are above.

The *Temple* therefore was narrowest downwards, to shew that a little of Earth, or this World, should serve the Church of God. And having Food, and Raiment, let us be therewith content.

But now, upwards, and as to heavenly Things, we are commanded to be covetous, as to them, and after them to enlarge our selves, both by the Fashion of the *Temple*, as by express Words, *1 King.* 4. 29. *Isa.* 60. 5. *Philip.* 3. 14. *1 Cor.* 12. 31. *1 Tim.* 6. 8. *Psal.* 119. 32.

Since then the *Temple* was widest upward, let us imitate it, and have our Conversation in Heaven. Let our Eyes, our Ears, our Hands, and Hearts, our Prayers, and Groans be most for Things above.

Let us open our Mouths, as the Ground that is chapt, doth for the latter Rain, for the Things that are Eternal, *Job* 29. 23. *Psal.* 81. 10.

Observe again, that the lowest Parts of the *Temple* were the narrowest Parts of the *Temple*: So those in the Church who are nearest, or most concerned with Earth, are the most narrowest spirited, as to the Things of God. But now let even such an one be taken up higher, to above, to the uppermost Parts of the *Temple*, and there he will be enlarged, and have his Heart stretcht out. For the *Temple* you see was widest upwards, the higher, the more it is enlarged. *Paul* being once caught up into Paradise, could not but be there enlarged, *2 Cor.* 12.

One may say of the Fashion of the *Temple*, as some say of a lively Picture, it speaks. I say, its Form and Fashion speaks, it says to all Saints, to all the Churches of Christ, Open your Hearts for Heaven, be ye enlarged upwards.

I read not in Scripture of any House, but this that was thus enlarged upwards, nor is there any where, save only in the Church of God, that which doth answer this similitude.

All other are widest downward, and have the largest Heart for earthly Things: The Church only is widest upward, and has its greatest Enlargements towards Heaven.

XIX. Of the outward Glory of the Temple.

I Do also think, that as to this, there was a great Expression in it. I mean, a Voice of God, a Voice that teacheth the New Testament Church to carry even Conviction in her outward usages that I say might give Conviction to the World. And besides, this of its enlarging upwards, there was such an outward Beauty and Glory put upon it, as was alluring to beholders: The stones were curiously carved, and excellently joined together; its outward shew was white and glittering to the dazling of the Eyes of the Beholders; yea, the Disciples themselves were taken with it, 'twas so admirable to behold. Hence 'tis said they came to Christ to shew him the Building of the *Temple*: *Master*, said they, *see what manner of Stones, and what buildings are here, Matt.* 24. 1. *Mark* 13. 1. *Luke* 21. 5. And hence it is said that Kings, and the Mighty of the Earth, were taken with the Glory of it. *Because of thy Temple at Jerusalem, shall Kings bring presents unto thee*: as it is *Psal.* 68. 29, 31.

Kings; Gentile Kings, they shall be so taken with the Sight of the outward Glory of it; for they were not suffer'd to go into it: No uncircumcised were admitted in thither. It was therefore with the outward Glory of it, with which the Beholders were thus taken.

Her

Her enlarging *upward*, as that was to shew us what the inward Affections of Christians should be, *Col. 3. 1, 2, 3.* So her curious outward adorning and beauty, was a Figure of the beautiful and holy conversation of the Godly. And 'tis brave when the World are made to say of the Lives and Conversations of Saints, as they were made to say of the Stones and outward building of the Temple, *Behold what Christians, and what goodly Conversations are here!* I say 'tis brave, when our light so shines before men, that they seeing our good Works shall be forced to glorify our Father which is in Heaven, *Matt. 5. 16.*

Hence this is called our *adorning* where-with we adorn the Gospel, and that by which we *beautify* it, *Tit. 2. 10.*

This, I say, is taking to Beholders, as was this goodly outside of the Temple. And without this, what is to be seen in the Church of God? Her inside cannot be seen by the World, but her outside may. Now her outside is very homely and without all beauty, save that of the holy Life; this only is her visible goodliness. *This puts to silence the ignorance of foolish men.* This allureth others to fall in love with their own Salvation, and makes them fall in with Christ against the Devil and his Kingdom.

XX. Of the Porch of the Temple.

WE come next to the Porch of the Temple, that is commonly called *Solomon's.*

1. This Porch was in the Front of the House, and so became the common way into the Temple, *1 King. 6. 3. 2 Chron. 3. 4.*

2. This Porch therefore was the place of reception in common for all, whether Jews or religious Profelites, who came to *Jerusalem* to worship, *Acts 3. 11. chap. 5. 12.*

3. This Porch had a Door or Gate belonging to it, but such as was seldom shut except in declining times, or when Men put themselves into a rage against those better than themselves, *2 Chron. 29. 7. Acts 21. 28, 29, 30.*

4. This Gate of this Porch was called *Beautiful*, even the beautiful Gate of the Temple, and was that at which the lame man lay, to beg for an Alms of them that went in thither to worship, *Acts 3. 1, 2, 10.*

Now then, since this Porch was the common place of reception for all worshippers, and the place also where they laid the Beggars. It looks, as if it were to be a Type of the Churches bosom for Charity. Here the Profelites were entertained, here the Beggars were relieved, and received Alms. These Gates were seldom shut, and the Houses of Christian compassion should be always open. This therefore beautified this Gate, as Charity beautifies any of the Churches. Largeness of Heart, and tender Compassion at the Church-door, is excellent.

It is the bond of perfectness, *1 Cor. 12. ult. chap. 13. 1, 2, 3, 4. Heb. 13. 1, 2. 3 Job. 5. 6, 7. Col. 3. 14.*

The Church-Porch to this day is a Place for Beggars, and perhaps this Practice at first was borrowed from the Beggars lying at the Temple-gate. This Porch was large, and so should the Charity of the Churches be. It was for length, the breadth of the Temple, and of the same size with the Holiest of all, *1 King 6. 3. 2 Chron. 3. 4, 5, 6, 7, 8.*

The first might be to teach us, in Charity we should not be niggardly, but according to the breadth of our ability, we should extend it to all the House, and that in our so doing the very emblem of Heaven is upon us, of which the Holiest was a Figure, *As therefore we have opportunity, let us do good to all, &c.*

It is a fine Ornament to a true Church, to have a large Church-porch, or a wide bosom for reception of all that come thither to worship. This was commanded to the Jews, and their Glory shone when they did accordingly. *And it shall come to pass in what place the Stranger sojourneth, there shall ye give him his Inheritance, saith the Lord God, Ezek. 47. 23.*

This Porch was as I said, not only for length, the breadth of the Temple, and so the length and breadth of the Holiest: But it was, if I mistake not, for height, far higher than them both. For the holy place was but thirty Cubits high, and the most Holy but twenty: but the Porch was in height an hundred and twenty Cubits. This beautiful Porch therefore was four times as high as was the Temple it self; *1 King. 6. 2, 20. 2 Chron. 3. 4.*

One excellent Ornament therefore of this Temple was, for that it had a Porch so high, that is so famous for height: so high as to be seen afar off. Charity, if it be rich, runs up from the Church like a Steeple, and will be seen afar off; I say, if it be rich, large, and abounds. Christ's Charity was blazed abroad, 'twas so high no Man could hide it, and the Charity of the Churches will be seen from Church to Church, yea, and will be spoken of to their Commendations in every place, if it be warm, fervent, and high; *Mark 7. 36. 2 Cor. 8. 24. chap. 9. 2, 13, 14.*

XXI. Of the Ornaments of the Porch of the Temple.

TH E R E were three things belonging to the Porch, besides its height, that was an Ornament unto it.

I. It was over laid within with Gold.

II. It had the Pillars adjoyned unto it.

III. It was the inlet into the Temple.

First, It was over laid with Gold oft-times was a type of Grace, and particularly of the Grace of love. That in Solomon's Chariot

riot called Gold, is yet again mentioned by the name, Love: *Song* 3. 9, 10. As it is in the Church, the Grace of Love is as Gold: 'Tis the greatest, the richest of Graces, and that which abides for ever; Hence they that shew much love to Saints, are said to be *rich*; *1 Tim.* 6. 17, 18, 19. And hence Charity is called a Treasure, a Treasure in the Heavens, *Luk.* 12. 33, 34. Love is a golden Grace, let then the Churches, as the Porch of the Temple was, be in-laid with Love, as Gold.

Secondly, It had the Pillars adjoyning to it, the which, besides their Stateliness, seem to be there typically to teach Example. For there was seen by the space of four Cubits, their Lilly-work in the Porch, *1 King.* 7. 19.

Of their Lilly-work I spake before, now that they were so placed, that they might be seen in the Porch of the House, it seems to be for example to teach the Church, that she should live without worldly care, as did the Apostles, the first Planters of the Church. And let Ministers do this, they are now the Pillars of the Churches, and they stand before the Porch of the House, let them also shew their *Lilly-work* to the House, that the Church may learn of them to be without carefulness, as to worldly things, and also to be rich in love, and charity towards the Brethren.

A covetous Minister is a base thing, a Pillar more symbolizing *Lot's Wife*, than an *holy Apostle* of Jesus Christ, let them, since they stand at the Door, and since the Eyes of all in the Porch are upon them, be Patterns, and Examples of good Works; *1 Tim.* 6. 10, 11, 12. *Tit.* 2. 7.

Thirdly, Another Ornament unto this Porch, was, that it was an *inlet* into the Temple. Charity is it which receiveth *Orphans*, that receiveth the poor and afflicted into the Church; worldly love, or that which is carnal, shuts up Bowels, yea and the *Church-doors* too, against the poor of the Flock; Wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O Churches, let your Ministers be beautified with your love, that they may beautify you with their love, and also be an Ornament unto you, and to that Gospel they minister to you, for Jesus Christ's sake.

XXII. Of the Ascent, by which they went up into the Porch of the Temple.

1. **T**HIS Porch also had certain *steps*, by which they went up into the House of the Lord. I know not directly the Number of them. Though *Ezekiel* speaks something about it, *Ezek.* 40. 38, 39. Hence when Men went to worship in the Temple, they were said, *To go up into the house of the Lord*, *Isa.* 38. 22.

These Steps which were the *ascent* to the

Temple, were *so curiously* set, and also *finely* wrought, that they were amazing to behold. Wherefore when the Queen of *Sheba*, who came to prove *Solomon's* wisdom, *saw the house which he had built, and his ascent by which he went up into the house of the Lord, she had no more spirit in her.* She was by that sight quite drowned, and overcome, *1 King.* 10. 4, 5.

2. These Steps, whether Cedar, Gold, or Stone, yet that which added to their adornment was, *the wonderment of a Queen.* And whatever they were made of, to be sure they were a shadow of those Steps, which we should take *to, and in* the house of God. *Steps of God*, *Psal.* 85. 13. *Steps ordered by him*, *Psal.* 37. 23. *Steps ordered in his Word*, *Psal.* 119. 133. *Steps of faith*, *Rom.* 4. 12. *Steps of the Spirit*, *1 Cor.* 12. 18. *Steps of truth*, *3 John* 4. *Steps washt with butter*, *Job* 29. 6. *Steps taken before, or in the presence of God.* *Steps butted and bounded by a Divine Rule.* These are Steps indeed.

3. There are therefore no such Steps as these to be found any where in the World. A Step to Honour, a Step to Riches, a Step to worldly Glory, these are every where; but what are these to the Steps by which Men do *ascend*, or go up to the House of the Lord?

He then that entereth into the House of the Lord, is an *ascending* Man; as it is said of *Moses*, he went *Up into the Mount of God.* It is ascending, to go into the House of God. The World believe not this, they think 'tis going *downward* to go up to the House of God, but they are in a horrible mistake.

The Steps then by which Men went up into the Temple, are, and ought to be opposed to *those* which Men take to their lusts and empty glories. Hence such Steps are said, not only to decline from God, but to take hold of the *path to death, and hell*, *Psal.* 44. 18. *Prov.* 2. 18. chap. 55. chap. 7. 25, 26, 27.

The Steps then by which Men went up to the House of the Lord, were *significative* of those Steps which Men take, when they go to God, to Heaven, and Glory, for these Steps were the Way to God, to God in his holy Temple.

But how few are there, that as the Queen of the South, are taken with these goodly Steps. Do not most rather seek to push away our feet from taking hold of the Path of Life, or else lay snares for us in the Way? But all these notwithstanding, the Lord guide us in the Way of his Steps, they are goodly Steps, they are the best.

XXIII. Of the Gate of the Porch of the Temple.

1. **T**HE Porch, at which was an ascent to the Temple, had a Gate belonging to it. This Gate, according to the Prophet

Prophet *Ezekiel*, was *six Cubits wide*. The Leaves of this Gate were double, one folding this Way, the other folding that, *Ezek. 40. 48.*

Now here some may object, and say, *Since the Way to God by these Doors were so wide, why doth Christ say, the Way and Gate is narrow?*

Answer, The Straightness, the Narrowness, must not be understood of the Gate simply, but because of that *Cumbr* that some Men carry with them, that pretend to be going to Heaven. Six Cubits! What is sixteen Cubits to him who would enter in here with all the World on his Back? The young Man in the Gospel, who made such a Noise for Heaven, might have gone in easy enough; for in six Cubits breadth there is room; but poor Man, he was not for going in thither, unless he might carry in his Houses upon his Shoulder too, and so the Gate was strait, *Mark 10. 17, to 23.*

Wherefore he that will enter in at the Gate of Heaven, of which this Gate into the Temple was a Type, must go in by himself, and not with his bundles of *trash* on his back, and if he will go in thus, he need not fear there is room. The righteous Nation that keepeth the Truth, they shall enter in, *Isa. 26. 2.*

2. They that enter in at the Gate of the inner Court must be clothed in fine Linnen, how then shall they go into the Temple, that carry the clogs of the dirt of this World at their heels. Thus saith the Lord, No stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into my Sanctuary; *Ezek. 44. 9.*

3. The wideness therefore of this Gate is for this cause here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let such as would go in remember that here is room, even a Gate to enter in at, *six Cubits wide*. We have been all this while but on the outside of the Temple, even in the Courts of the House of the Lord, to see the beauty and glory that is there. The beauty hereof made Men cry out, and say, *How amiable are thy Tabernacles, O Lord of Hosts! my Soul longeth, yea fainteth for the Courts of the Lord*; and to say, *A day in thy Courts is better than a thousand*, *Psal. 84. 1, 2, &c.*

XXIV. Of the Pinacles of the Temple.

1. THERE was also several Pinacles belonging to the Temple. These Pinacles stood on the top aloft, in the Air, and were sharp, and so difficult to stand upon: what Men say of their Number and Length, I wave, and come directly to their Signification.

Vol. II.

2. I therefore take these Pinacles to be types of those *lofty, airy Notions*, with which some Men delight themselves, while they hover like Birds, above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this type, and antitype, at once, when he set him on one of the Pinacles of the Temple, and offered to thrust him upon a false confidence in God, by a false and unsound Interpretation of a Text, *Matt. 4. 5, 6. Luke 4. 9, 10, 11.*

3. You have some Men cannot be content to worship in the Temple, but must be aloft, no Place will serve them, but Pinacles. Pinacles; that they may be speaking in and to the Air, that they may be promoting their heady Notions, instead of solid Truth; not considering that now they are where the Devil would have them be, they strut upon their Points, their Pinacles, but let them look to it, there is difficult standing upon Pinacles, their Neck, their Soul, is in danger. We read, God is in his Temple, not upon these Pinacles, *Psal. 11. 4. Hab. 2. 20.*

4. 'Tis true, Christ was once upon one of these, but the Devil set him there, with intent to have dashed him in pieces by a fall, and yet even then told him, if he would venture to tumble down, he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's Temptations, consequently one of Satan's Stratagems, nor went he thither of his own accord, for he knew that there was danger, he loved not to clamber Pinacles.

5. This should teach Christians to be low, and little in their own Eyes, and to forbear to intrude into airy and vain Speculations, and to take heed of being puffed up with a foul and empty Mind.

XXV. Of the Porters of the Temple.

1. THERE were Porters belonging to the Temple. In David's time their Number was four thousand Men: *1 Chron. 23. 5.*

2. The Porters were of the Levites, and their Work was to watch at every Gate of the House of the Lord. At the Gate of the outward Court, at the Gates of the inner Court, and at the Door of the Temple of the Lord, *2 Chron. 35. 15.*

3. The work of the Porters, or rather the reason of their watching, was to look that none not duly qualified, entered into the House of the Lord. He set, saith the Text, Porters at the Gates of the House of the Lord, that none which was unclean in any thing should enter in, *2 Chron. 23. 19.*

4. The excellency of the Porters, lay in these three things; their Watchfulness, Diligence, and Valour, to make Resistance to those that as unfit would attempt to enter those Courts, and the House of God, *1 Chron. 26. 6. Mark 13. 34.*

5 E

5. These

5. These Porters were Types of our Gospel Ministers, as they are set to be *Watchmen* in and over the Church, and the holy things of God. Therefore as Christ gives to every Man in the Church his work, *so he commands the Porter to watch*, Isa. 21. 11. Ezek. 3. 17. Chap. 33. 7. Acts 20. 27, 28, 29, 30, 31. 2 Tim. 4. 5. Revel. 3. 2, 3.

6. Sometimes every awakened Christian, is said to be a Porter, and such at Christ's first knock open unto him immediately, *Luke 12. 36, 37, 38, 39.*

7. The Heart of a Christian is also sometimes called the Porter, for that when the true Shepherd comes to it, to him, this Porter, openeth also, *John 10. 3.*

8. This last has the Body for his *Watch-house*, the *Eyes* and *Ears* for his Port-holes: the *Tongue* therewith to cry, *Who comes there?* as also to call for aid, when any thing unclean shall attempt with force and violence to enter in, to defile the House.

XXVI. Of the Charge of the Porters of the Temple more particularly.

1. **T**HE charge of the Porters was to keep their Watch, in *four-square*, even round about the Temple of God. Thus it was ordained by *David*; before him by *Moses*, and after him by *Solomon his Son*, 1 Chron. 9. 24. Numb. 3. 2 Chron. 23. 19. chap. 35. 15.

2. The Porters had, some of them, the charge of the *Treasure-chambers*, some of them had the charge of the ministring Vessels; even to bring them in and out by tale. Also the opening and shutting of the Gates of the House of the Lord, was a part of their Calling and Office.

1. I told you the Porters were Types of our Gospel Ministers, as they were Watchmen, *in*, and *over* the House of God; and therefore in that they were thus to watch round about the Temple, What is it, but to shew, how diligent Satan is, to see if he may get in some where, by some means to defile the Church of God. He goes round and round, and round us, to see if he can find a *Hog-hole* for that purpose.

2. This also sheweth that the Church of it self, without its *Watch-men*, is a weak, feeble, and very helpless thing; What can the *Lady*, or *Mistress* do to defend herself against Thieves, and sturdy Villains, if there be none but she at home? 'Tis said *when the Shepherd is smitten, the Sheep will be scattered*. What could the Temple do without its *Watch-men*.

3. Again, in that the Porters had charge of the *Treasure-Chambers* (as it is, 1 Chron. 9. 26.) It is to intimate, that the Treasures of the Gospel are with the Ministers of our God; and that the Church next to Christ, should seek them at *their Mouth*. *We have this Treasure in earthen Vessels*; saith *Paul*, and they are *Stewards* of the mani-

fold mysteries of God, 1 Cor. 4. 1. 2 Cor. 4. 7. 1 Pet. 4. 10. Ephes. 4. 11, 12, 13.

4. These are God's true *Scribes*, and bring out of their Treasury Things new and old: or, as he saith in another Place, *At our Gates*, that is, where our Porters watch, *are all manner of pleasant Fruit, which I have laid up for thee, O my beloved*, Mat. 13. 52. Song 7. 13.

5. Further, some of them had charge of the ministring Vessels, and they were to bring them in and out by tale, 1 Chron. 9. 18.

1. If by ministring Vessels you understand Gospel Ordinances, then you see who has the charge of them, to wit, the *Watchmen* and Ministers of the Word; *Luke 1. 12. 2 Thess. 2. 15. 2 Tim. 2. 2.*

2. If by ministring Vessels, you mean the Members of the Church, for they are also ministring Vessels, then you see who has the Care of them, to wit, the Pastors, the Gospel-Ministers. Therefore *obey them that have the rule over you, for they watch for your Souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you*, Rom. 9. 23, 13, 17.

3. The opening of the Gates did also belong to the Porters, to shew that the Power of the Keys, to wit, of opening and shutting, of letting in and keeping out of the Church, doth ministerially belong to these Watchmen, *Matt. 16. 19. Heb. 12. 15.*

4. The Conclusion is, Then let the Churches love their Pastors, hear their Pastors, be ruled by their Pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and if need be, reprov'd, and rebuked by their Pastors. And let the Ministers not sleep, but be watchful, and look to the Ordinances, to the Souls of the Saints, and the Gates of the Churches. Watchman, Watchman, watch.

XXVII. Of the Doors of the Temple.

NOW we come to the Gate of the Temple; namely to that which let out of the Porch into the holy Place.

1. These Doors or Gates were folding, and they opened by degrees. First a *Quarter*, then a *Half*, after that three *Quarters*, and last of all the *Whole*. These Doors also hanged upon Hinges of Gold, and upon Posts made of the goodly *Olive-tree*: 1 King. 6. 33, 34. Ezek. 41. 23, 24.

2. These Doors did represent Christ, as he is the Way to the Father, as also did the Door of the Tabernacle, at which the People were wont to stand, when they went to enquire of God. *Wherefore Christ saith, I am the Door*, (alluding to this) *by me if any Man enter he shall be saved, and shall go in and out, and find pasture*, Exod. 33. 9,

10. Chap. 38. 8. Chap. 40. 12. Levit. 1. 3. 4. Chap. 8. 3, 4, 13. Chap. 15. 14. Numb. 6. 13, 18. Chap. 10. 3. Chap. 25. 6. Chap. 27. 2. 1 Sam. 2. 22. John 10. 9.

1. *I am the Door.* The Door into the Court, the Door into the Porch, the Door into the Temple, the Door into the Holiest, the *Door* to the *Father*. But *now* we are *at the Door* of the Temple.

2. And observe it, this Door by Solomon was not measured, as the Door of the Porch was: for though the Door into the Court, and the Door into the Porch were measured, to shew that the right to Ordinances, and the *inlet* into the Church is to be according to a *prescript Rule*, yet this Door was not measured; to shew that Christ, as he is the *inlet* to saving Grace, is beyond all measure, and unsearchable. Hence his Grace is called unsearchable riches, and that above all we can ask or think, for that it passeth knowledge, *Ephes.* 3. 8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may distinguish *Rule* and *Duty*, from Grace and pardoning Mercy; for, as I said, tho' Christ, as the Door to outward Privileges is set forth by *Rule* and *Measure*: yet, as he is the Door to *Grace*, and *Favour*, never a Creature, as yet, did see the Length and Breadth of him, *Eph.* 3. 17, 18, 19.

4. Therefore, I say, this Gate was not measured, for what should a Rule do here, where Things are beyond all measure?

5. This Gate being also *to open by degrees*, is of Signification to us, for 'twill be opening *first*, by one Fold, *then* by another, and yet will never be set wide, wide open until the Day of Judgment. For then, and not till then, will the whole of the matter be open. *For now we see thorow a Glass darkly, but then Face to Face; now we know in part, but then shall we know even as we are known,* 1 Cor. 13. 12.

XXVIII. Of the Leaves of this Gate of the Temple.

THE Leaves of this Gate or Door, as I told you before, were *folding*, and so, as was hinted, has something of signification in them. For by this means, a Man, especially a *young Disciple*, may easily be mistaken; thinking that the whole Passage, when yet but a Part was open, whereas three parts might be yet kept undiscovered to him. For these Doors, as I said before, were never yet so wide open, I mean in the *Antitype*; never Man yet saw all the Riches, and Fulness which is in Christ. So that I say, *(a New comer,* if he judged by present sight, especially if he saw but little, might easily be mistaken, wherefore such for the most part are most horribly afraid, that they shall never get in thereat.

How saist thou, young comer, is not this the case with thy Soul? So it seems to thee that thou art too big, being so great, so *Tun-bellied* a Sinner. But O thou Sinner, fear not, the Doors are *folding-Doors*, and may be opened wider, and wider again after that; wherefore when thou comest to this Gate, and imaginest there is not space enough for thee to enter, *Knock and it shall be wider opened unto thee*, and thou shalt be received, *Luke* 11. 9. *John* 9. 37. So then, whoever thou art, that art come to the Door, of which the Temple-door was a Type, trust not to thy first Conceptions of Things, but believe there is Grace abundant: Thou knowest not yet what Christ can do, the Doors are *folding-doors*. He *can do exceeding abundantly above all that we ask or think*, *Ephes.* 3. 20.

The Hinges, on which these Doors do hang, were, as I told you, Gold, to signify that they both turned upon motives, and motions of *Love*, and also that the openings thereof were *Rich*. Golden Hinges the Gate to God doth turn upon.

The Posts on which these Doors did hang, were of the *Olive-Tree*, that *fat* and *oily* Tree, to shew that they do never open with *Lothness*, or Sluggishness, as Doors do, whose Hinges wanteth Oil. They are always *oily*, and so open easily and quickly to those who knock at them. Hence you read, that he that dwells in this House, gives freely, loves freely, and doth us good with all his Heart. Yea, saith he, *I will rejoyce over them to do them good, and I will plant them in this Land assuredly with my whole Heart, and with my whole Soul*, *Jer.* 3. 12, 14, 22. *Jer.* 32. 41. *Revel.* 21. 6. Chap. 22. 17.

Wherefore the Oyl of Grace, signified by this Oily Tree, or these *Olive-posts*, on which these Doors do hang, causes that they open glibly, or frankly to the Soul.

XXIX. What the Doors of the Temple were made of.

THE Doors of the Temple were made of *Firr*, that is so sweet scented, and pleasant to the smell, 1 *Kings* 6. 34.

2. Mankind is also often compared to the *Firr-Tree*, as *Isa.* 41. 19. Chap. 55. 13. Chap. 60. 17. and Chap. 14. 8.

3. Now since the Doors of the Temple were made of the same, doth it not shew, that the Way into God's House, and into his Favour, is by the same Nature which they are of, that thither enter, even thorow the Vail *his Flesh*? (*Heb.* 10.) For this Door, I mean the Antitype, doth even say of himself, *I am as a green Firr-Tree, from me is thy Fruit found*, *Hos.* 14. 8.

4. This *Firr-Tree* is Christ, Christ as Man, and so as the Way to the Father. The

The Doors of the Temple are also as you see here, made of the *Firr-Tree*: even of that Tree which was a Type of the Humanity of Jesus Christ. Consider, *Heb. 2. 14.*

5. The *Firr-Tree*, is also the House of the *Stork*, that unclean Bird, even as Christ is a Harbour and Shelter for Sinners. *As for the Stork*, saith the Text, *the Firr-Tree is her House*: and Christ saith to the Sinners, that see their want of Shelter, *Come, unto me, and I will give you Rest. He is a refuge for the oppressed, a refuge in time of trouble, Deut. 14. 18. Levit. 11. 19. Psal. 104. 17. Psal. 84. 2, 3. Mat. 11. 27, 28. Heb. 6. 17, 18.*

He is, as the Doors of Firr of the Temple, the *inlet* to God's House to God's Presence, and to a partaking of his Glory. Thus God did of old by Similitudes teach his People his Way.

XXX. *How the Doors of the Temple were adorned.*

AND Solomon carved upon the Doors *Cherubims, Palm-trees, and open Flowers*, and overlaid them all with Gold, *Kings 6. 35. Ezek. 41. 15.*

He carved *Cherubims* thereon; These *Cherubims* were Figures, or Types of *Angels*, and for as much as they were carved here upon the Door, it was to shew,

First, What delight the *Angels* take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting *Servants* at the Door of their Lord's House.

Secondly, It may be also to shew how much pleased they are to be where they may see Sinners come to God. *For there is joy in the Presence of the Angels of God over one sinner that repenteth, and comes to God by Christ for Mercy, Luke 15. 10.*

Thirdly, They may be also placed here to behold with what reverence, or irreverence, those that come hither to worship, do behave themselves. Hence *Solomon* cautions those that come to God's House to worship, *that they take heed to their feet, because of the Angels.* Paul also says, Women must take heed that they behave themselves in the Church as they should, *and that because of the Angels, Eccles. 5. 1, 2, 6. 1 Cor. 11. 14.*

Fourthly, They may also be carved upon the Temple Doors, to shew us how ready they are, so soon as any poor Creature comes to Christ for Life, to take the Care and Charge of its Conduct thorow this miserable World: *Are they not all ministering Spirits, sent forth to minister for those which shall be Heirs of Salvation, Heb. 1. 14.*

Fifthly, They may also be carved here, to shew that they are ready at Christ's Command, to take Vengeance for him, upon those that despise his People, and hate his Person. Hence he bids the World take

heed what they do to his little ones, *for their Angels behold the face of their Father which is in Heaven*, and are ready at the Door to run at his bidding, *Matt. 18. 10.*

Sixthly, or *Lastly*, They may be carved upon these Doors, to shew that Christ Jesus is the very Supporter and Upholder of *Angels*, as well as the Saviour of sinful Man: For as he is before all things, *so by him all things consist*; *Angels stand by Christ*, Men are saved by Christ, and therefore the very *Cherubims themselves*, were carved upon these Doors, to shew they are upheld, and subsist by him, *1 Cor. 8. 6. Col. 1. 17. Heb. 1. 3.*

Secondly, Again, as the *Cherubims* are carved here, so there were *Palm-trees* carved here also. The *Palm-tree* is upright, it twisteth not it self awry; *Jer. 10. 5.*

1. Apply this to Christ, and then it shews us the uprightness of his Heart, Word, and Ways with Sinners. *Good and upright is the Lord, therefore will he teach Sinners in the way, in at the Door to Life, Psal. 25. 8. Psal. 92. 15.*

2. The *Palm* or *Palm-tree* is also a token of Victory, and as placed here, it betokeneth the Conquest that Christ, the Door, should get over Sin, Death, the Devil, and Hell, for us, *Rom. 7. 24. chap. 8. 37. 1 Cor. 15. 54, 55, 56. Revel. 7. 9, 10, 11.*

3. If we apply the *Palm-tree* to the Church, as we may; for she also is compared thereto, *Song. 7. 8, 9, 10.* Then the *Palm-tree* may be carved here to shew, That none but such as are upright of Heart and Life, shall dwell in the pretence of God. *The hypocrite*, says Job, *shall not come before him. The upright*, says David, *shall dwell in thy presence, Job 13. 16. Psal. 24. 3, 4.*

They are they that are clothed in white Robes, which signifies uprightness of Life, that stand before the Lamb with Palms in their hands, *Revel. 7. 9.*

Thirdly, There was also carved upon these Doors *open Flowers*. And that to teach us that here is the sweet scent and fragrant smell, and that the coming Soul will find it so in Christ, this Door, *I am*, saith he, *the Rose of Sharon, and the Lilly of the Vallies*; And again, *His Cheeks are as Beds of Spices and several Flowers, his Lips like Lillies drop sweet smelling myrrhe, Song. 2. 1. chap. 5. 13.*

Open Flowers: *Open Flowers* are the sweetest, because full grown, and because, as such, they yield their fragrancie most freely. Wherefore, when he saith upon the Doors are *open Flowers*, he setteth Christ Jesus forth in his good Savours, as high as by such Similitudes he could. And that both in Name and Office. For *open Flowers*, lay, by their thus opening themselves before us, all their beauty also most plainly before our Faces. There are Varieties of beauty in *open Flowers*, the which they also commend to all observers. Now upon these Doors,

you

you see are *open Flowers*, Flowers ripe, and spread before us, to shew that his Name and Offices are savory to them, that by him do enter his House to God his Father, *Song.*

1. 1, 2, 3, 4.

All these were overlaid with fine Gold. Gold is most rich of all Metals, and here 'tis said the Doors, the Cherubims, the Palm-trees, and open Flowers were overlaid therewith. And this shews that as these things are rich in *themselves*, even so they should be *to us*.

We have a Golden Door to go to God by, and golden Angels to conduct us thorow the World: we have golden Palm-trees, as tokens of our Victory, and golden Flowers to smell on all the way to Heaven.

XXXI. Of the Wall of the Temple.

THE Wall of the Temple was *cieled with Firr, which he overlaid with fine Gold: and set thereon Palm-trees, and Chains,* 2 Chron. 3. 5, 6, 7.

The Walls were as the Body of the House, unto which Christ alluded, when he said, *Destroy this Temple, and in three Days I will raise it up,* John 2. 19, 21.

Hence to *be*, and worship in the Temple, was a Type of being in Christ, and worshipping God by him. For Christ, as was said, is the great Temple of God, in the which all the Elect meet, and in whom they do service *to and for* his Father.

Hence again, the true Worshippers are said to *be* in him, to *speak* in him, to *walk* in him, to *obey* in him: (2 Cor. 2. 14. chap. 12. 19. Col. 2. 6.) For as of old all true Worship was to be found at the Temple, so now it is only found with Christ, and with them that are in him. The Promise of old was made to them that worshipped within these Walls. *I will give, saith he, to them in my House, and within my Walls, (to them that Worship there in Truth) a Place, and a Name, better than that of Sons and of Daughters,* Isa. 56. 5.

But now in New Testament times, *all the promises in Him are yea, and in Him Amen, to the glory of God by us,* 2 Cor. 1. 20.

This is yet further hinted to us, in that 'tis said these Walls are *cieled with Firr*; Which, as was shewed before, was a figure of the Humanity of Jesus Christ.

A Wall is for defence, and so is the Humanity of Jesus Christ. 'Tis, was, and will be our defence for ever. For it was that which underwent, and overcame the curse of the Law, and that in which our everlasting Righteousness is found. Had he not in that interposed, we had perished for ever. Hence we are said to be reconciled to God in the Body of his Flesh thorow Death, Col. 1. 19, 20. Rom. 5. 8, 9, 10.

Now this Wall was *overlaid with fine Gold*. Gold here is a Figure of the Righteousness of Christ, by which we are justi-

Vol. II.

fied in the Sight of God. Therefore you read that his Church as justified, is said to stand at his right Hand in Cloth of Gold. *Upon thy right Hand did stand the Queen in Gold of Ophir.* And again, *her Clothing is of wrought Gold,* Psal. 45. 9, 13. This the Wall was overlaid with, this the Body of Christ was filled with. Men, while in the Temple, were clothed with Gold, even with the Gold of the Temple: And Men in Christ are clothed with Righteousness, the Righteousness of Christ. Wherefore this Consideration doth yet more illustrate the Matter.

In that the Palm-trees were *Set* on this Wall, it may be to shew, that the Elect are fixed in Jesus, and so shall abide for ever.

Chains were also carved on these Walls, yea, and they were golden Chains; there were Chains on the Pillars; and now also we find Chains upon the Walls, *Phil.* 1. 12, 13.

1. Chains were used to hold Captives, and such *Paul* did wear at *Rome*, but he calls them his Bands in Christ.

2. Chains sometimes signify great afflictions, which God lays on us for our Sins, *Psal.* 107. 9, 10, 11. *Lam.* 1. 14. chap. 3. 7.

3. Chains also may be more mytically understood, as of those Obligations which the Love of God lays upon us, to do and suffer for him, *Acts* 20. 22.

4. Chains do sometimes signify beauty and comely Ornaments; *Thy Neck, saith Christ to his Spouse, is comely with Chains of Gold:* And again, *I put Bracelets upon thy Hands, and a Chain about thy Neck;* *Song.* 1. 10. *Ezek.* 16. 8, 9, 10, 11. *Prov.* 1. 9.

5. Chains also do sometimes denote Greatness and Honour, such as *Daniel* had, when the King made him the Third Ruler in the Kingdom, *Dan.* 5. 7, 16, 29.

Now all these are Temple-chains, and are put upon us for good, some to prevent our ruin, some to dispose our Minds the better, and some to dignify, and to make us noble. Temple-chains are brave Chains. None but Temple-worshippers, must wear Temple-chains.

XXXII. Of the garnishing the Temple with precious Stones.

AN D he garnished the House with precious Stones for beauty, 2 Chron. 3. 6, 7.

1. This is another Ornament to the Temple of the Lord: wherefore as he saith, it was garnished *with them*; he saith, It was garnished with them, *for beauty*. The Line saith *garnished*, the Margent saith *covered*.

2. Wherefore, I think, they were fixed as Stars, or as the Stars in the Firmament, so they were set in the cieling of the House, as in the Heaven of the holy Temple.

3. And thus fixed, they do the more aptly tell us, of what they were a Figure, namely, of the Ministerial Gifts, and Officers in the Church. For Ministers, as to their Gifts and Office, are called Stars of

5 F

God,

God, and are said to be *in the Hand of Christ*, Revel. 1. 20.

4. Wherefore, as the Stars *glitter*, and *twinkle* in the Firmament of Heaven: So do true *Ministers* in the Firmament of his Church, 1 Chron. 29. 2. Joh. 5. 35. Dan. 12. 3.

5. So that 'tis said again, these Gifts *come down* from above, as signifying they distill their dew from above. And hence again, the Ministers are said to be set *over* us in the Lord, as placed in the Firmament of his Heaven, to give a Light upon his Earth. *There is Gold, and a Multitude of Rubies, but the Lips of Knowledge are a precious Jewel*, Prov. 20. 15.

Verily 'tis enough to make a Man in this House, *look always upward*: since the cieling above head doth thus glitter with precious Stones.

Precious Stones, all manner of precious Stones; Stones of all Colours: *For there are divers Gifts, differences of Administrations, and diversities of Operations: but it is the same God which worketh all in all*, 1 Cor. 12. 4, 5, 6.

Thus had the cieling of this House a *Pearl*, here; and there, a *Diamond*; here a *Jasper*, and there a *Sapphire*; here a *Sardius*, and there a *Jacinth*; here a *Sardonix*, and there an *Amethyst*. *For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge; to one the Gift of Healing, to another Faith; to this Man to work Miracles, to that a Spirit of Prophecy; to another the discerning of Spirits, to another diverse kinds of Tongues*, 1 Cor. 12. 8, 9, 10, 11.

He also overlaid the House, Beams, Posts, Walls, Doors, &c. And all with Gold. O what a beautiful House the Temple was, how full of Glory was it! And yet all was but a Shadow, a Shadow of Things to come, and which was to be answered in the Church of the living God, the Pillar and Ground of Truth, by better things than these.

XXXIII. Of the Windows of the Temple.

AN D for the House, he made Windows of narrow Lights, 1 Kings 6. 4. There was Windows for this House, Windows for the Chambers, and Windows round about, Ezek. 4. 16, 22, 23, 24, 25, 29, 33, 36.

These Windows were of several Sizes, but *all narrow*, narrow without, but wide within, they also were finely wrought, and beautified with goodly Stones; Isa. 54. 14.

1. Windows, as they are to an House, an Ornament, so also to it they are a benefit. *Truly the Light is good, and a pleasant thing it is for the Eye to behold the Sun*, Eccles. 11. 7. The Window is that which Christ looks forth at, the Window is that which the Sun looks in at, Song. 2. 9.

2. By the Light which shines in at the

Window, we also see to make, and keep the House clean, and also to do what Business is necessary there to be done. *In thy Light we see Light*; Light to do our Duty, and that both to God and Man.

3. These Windows therefore were Figures of the written Word, by and thorough which Christ shews himself to his, and by which we also apprehend him. And hence the Word of God is compared to a *Glass* thorough which the Light doth come, and by which we see not only the Beams of the Sun, but our own *Smutches* also, 2 Chron. 3. 18. Jam. 1. 23, 24, 25.

4. The Lights indeed were *narrow*, wherefore we see also thorow their anti-type but *darkly*, and imperfectly. *Now we see thorow a Glass darkly*, or as in a riddle, *now we know but in part*, 1 Cor. 13. 12.

5. Their Windows and their Light are but of little Service to those that are without; the Word sees but little of the beauty of the Church by the Light of the written Word, though the Church by that Light can see the dismal State of the World, and also how to avoid it.

XXXIV. Of the Chambers of the Temple.

IN the Temple Solomon made Chambers, 1 Kings 6. 5.

1. The Chambers were of several Sizes; some little, some large; some higher, some lower; some more inward, and some outward.

2. These Chambers were for several services, some were for rest, some to hide in, some to lay up Treasure in, and some for solace and delight, 2 Chron. 3. 9. Ezek. 40. 7. Chap. 41. 5, 9, 44. 2 Chron. 31. 11, 12. 2 Kings 11. 1, 2, 3. Ezra. 8. 29.

1. They were for resting Places. Here the Priests and Porters were wont to lodge.

2. They were for hiding Places. Here *Jehoshabab* hid *Joash* from *Athaliah* the term of six Years.

3. They were also to lay the *Temple-Treasure*, or dedicated Things in, that they might be safely kept there for the Worshipers.

4. And some of them were for solace and delight; and I must add, some for durable Habitation. Wherefore in some of them, some dwelt always, yea their Names dwelt there when they were dead.

1. Those of them which were for rest, were Types of that rest, which by Faith we have in the Son of God, Matt. 11. and of that Eternal rest which we shall have in Heaven by him, Heb. 4. 3.

2. Those Chambers which were for hiding, and security, were Types of that safety which we have in Christ from the rage of the World, Isa. 26. 20.

3. Those Chambers which were for the reception of the Treasures, and dedicated things, were Types of Christ, as he is the common

common *Store-house* of Believers. *For it pleased the Father that in him should all Fulness dwell, and of his Fulness we all receive, and Grace for Grace,* John 1. 16. Col. 1. 19.

4. Those Chambers that were for Solace and Delight, were Types of those retirements, and secret meetings of Christ with the Soul, where he gives it his embraces, and delights her with his bosom and ravishing delights. *He brought me, said she, in to his Chambers, into the Chamber of her which conceived me; and there he gave her his Love,* Song. 1. 4. Chap. 3. 4.

5. The Chambers which were for durable dwelling-places, were Types of those Eternal dwelling-places, which are in the Heavens, prepared of Christ and the Father, for them that shall be saved, *John 14. 1, 2, 3, 4. 2 Cor. 5. 1, 2, 3, 4.*

This it is to dwell on high, and to be safe from fear of evil. Here therefore you see are Chambers for *rest*; Chambers for *safety*, Chambers for *treasure*, Chambers for *solace*, and Chambers for *durable* Habitations. O the Rest and Peace that the Chambers of God's high House will yield to its Inhabitants in another World. Here they will rest from their *Labours*, rest upon their *Beds*, rest with God, rest from *Sin*, *Temptation*, and all *Sorrow*, *Rev. 14. 13. Isa. 57. 1, 2. 2 Thes. 1. 7.*

God therefore then shall wipe all tears from our Eyes, even when he comes out of his Chambers as a Bridegroom, to fetch his Bride, his Wife, unto him thither, to the end they may have Eternal Solace together.

O these are far better than the Chambers of the South.

XXXV. *Of the Stairs, by which they went up into the Chambers of the Temple.*

THERE was Stairs, by which Men went up into these Chambers of the Temple, and they were but one pair, and they went from *below* to the *first*, and so to the *middle*, and thence to the *highest* Chambers in the Temple, *1 Kings 6. 8. Ezek. 41. 7.*

1. These Stairs were *winding*, so that they *turned about* that did go up them. So then, he that assayed to go into these Chambers, must *turn* with the Stairs, or he could not go up, no, not into the *lowest* Chambers.

2. These Stairs therefore were a Type of a *twofold Repentance*. That by which we *turn from Nature to Grace*, and by which we turn from the *Imperfections* which attend a state of Grace, to *Glory*. Hence true Repentance, or the right going up these turning Stairs, is called *Repentance to Salvation*; for true Repentance stoppeth not at the reception of Grace, for that is but a going up these Stairs to the middle Chambers, *2 Cor. 7. 10.*

Thus therefore the Soul, as its going up these Stairs, *turns and turns*, till it enters

the Doors of the highest Chambers.

It groans, though in a state of Grace, 'cause that's not the state of Glory. I count then that from the first to the middle Chambers, may be a Type of *turning from Nature to Grace*. But from the middle to the highest, these Stairs may signify a turning still from the Imperfections and Temptations that attend a state of Grace, to that of Immortality and Glory, *2 Cor. 5. 1, 10.*

For as there are *turning Stairs*, from the lowest to the middle Chambers, so the Stairs from thence *still turn*, and so will do, till you come to the highest Chambers. I do not say that they that have received Grace, do repent they have received Grace, but I say, they that have received Grace, are yet sorry that Grace is not consummate in Glory. And hence they are for going up thither still by these *turning Stairs*; yea, they cannot rest below, as they would, till they ascend to the highest Chambers. *O wretched Man that I am; and in this we groan earnestly*, is the Language of gracious Souls, *Rom. 7. 20. 2 Cor. 5. 1, 2, 3.*

True, every one doth not do thus, that comes into the Temple of God, many rest *below* Stairs, they like not to go *turning upward*. Nor do I believe that all that bid fair for ascending to the middle Chambers, get up to the highest stories, to his *Stories in the Heavens*: Many in Churches, who seem to be *turned from Nature to Grace*, have not the Grace to go up *turning still*, but rest in that *shew* of Things, and so die below a Share in the highest Chambers.

All these Things are true in the Antitype, and, as I think, prefigured by these *turning Stairs*, to the Chambers of the Temple. But this *turning*, and *turning still*, displeases some much, they say it makes them giddy: but I say there is no Way like this, to make a Man stand *steddy*: *stedfast* in the Faith, and with Boldness in the Day of Judgment. For he has this seated in his Heart, I went up the *turning Stairs*, till I came to the highest Chambers. A strait pair of Stairs, are like that Ladder by which Men ascend to the Gallows, they are the *turning Ones*, that lead us to the heavenly Mansion Houses. Look therefore, you that come into the Temple of God to worship, that you stay not at the Foot of these *turning Stairs*, but go up thence; yea, *up* them, and *up* them, and *up* them, till you come to the view of the Heavens; yea, till you are possesst of the highest Chambers. How many times has God by the Scripture called upon you to *TURN*, and told you, you must *Turn or Die*, and now here he has added to his Call, a *Figure*, by placing a Pair of *turning Stairs* in his Temple, to convict your very senses, that you must *TURN*, if you mean to go up into his holy Chambers, and so into his eternal Mansion-houses: and look that

that you turn to purpose. For every turning will not serve. Some turn, but not to the most High, and so turn to no purpose.

XXXVI. *Of the molten Sea that was in the Temple.*

THERE was also a *molten* Sea in the Temple, it was made of *Brass*, and contained *three thousand* baths, 2 Chron. 4. 2, to 9.

This Sea was for the Priests to wash in, when they came into the Temple, to accomplish the Service of God: to wash their Hands and Feet at, that they might not when they came thither, die for their Un-preparableness. The *Laver* also which was in the Wilderness, was of the same use there, *Exod.* 28.

1. It was, as may be supposed, called a Sea, for that it was large to contain, and a Sea of *Brass*, for that it was made thereof. It is called in *Revelations* a Sea of *Glass*, alluding to that in the Wilderness, which was made of the brazen *Looking-glasses* of the Women, that came to worship at the Door of the Tabernacle, *Revel.* 4. 6. *Chap.* 15. 2. *Exod.* 28. 8.

2. It was also said to be *molten*, because it was made of that fashion, *by Fire*, and its Antitype therefore said to be a Sea of *Glass* mingled with Fire, *Rev.* 15. 2.

1. This Sea was a Figure of the Word of the Gospel, in the cleansing vertue of it, which vertue, *then* it has, when mingled with the Fire of the Holy Ghost. And to this Christ alludes, when he saith, *Now ye are clean through the Word, which I have spoken unto you*, *John* 15. 3.

2. It was a Figure of the Word, without mixture of Mens Inventions: Hence it is called, *pure Water*. Having your *Bodies* *wash't with pure Water*: And again, *He sanctifies and cleanseth his Church with the washing of Water by the Word*, *Ephes.* 5. 26. *Tit.* 3. 5.

All these Places are an Allusion to the *molten Sea*, at which of old they washed, when they went into the Temple to worship. Therefore, saith he, being washed, *let us draw near to God*, *Heb.* 10. 22.

3. This Sea from brim to brim was compleat ten Cubits, perhaps to shew, there is as much in the Word of the Gospel to save, as there is in the ten Words to condemn.

4. From under this Sea round about appeared Oxen, *ten in a Cubit* did compass it round about, 2 Chron. 4. 3. Understand by these Oxen, *Ministers*, for to them they are compared in 1 Cor. 9. 9. And then we are taught whence true Ministers come, to wit, from *under* the Power of the Gospel, for this Sea breeds Gospel Ministers, as the Waters breed Fish.

5. 'Tis also said in the Text, that these Oxen were cast when the Sea was cast: in-

sinuating that when God ordained a Word of Grace to save us, he also in his Decree provided *Ministers* to preach it to us to that end. *Paul* tells us that he was made a Minister of the Gospel, *according to God's eternal purpose which he purposed in Christ Jesus our Lord*, *Ephes.* 3. 9, 10, 11. *Col.* 1. 25.

6. This Sea is said to have a *Brim* like the *Brim of a Cup*. To invite us as well to drink of its *Grace*, as to wash in its *Water*. For the Word and Spirit when mixt, has not only a *cleansing*, but a *saving* quality in it, 2 Chron. 4. 1, 2, 3, 4, 5. 1 Cor. 15. 1, 2.

7. This Brim was wrought *with Lillies*: or was like a *Lilly-flower*: To shew how they should grow and flourish, and with what beautiful Robes they should be adorned, who were washed, and did drink of this holy Water: Yea, that God would take care of them, as he also did of *Lillies*, and would not fail to bestow upon them, what was necessary for the Body, as well as for the Soul, *Mat.* 6. 28, to 34.

XXXVII. *Upon what the molten Sea stood in the Temple.*

1. **T**HIS *molten* Sea stood upon the Backs of *twelve brazen Bulls*, or *Oxen*, 2 Chron. 4. 4.

2. These Oxen, as they thus stood, *looked three towards the North, three towards the West, three towards the East, and three towards the South*.

3. These *twelve Oxen*, were Types of the *twelve Apostles* of the Lamb, who, as these Beasts, stood looking into the four corners of the Earth, and were bid to go Preach the Gospel in all the World.

4. They were compared to Oxen, because they were *clean*, for the Ox was a *clean* Beast. Hence the Apostles are called *Holy*. They were compared to *Oxen*, because the Ox is *strong*; and they also were *mighty* in the Word, *Prov.* 14. 4. 2 Cor. 12. 12.

5. The Ox will not lose what he has got by *drawing*; he will not let the Wheels go back: So the Apostles were set to defend, and not let that Doctrine go back, which they had preached to others, nor did they, they delivered it pure to us.

6. One of the Cherubs of which you read in the Vision, had a Face like an Ox, to shew that the Apostles, these Men of the first Order, are most like the Angels of God, *Ezek.* 1. 10.

7. In that they stood with their Faces every way, it was, as I said, to shew how the Apostles should carry the Gospel into all the World, *Matt.* 28. 19. *Mark* 16.

8. And observe, just as these Oxen were placed *looking* in the Temple every way, even so stand open the Gates of the new *Jerusalem*, to receive those that by their Doctrine should be brought into it. *And they shall*

shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God, Rev. 21. 13, 14. Luke 13. 29.

9. These Oxen bear this molten Sea upon their Backs, to shew that they should be the Foundation Workmen of the Gospel, and that it ought not to be removed, as was the molten Sea of old from that Basis to another.

10. It is also said concerning these Oxen, that thus did bear this molten Sea, *that all their hinder Parts were inwards*, that is, covered by that Sea that was set upon their Backs. Their *hinder-parts*, or as the Apostle has it, *our uncomely Parts*, 1 Cor. 12. 23, 24.

11. And indeed it becomes a Gospel-Minister to have his uncomely Parts covered with that Grace, which by the Gospel he preacheth unto others. As Paul exhorts Timothy to take heed unto himself, and to his Doctrine, 1 Tim. 4. 6.

12. But alas, there are too many, who, can they but have their Heads covered with a few Gospel-notions, care not though their *hinder Parts* are seen of all the World. But such are false Ministers, the Prophet calls them the Tail. *The Prophet that speaketh lies*, either by word or with his feet, *he is the Tail*, Isa. 9. 15. Prov. 6. 12, 13.

13. But what a Shame is it to hide his Head under this molten Sea, while his *hinder Parts hang out*. Such an one is none of Christ's Oxen, for they with Honour to their Master, *show their Heads*, before all the World, for that their *hinder Parts* are inward, covered.

14. Look to thy hinder Parts Minister; least while thy Mouth doth preach the Gospel, thy Nakedness and Shame be seen of those which hear thee.

For they that do not observe to learn this Lesson themselves, will not teach others to believe the Word, nor to live a holy Life: They will learn of them to shew their Shame, instead of learning to be Holy.

XXXVIII. Of the Lavers of the Temple.

BESIDES this molten Sea, there was ten Lavers in the Temple. Five of which were put on the right side, and five also on the left, 2 Chron. 4. 6.

1. Of their Fashion and their Furniture, you may see, 1 King. 7. These Lavers, as the molten Sea, were Vessels which contained Water, but they were not of the same use with it. True, they were both to wash in; The Sea to wash the *Worshippers*, but the Lavers to wash the *Sacrifice*. He made the ten Lavers to wash in them such Things as they offered for Burnt-offering, but the Sea was for the Priest to wash in, 2 Chron. 4. 6.

2. The Burnt-offering was a Type of the Body of Christ, which he once offered for our Sins, and the Fire on which the Sacrifice

was burned, a Type of the Curse of the Law which seized on Christ, when he gave himself a Ransom for us. For therefore, that under the Law was called the Burnt-offering, because of the burning upon the Altar, Levit. 6. 8.

But what then must we understand by these Lavers, and by this Sacrifice being washed in them in order to its being burned upon the Altar.

I answer, verily, I think, that the ten Lavers were a Figure of the ten Commandments: In the Purity and Perfection of Christ's Obedience to which, he became capable of being made a Burnt-offering, acceptable to God for the Sins of the People. Christ was made under the Law, and all his Acts of Obedience to God for us, was legal, and his living thus a perfect legal Life, was his washing his Offering in these ten Lavers, in order to his presenting it upon the Altar for our Sins. The Lavers went upon Wheels, to signify walking Feet, and Christ walked in the Law, and so became a clean Offering to God for us. The Wheels were of the very same as was the Lavers; To shew that Christ's Obedience to the Law was of the same, as to length and breadth, with its Commands, and demands to their utmost tittle and extent. The inwards and legs of the Burnt-offering was to be washed in these Lavers, Levit. 1. 9, 13. 2 Chron. 4. 6. To shew that Christ should be pure and clean in Heart and Life.

We know that Obedience, whether Christ's, or ours, is called a walking in the Way, typified by the Lavers walking upon their Wheels. But I mean not by Christ his washing of his Offering, that he had any filthiness cleaving to his Nature or Obedience: Yet this, I say, that so far as our guilt laid upon him, could impede, so far he wiped it off by washing in these Lavers. For his Offering was to be without blemish, and without spot to God. Hence 'tis said, he sanctified himself, in order to his Suffering; and being made perfect, he became the Author of Eternal Salvation to all them that obey him, John 17. 19. Heb. 5. 6, 7, 8, 9, 10.

For, albeit, he came holy into the World, yet that holiness was but preparatory to that by which he sanctified himself, in order to his suffering for Sin. That then which was his immediate preparation for his Suffering, was his Obedience to the Law, his washing in these Lavers. He then first yielded complete Obedience to the Law on our behalf, and then, as so qualified, offered his washed Sacrifice for our Sins without spot to God.

Thus therefore he was our Burnt-offering washed in the ten Lavers, that he might, according to Law, be accepted of the Lord.

And he set five of the Lavers on the right side of the House, and five of them on the left. Thus was the ten divided, as the Tables of the Law, one shewing our duty towards our God, the other our duty towards our Neighbour: in both which the Burnt-offering

ing was washed, that it might be clean in both respects.

They might also be thus placed, the better to put the People in mind of the Necessity of the Sanction of Christ, according to the Law, in order to his offering of Himself an Offering to God for us.

XXXIX. Of the Tables in the Temple.

HE made also ten Tables, and placed them in the Temple, five on the right Hand, and five on the left, 2 Chron. 4. 8.

Some, if not all of these Tables, so far as I can see, was they on which the Burnt-offering was to be cut in pieces, in order to its burning.

These Tables were made of Stone, of hewen Stone, on which this work was done, Ezek. 40. 40, 41, 42, 43, 44.

Now since the Burnt-offering was a Figure of the Body of Christ, the Tables on which this Sacrifice was slain, must needs, I think, be a Type of the Heart, the stony Heart of the Jews: For had they not had Hearts hard as an Adamant, they could not have done that Thing.

Upon these Tables therefore, was the Death of Christ contrived, and this horrid Murder acted, even upon these Tables of Stone.

In that they are called Tables of hewen Stone, it may be to shew, that all this Cruelty was acted under smooth Pretences, for hewen Stones are smooth. The Tables were finely wrought with Tools, even as the Hearts of the Jews were with Hypocrisy. But alas they were Stone still, that is, hard and cruel, else they could not have been an Anvil for Satan to forge such horrid Barbarisms upon. The Tables were in Number the same with the Lavers, and were set by them, to shew what are the fruits of being devoted to the Law, as the Jews were, in opposition to Christ and his Holy Gospel: there flows nothing but hardness, and a stony Heart from thence. This was shewed in its first writing, it was writ on Tables of Stone, Figures of the Heart of Man, and on the same Tables or Hearts was the Death of Jesus Christ compassed.

One would think, that the Meekness, Gentleness, or good Deeds of Jesus Christ, might have procured in them some Relentings, when they were about to take away his Life; but alas, their Hearts were Tables of Stone. What feeling, or compassion can a Stone be sensible of? Here were stony Hearts, stony Thoughts, stony Counsels, stony Contrivances, a stony Law, and stony Hands: and what could be expected hence, but barbarous Cruelty indeed? If I ask you, said Christ, you will not answer me, neither will you let me see, Luke 22. 68.

In that the stony Tables were placed about the Temple, it supposeth that they were Temple-men, Priests, Scribes, Rulers,

Lawyers, &c. That were to be the Chief on whose Hearts this murder was to be designed, and by them inacted to their own Damnation, without Repentance.

XL. Of the Instruments wherewith this Sacrifice was slain, and of the four Tables they were laid on in the Temple.

THE Instruments that were laid upon the Tables in the Temple, were not Instruments of Musick, but those with which the Burnt-offering was slain.

And the four Tables were of hewen Stone for the Burnt-offering: whereon also they laid the Instruments wherewith they slew the Burnt-offering and the Sacrifice, Ezek. 40. 42, 43.

1. Here we are to take notice, that the Tables are the same, and some of them of which we spake before.

2. That the Instruments with which they slew the Sacrifice, was laid upon these Tables.

The Instruments with which they slew the Sacrifices, what were they, but a bloody Ax, bloody Knives, bloody Hooks, and bloody Hands? For these we need no Proof, Matter of Fact declares it.

But what were those Instruments a Type of?

Answer. Doubtless they were a Type of our Sins. They were the bloody Ax, the Knife, and bloody Hands, that shed his precious Blood. They were the meritorious ones, without which he could not have died. When I say ours, I mean the Sins of the World. Though then the Hearts of the Jews were the immediate Contrivers, yet they were our Sins that were the bloody Tools, or Instruments which slew the Son of God.

He was wounded for our Transgressions, he died for our Sins, Isa. 53. 1 Cor. 15. Gal. 1.

Oh the Instruments of us Churls, by which this poor Man was taken from off the Earth! Isa. 32. 7. Prov. 30. 14.

The Whip, the Buffetings, the Crown of Thorns, the Nails, the Cross, the Spear, with the Vinegar and Gall, were all nothing in comparison of our Sins. For the Transgressions of my People was he stricken, Isa. 53. Nor were the flouts, taunts, mocks, scorn, derisions, &c. with which they followed him from the Garden to the Cross, such cruel Instruments as these. They were our Sins then, our cursed Sins, by, with, and for the sake of which, the Lord Jesus became a bloody Sacrifice.

But why must the Instruments be laid upon the Tables?

1. Take the Tables for the Hearts of the Murderers, and the Instruments, for their Sins, and what place more fit for such Instruments to be laid upon? 'Tis God's Command, that these things should be laid to Heart, and he complains of those that do not do it, Isa. 42. 25. chap. 57. 11.

2. Nor

2. Nor are Men ever like to come to good, until these *Instruments* with which the Son of God was slain, indeed be laid to heart. And they were eminently laid to heart even by them, soon after; the effect of which, was the Conversion of thousands of them, *Acts* 2. 36, 37.

3. Wherefore when it says these *Instruments* must be laid upon the *stony Tables*, he insinuates, that God would take a Time to charge the Murder of his Son home, upon the Consciences of them that did that Murder, either to Conversion or Condemnation. And is it not Reason that they who did this horrid Villany, should have their doings laid before their Faces upon the Tables of their Heart: *That they may look upon him, whom they have pierced, and mourn*, *Zech.* 12. 10. *Rev.* 1. 7.

4. But these *Instruments* were laid but upon some of the Tables, and not upon all the Ten, to shew that not *all*, but *some* of those, so horrid, should find Mercy of the Lord.

5. But we must not confine these Tables only to the Hearts of the Bloody Jews, they were *our* Sins for the which he died. Wherefore the *Instruments* should be laid upon *our* Tables too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for Forgiveness.

6. These *Instruments* thus lying on the Tables in the Temple, became a continual Motive to God's People to Repentance, for so oft as they saw these bloody and cruel *Instruments*, they were put in mind how their Sins should be the cause of the Death of Christ.

7. It would be well also, if these *Instruments* were at all times laid upon *our* Tables, for our more humbling for our Sins in every Thing we do, especially upon the *Lord's* Table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate, that he expects that we should do so, where he saith, *When ye eat that Bread, and drink that Cup, Do this in remembrance of me.* In remembrance that I died for your Sins, and consequently, that *they* were the Meritorious cause of the shedding of my Blood.

To conclude, Let all Men remember, that these cruel *Instruments* are laid upon the Table of their Hearts, whether they see them or no. *The Sin of Judah is written with a pen of Iron, and with the point of a Diamond, upon the Tables of their Heart*, *Jer.* 17. 1.

A Pen of Iron, will make Letters upon a Table made of Stone, and the point of a Diamond will make Letters upon Glass. Wherefore in this saying, God informs us, that if we shall forbear to read these Lines to our Conversion, God will one Day read them against us unto our Condemnation.

XLI. Of the Candlesticks of the Temple.

AND he made ten Candlesticks of Gold, according to the form, and he set them in the Temple, five on the right Hand, and five on the Left, *2 Chron.* 4. 7.

1. These Candlesticks were made of Gold, to shew the Worth and Value of them.

2. They were made after the Form, or Exact, according to Rule, like those that were made in the Tabernacle, or according to the Pattern which David gave to Solomon to make them by; observe, there was great Exactness in these, and need there was of this hint, that Men might see, that every Thing will not pass for a right ordered Candlestick with God, *Exod.* 25. 31, to 37. *1 Chron.* 28. 15, 16.

These Candlesticks are said sometimes to be ten, sometimes seven, and sometimes one; ten here, seven *Revel.* 1. and one in *Zech.* 4. ten, is a note of multitude, and seven, a note of Perfection, and one, a note of Unity.

Now as the precious Stones with which the House was garnished, were a Type of Ministerial gifts: So these Candlesticks were a Type of those that were to be the Churches of the New Testament. Wherefore he says, *The Candlesticks which thou sawest are the seven Churches*, *Revel.* 1. 12, 13, 20.

1. The Candlesticks were here in number ten, to shew that Christ under the New Testament would have a many Gospel Churches. And I, if I be lifted up from the Earth, saith he, will draw all Men unto me; that is, abundance: *For the Children of the Desolate*, that is, of the New Testament Church, shall be many more than they of the Jews were, *John* 12. 32. *Gal.* 4. 27.

2. In that the Candlesticks were set by the Lavers and stony Tables, it might be to shew us, that Christ's Churches should be much in considering, that Christ, tho' he was righteous, yet died for our Sins: Tho' his Life was according to the holy Law, yet our stony Hearts caused him to die. Yea, and that the Candlesticks are placed there, it is to shew us also, that we should be much in looking on the Sins by which we caused him to die, for the Candlesticks were set by those Tables, whereon they laid the Instruments, with which they slew the Sacrifice.

3. These Candlesticks being made according to form, seems not only to be exact as to Fashion, but also as to Work. For that in *Exodus* with its furniture, was made precisely of one Talent of Gold, perhaps to shew, that Christ's true Spouse is not to be a Grain more, nor a Dram less, but just the Number of God's Elect. This is Christ's Compleatness, his Fulness, one more, one less, would make his Body a Monster.

4. The

4. The *Candlesticks* was to hold the Lights, and to shew it to all the House, and the Church is to let her Light so shine that they without may see the Light, *Mat. 5. 15, 16. Luke 8. 16. Chap. 11. 33. Chap. 12. 35.*

5. To this end the *Candlesticks* were supplied with Oil-olive, a Type of the supply that the Church hath, that her Light may shine, even of the Spirit of Grace.

XLII. Of the Lamps belonging to the Candlesticks of the Temple.

TO these *Candlesticks* belonged several *Lamps*, with their *Flowers*, and their *Knops*, 2 *Chron. 4. 21.*

1. These *Lamps* were Types of that Profession, that the Members of the Church do make of Christ, whether such Members have saving Grace, or not, *Matt. 25. 1, 2, 3, 4, 5, 6, 7.*

2. These *Lamps* were beautified with *Knops and Flowers*, to shew how comely and beautiful that Professor is, that adorns his Profession with a suitable Life and Conversation.

3. We read that the *Candlestick* in *Zecharias* had seven *Lamps* belonging to it, and a Bowl of Golden Oil on the Top, and that by Golden Pipes this Golden Oil emptied itself into the Lamps, and all, doubtless, that the Lamps might shine, *Zech. 4.*

4. Christ therefore, who is the High-Priest, and to whom it belongs to dress the Lamps, doth dress them accordingly. But now there are Lamp-Carriers of two sorts, such as have only Oil in their Lamps, and such as have Oil in their Lamps and Vessels too, and both these belong to the Church, and in both these Christ will be glorified. And they should have their proper Places at last. They that have the Oil of Grace in their Hearts, as well as a Profession of Christ in their Hands, they shall go in with him to the Wedding; but they who only make a Profession, and have not Oil in their Vessels, will surely miscarry at last, *Matt. 25.*

5. Wherefore, O thou Professor! Thou *Lamp-Carrier*! Have a Care and look to thy self, content not thy self with that only, that will maintain thee in a Profession, for that may be done without saving Grace. But I advise thee to go to *Aaron*, to *Christ*, the trimmer of our Lamps, and beg thy Vessel full of Oil of him, (that is Grace) for the seasoning of thy Heart, that thou mayst have wherewith, not only to bear thee up now, but at the Day of the Bridegroom's coming, when many a *Lamp* will go out, and many a Professor be left in the dark, for that will to such be a woful day, *Levit. 24. 2. Matt. 25.*

Some there are, that are neither for *Lamps* nor *Oil* for themselves, neither are they pleased if they think they see it in

others. But they that have Lamps, and they that have none, and they which would blow out other folks Light, must shortly appear to give an account of all their doings to God. And then they shall see, what it is to have Oil in their Vessels and Lamps; and what 'tis to be without it in their Vessels, though 'tis in their *Lamps*; and what a dismal thing 'tis to be a *Malignant* to either; but at present let this suffice.

XLIII. Of the Shew-bread on the Golden Table in the Temple.

TH E R E was also *Shew-bread* set upon a Golden Table in the Temple, 1 *Kings 7. 48.*

The *Shew-bread* consisted of twelve *Cakes* made of fine Flour, *Two tenth deals* was to go to one *Cake*, and they were to be set in order in two rows upon the pure Table, *Exod. 29. 33. Levit. 8. 31. Chap. 24. 5, 6, 7, 8, 9.*

1. These twelve Loaves, to me, do seem to be a Type of the twelve Tribes under the Law, and of the Children of God under the Gospel, as they present themselves before God, in, and by his Ordinances, through Christ. Hence the Apostle says, *For we being many are one bread, &c. 1 Cor. 10. 17.* For so were the twelve *Cakes*, though twelve, and so are the Gospel Saints, though many. *For we being many are one Body in Christ, Rom. 12. 5.*

2. But they were a Type of the true Church, not of the false. For *Ephraim*, who was the Head of the Ten Tribes in their Apostacy, is rejected, as a *Cake* not turned. Indeed he is called a *Cake*, as a false Church may be called a *Church*: But he is called a *Cake* not turned, as a false Church is not prepared for God, nor fit to be set on the Golden Table before him, *Hos. 7. 8.*

3. These *Cakes* or *Shew-bread*, was to have Frankincense strewed upon them, as they stood upon the Golden Table, which was a Type of the sweet perfumes of the Sanctifications of the Holy Ghost. To which, I think, *Paul* alludes, when he says, *The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost, Rom. 15. 16.*

4. They were to be set upon the pure Table, new, and hot: To shew that God delighteth in the Company of new and warm Believers. *I remember thee, the kindness of thy Youth: When Israel was a Child, I loved him.* Men, at first Conversion, are like to a *Cake* well baked, and new taken from the *Oven*, they are warm, and cast forth a very fragrant scent, especially when, as warm, sweet Incense is strewed upon them, *Jer. 2. Hos. 11.*

5. When the *Shew-bread* was old, and stale, it was to be taken away, and new and warm put in its place, to shew that God has but little delight in the service of his own

own People, when their duties grow *stale* and *mouldy*. Therefore he removed his old, stale, mouldy Church of the Jews from before him, and set in their Rooms upon the Golden Table, the warm Church of the Gentiles.

6. The Shew-bread by an often remove, and renewing, was continually to stand *before* the Lord in his House, to shew us, that all ways, as long as Ordinances shall be of use, God will have a new, warm, and sanctified People to worship him.

7. Aaron and his Sons were to eat the old Shew-bread, to shew that when Saints have lived in the World as long as living is good for them; and when they can do no more Service for God in the World, they shall yet be accepted of Jesus Christ: and that it shall be as Meat and Drink to him to save them from all their unworthinesses.

8. The new Shew-bread was to be set even on the *Sabbath* before the Lord. To shew with what warmth of Love and Affections God's Servants should approach his Presence upon his holy Day.

XLIV. Of the Snuffers belonging to the Candlesticks and Lamps of the Temple.

AS there were *Candlesticks* and *Lamps*, so there were *Snuffers* also prepared for these in the Temple of the Lord. And the *Snuffers* were *Snuffers of Gold*, 1 Kings 6. 50.

1. Snuffers: The use of Snuffers is to Trim the *Lamps*, and *Candles*, that their Lights may shine *the brighter*.

2. Snuffers, you know are *biting*, *pinching* Things, but use them *well*, and they will prove, not only beneficial to those within the House, but profitable to the Lights.

Snuffers, you may say, of what were they a Type?

Answer, If our *snuffs* are our *superfluities of naughtiness*; our *Snuffers* then are those righteous *reproofs*, *rebukes*, and *admonitions*, which Christ has ordained to be in his House for good; or as the Apostle hath it, *for our Edification*; and perhaps, *Paul* alludes to these, when he bids *Titus* to rebuke the *Cretians sharply*, that they might be sound in the Faith, Tit. 1. 12, 13.

As who should say, they must use the Snuffers of the Temple, to trim their Lights withal, if they burn not well. These Snuffers therefore are of great use in the Temple of God, only, as I said, they must be used wisely. 'Tis not *for every fool to handle Snuffers*, at, or about the Candles, lest perhaps, instead of *mending* the Light, they *put the Candle out*. And therefore *Paul* bids them that are *spiritual* do it, Gal. 6. 1.

My Reason tells me, that if I use these Snuffers as I should, I must not only endeavour to take the superfluous Snuff away, but so to do it, that the Light thereby may be *mended*; which then is done, if, as the A-

Vol. II.

postle saith, *I use sharpness to Edification, and not for Destruction*, 1 Cor. 5. 4, 5. 2 Cor. 13. 10.

Are not the seven Churches in *Asia* called by the Name of *Candlesticks*? And why *Candlesticks*, if they were not to hold the Candles? And Candles must have *Snuffers* therewith to trim the Lights. And Christ who is our true *Aaron*, in those rebukes which he gave those Churches, alluding to these *Snuffers* did it, that their Lights might shine the brighter, *Revel. chap. 2. 3.*

Wherefore as he used them, he did it still with caution to their Light, that it might not be impaired. For as he still thus trimmed these Lamps, he yet encouraged what he saw *would* shine, if helped. He only *nipt the Snuff away*.

Thus therefore he came to them with these Snuffers in his Hand, and trimmed their Lamps and Candlesticks, *Revel. 2. 4. ver. 20. chap. 3. 2. ver. 15.*

This should teach *Ministers*, to whom it belongs, under Christ, to use these *Snuffers* well. Strike at the *Snuff*, not at the *Light*, in all your rebukes and admonitions, inuff not your Lamps of a private revenge, but of a design to nourish Grace and Gifts in Churches. Thus our Lord himself says he did, in his using of these Snuffers about these *Candlesticks*. *As many*, saith he, *as I love, I rebuke and chasten; be zealous therefore, and repent*, *Revel. 3. 19.*

To conclude, *Watchmen*, watch, and let not your Snuffs be too long, nor pull them off with your Fingers, or carnal Reasonings, but with godly Admonitions, &c. Use your *Snuffers* graciously, curb Vice, nourish Virtue, so you will use them well, and so your Light will shine to the Glory of God.

XLV. Of the Snuff-dishes that were with the Snuffers in the Temple.

AS there were Snuffers, so there were also Snuff-dishes in the Temple. And they were also made of Gold, *Exod. 25. 28. chap. 37. 23. Numb. 4. 9.* The Snuff-dishes were those in which the *Snuffs* were put when *Snuffed off*, and by which they were carried forth of the Temple. They therefore as the Snuffers are, are of great use in the Temple of God.

1. By them the golden Floor of the Temple is kept, from being daubed by the Snuffs.

2. By them also the clean Hands of those that worship there, are kept from being defiled.

3. By them also the stinks of the Snuffs is soonest suppressed in the Temple, and consequently the tender Noses of them that worship there, preserved from being offended.

Snuffs, you know are *daubing* Things, *stinking* Things, *nauseous* Things. Therefore we must take heed that they touch

5 H

not

not this Floor on which we walk, nor defile the Hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the Snuffers, and put them in these Snuff-dishes?

Some are for being at the Snuffs with their Fingers, and will also cast them at their Feet, and daub the Floor of God's holy House, but usually such do burn, as well as defile themselves. *But is it not a Shame for a Man to defile himself with that Vice which he rebuketh in another?* Let us then, while we are taking away the Snuffs of others, bate even the Garment spotted by the Flesh, and labour to carry such stink with the Snuff-dishes out of the Temple of God.

Snuff-dishes, you may say, *what are they?*

I answer, If Sins are the Snuffs, and rebukes, and admonitions the Snuffers: Then methinks, Repentance, or in case that be wanting, the Censures of the Church should be the Snuff-dishes.

Hence Repentance is called, a Church-cleansing Grace, and the Censures of the Church a purging out of the old Leaven, and making it a new Lump, 1 Cor. 5. 2. 2 Cor. 7. 11.

Ah! Were these Snuff-dishes more of use in the Churches, we should nor have this Man's Snuff, defile that Man's Fingers as it doth. Nor would the Temple of God be so besmeared with these Snuffs, and be daubed as it is.

Ah, Snuffs pull'd off, lie still in the Temple-floor, and there stink, and defile both Feet and Fingers; both the Callings and Conversations of Temple-worshippers, to the disparaging of Religion, and the making of religious Worship but of low Esteem with Men. And all, I say, for want of the due use of these Snuffers, and these Snuff-dishes, there.

Nay, are not whole Churches now defiled with those very Snuffs, that long since were plucked off, and all for want of the use of these Snuff-dishes, according to the Lord's Commandment. For you must know that Reproofs and Admonitions are but of small use, where Repentance, or Church Censures, are not thereto annexed. When Ministers use the Snuffers, the People should hold the Snuff-dishes.

Round reproofs for Sin, when they light upon penitent Hearts, then brave work is in the Church: Then the Snuff is not only pulled away, but carried out of the Temple of God aright, &c.

And now the Worship and Worshippers shine like Gold. *As an ear-ring of Gold, and an Ornament of fine Gold: So is a wise reprovener upon an obedient Ear,* Prov. 25. 12.

Ministers, it appertains to you to use the Snuffers, and to teach the People to hold the Snuff-dishes right, Acts 20. 20, 21. 1 Tim. 4. 2. We must often be snuffed

with these Snuffers, or our Light will burn but dimly, our Candle will also waste: Pray therefore, O Men of God, look diligently to your People. Snuff them as you see there is need, but touch not their Snuff with your White Fingers, a little Smutch on you will be seen a great way. Remember also that you leave them no where, but with these Snuff-dishes, that the Temple may be cleared of them.

Do with the Snuff, as the neat Housewife doth with the Toad, which she finds in her Garden. She takes the Fork, or a pair of Tongs, and therewith doth throw it over the Pales. Cast them away, I say, with Fear, Zeal, Care, Revenge, and with great Indignation, (2 Cor. 7. 11.) And then your Church, your Conversation, your Fingers, and all will be kept white and clean.

XLVI. Of the Golden Tongs belonging to the Temple.

THERE was also Tongs of Gold used in the Temple of old, 1 King. 7. 49.

1. These Tongs was used about the Altar, to order the Fire there.

2. They were used too, about the Candlestick, and are therefore called HIS Tongs.

3. Perhaps there was Tongs for both these Services, but of that the Word is silent.

But what were they used about the Candlestick to do?

Answer, To take holy Fire from off the Altar to light the Lamps withal. For the Fire of the Temple was holy Fire, such as at first, was kindled from Heaven, and when kindled, maintained by the Priests, and of that the Lamps were lighted, Levit. 9. 24. 2 Chron. 7. 1.

Nor was there, upon pain of Death, any other Fire to be used there, Levit. 10. 1. These Tongs therefore was used to take Fire from off the Altar, to light the Lamps and Candlesticks withal. For to trim the Lights, and dress the Lamps, was Aaron's work Day by Day, Exod. 40. 24, 25. Levit. 24. 2, 3. Numb. 8. 3. *He shall light and order the Lamps upon the pure Candlestick before the Lord, and Aaron did so: He lighted the seven Lamps thereof, as the Lord commanded Moses.*

What is a Lamp or Candlestick to us, if there be not Light thereon; and how lighted without Fire, and how shall we take up Coals to light the Lamps withal, if we have not Tongs prepared for that purpose?

With these Tongs Fire also was taken from off the Altar, and put into the Censers to burn sweet Incense with, before the Lord. The Tongs then were of great use in the Temple of the Lord.

But what were the Tongs a Type of?

The Altar was a Type of Christ, the Fire, of the Holy Ghost; and these Tongs were a Type of that holy Hand of God's Grace,

Grace, by which the Coals, or several Dispensations and Gifts of this Holy Ghost are taken and given to the Church, and to her Members, for her work and profit in this World.

Tongs, we know, are used instead of Fingers, wherefore Aaron's golden Tongs, were a Type of Christ's golden Fingers, Song 5. 14.

Isaiah saith, That one of the Seraphims flew to him with a live Coal in his Hand, which he had taken with the Tongs from off the Altar. Here the Type, and Antitype, to wit, Tongs, and Hand, are put together: (Isa. 6.) But the Prophet Ezekiel treating of like matters, quite waves the Type, the Tongs, and speaketh only of this holy Hand. And he spake to the Man cloathed with Linnen, and said, go in between the Wheels under the Cherub, (where the Mercy-seat stood, where God dwelt, Exod. 2. Psal. 80. 1.) and fill thy Hand with Coals of Fire from between the Cherubims: Ezek. 10. 2.

Thus you see our golden Tongs, are now turned into a golden Hand; into the golden Hand of the Man cloathed in Linnen, which is Jesus Christ, who at his Ascension received of God the Father the Spirit in all Fulness, to give, as his divine Wisdom knew was best, the several Coals or Dispensations thereof unto this Church, for his Praise, and her Edification, Mat. 3. 11. Acts 2.

'Tis by this Hand also, that this holy Fire is put into our Censers. 'Tis this Hand also that takes this Coal, therewith to touch the Lips of Ministers, that their Words may warm like Fire: And 'tis by this Hand that the Spirit is given to the Churches, as returns of their holy Prayers, Luke 11. 1, 2. Rom. 8. 26. Rev. 8. 5.

'Twas convenient that Fire in the Temple should be disposed of by golden Tongs, but the Holy Ghost, by the golden Hand of Christ's Grace, for that can wittingly dispose of it, according as Men and Things are placed, and to do and be done in the Churches. Wherefore he adds, And one Cherub stretched forth his Hand from between the Cherubims, unto the Fire that was between the Cherubims, and took thereof and put it into the Hands of him that was cloathed with Linnen, who took it and went out, Ezek. 10. 7.

By this Hand then, by this Man's Hand, the Coals of the Altar are disposed of, both to the Lamps, the Candlesticks, the Censers, and the Lips of Ministers, according to his own good pleasure. And of all this was the Tongs in the Temple a Type.

XLVII. Of the Altar of Incense in the Temple.

THE Altar of Incense, was made first for the Tabernacle, and that of

Shittim Wood, but it was made for the Temple of Cedar, and it was to be set before the Vail, that is, by the Ark of the Testimony, before the Mercy-Seat; that is, at the entring of the Holiest, but not within. And the Priest was to approach it every Morning, which, as to the Holiest, he might not do. Besides, when he went in to make an Atonement, he was to take Fire from off that Altar, to burn his Incense within the holy Place, Exod. 30. 4, to 11. Levit. 16. 18.

1. It was called the golden Altar, because 'twas overlaid with pure Gold. This Altar was not for burnt-offering, as the brazen Altar was, not for the Meat-offering, nor the Drink-offering, but to burn Incense thereon, ver. 7. which sweet Incense was a Type of the Grace of Prayer, Psalm 141. 2.

2. Incense, or that called Incense bene, was not a Simple, but a Compound, made up of sweet Spices, called Stacte, Onycha and Galbanum: These three may answer to these three parts of this Duty, to wit, Prayer, Supplication, and Intercession, Exod. 30. 34, 35, 36, 37. Chap. 37. 29. 1 Tim. 2. 1.

3. This Incense was to be burned upon the Altar every Morning, upon that Altar, which was called the Altar of Incense, which was before the Vail; to shew, that it is our Duty every Morning to make our Prayer to God by Jesus Christ, before the Vail: that is, before the Door of Heaven, and there to seek, knock, and ask for what we need, according to the Word, Luke 11. 9, 10, 11, 12.

4. This Incense was to be kindled every Morning, to shew how he continueth interceding for us, and also that all true praise of Men to God is by the Work, the renewed Work of the Holy Ghost upon our Hearts, Rom. 8. 26.

5. Incense, as you see, was made of sweet Spices, such as were gummy, and so, apt to burn with a smoke, to shew, that not cold and flat, but hot and fervent, is the Prayer that flows from the Spirit of Faith and Grace, Zech. 12. 10. Jer. 5. 16.

6. The smoke of this Incense was very sweet and favoury; like pleasant perfume: to shew how delightful and acceptable, the very sound and noise of right Prayer is unto the Nostrils of the living God, because it comes from a broken Heart, Psal. 51. 17. Song. 2. 14.

7. This Incense was to be offered upon the golden Altar, to shew us that no Prayer is accepted, but what is directed to God, in the Name of his Holy and Blessed Son, our Saviour, 1 Pet. 2. 5. Heb. 13. 15.

8. They were commanded to burn Incense every Morning upon this Altar, to shew that God is never weary of the godly Prayers of

of his People. It also sheweth, that we need every Day to go to God for fresh Supplies of Grace to carry us through this evil World.

9. This Altar, though it stood *without the Vail*, to teach us to live by Faith, and to make use of the Name of Christ, as we find it recorded in the first Temple; yet was placed so nigh unto the Holiest, that the smell of the smoak might go in thither, to shew that it is not distance of Place, that can keep the Voice of true Prayer from our God, the God of Heaven: but that he will be taken with what we ask for according to his Word.

It stood, I say, nigh the Vail, nigh the Holiest, and he that burnt Incense there, did make his approach to God. Hence the Psalmist, when he spake of praying, saith, *'Tis good for me to draw nigh unto God*, Psal. 73. 20. Heb. 10. 22.

10. This Altar thus placed, did front the Ark within the Vail; To put us in mind, that the Law is kept therein from hurting us: To let us know also, that the Mercy-Seat is above, upon the Ark, and that God doth sit thereon, with his Pardon in his hand to save us. O! What speaking Things are Types, Shadows, and Parables, had we but Eyes to see, had we but Ears to hear!

He that did approach the Altar with Incense of Old, aright, (and then he did so, when he approached it by *Aaron*, his High-Priest) pleased God: how much more shall we have both Person and Prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ.

But take heed you approach not to a wrong Altar, take heed also that you come not with strange Fire, for they are dangerous Things and cause the Worshipers to miss of what they would enjoy. But more of this in the next particular.

XLVIII. Of the golden Censers belonging to the Temple.

THERE were also golden Censers belonging to the Temple; and they were either such as belonged to the Sons of *Levi* in general, or that were for *Aaron* and his Sons in special, as *Numbers* 16. 16, 17, 18.

The Censers of the *Levites* were a Type of ours, but the Censer of *Aaron* was a Type of *Christ's*.

The Censers, as was hinted before, were for this use in the Temple, namely to hold the holy Fire in, on which Incense was to be burned before the Lord, *Levit.* 10. 1.

These Censers then were Types of *Hearts*. *Aaron's* golden one, was a Type of *Christ's* golden Heart, and the Censers of the *Levites*, were Types of other Worshipers Hearts.

The Fire also which was put therein, was a Type of that Spirit, by which we pray, and the Incense that burnt thereon, a Type of our Desires.

Of *Christ's* Censer, we read, *Revelations* the 8. which is always filled with much Incense, that is, with continual Intercessions, which he offereth to God for us: and from whence also there always goes a Cloud of sweet Savour, covering the Mercy seat, *Levit.* 16. 13. *Heb.* 7. 25. *Revel.* 8. 3, 4.

But to speak of the Censers, and Fire, and Incense of the Worshipers. For albeit they were all put under one rule, that is, to be according to Law, yet oftentimes, *as were the Worshipers*, such was the Censers, Fire and Incense.

1. Hence the two hundred and fifty Censers with which *Corah* and his Company offered, are called *the Censers of Sinners*; for they came with *wicked hearts*, then to burn Incense before the Lord, *Numb.* 16. 17, 37.

2. Again, as the Censers of these Men were called *the Censers of Sinners*, shewing they came at that time to God with naughty Hearts, so the Fire that was in *Nadab* and *Abihu's* Censers is called *strange Fire*, which the Lord commanded them not, *Levit.* 10. 1.

3. This strange Fire, was a Type of that *strange Spirit*, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform Worship to God.

4. Again, as these Censers are called *the Censers of Sinners*, and this Fire called *strange Fire*, so the Incense of such is also called *strange*, and is said to be an *Abomination* unto God, *Exod.* 30. 9. *Isa.* 1. 13. *Chap.* 66. 3.

Thus you see that both the Censers, Fire, and Incense of some, is rejected, even as the *Heart, Spirit, and Prayer* of Sinners, are an Abomination unto God, *Hos.* 7. 14. *Chap.* 4. 12. *Chap.* 5. 4. *Prov.* 28. 9.

But there was besides these, *true Censers*, *holy Fire*, and *sweet Incense* among the Worshipers in the Temple, and their Service was accepted by *Aaron* their High-Priest: For that was thorough the Faith of Christ, and these were a Type of our true Gospel-Worshipers, who come with *holy Hearts*, the *holy Spirit*, and *holy Desires* before their God, by their Redeemer. These are a perfume in his Nose. *The Prayer of the Upright is his delight.* *David's Prayers went up like Incense, and the lifting up of his Hands, as the Evening Sacrifice*, *Prov.* 15. 8. *Psal.* 141. 2.

Let them then that pretend to Worship before God in his holy Temple, look to it that both their *Censers, Fire, and Incense, Heart, Spirit, and Desires*, be such as the Word requires. Lest instead of receiving of gracious returns from the God of Heaven, their *Censers* be laid up *against them*, lest the Fire of God devours them, and their Incense

Incense becomes an Abomination to him, as it happened to those, made mention of before.

But 'tis said the Censers of Corah and his Company was hallowed.

Answer. So is God's Worship, which is so his by his Ordination, yet even that very Worship may be spoiled by Man's Transgressions. Prayer is GOD's Ordinance, but all Prayer is not accepted of God. We must then distinguish between the Thing commanded, and our using of that Thing. The Temple was GOD's House, but was abused by the Irreverence of those that worshipped there, even to the demolishing of it.

A golden Censer is a gracious Heart, heavenly Fire is the Holy Ghost, and sweet Incense the effectual fervent Prayer of Faith. Have you these? These God expects, and these you must have, if ever your Persons or Performances be of God accepted.

XLIX. Of the golden Spoons of the Temple.

1. **T**HE golden Spoons belonging to the Temple, were in number, according to *Moses, twelve*; answering to the twelve Tribes. But when the Temple was built, I suppose they were more, because of the Number of the Basons, *Numb. 7. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.*

2. The Spoons, as I suppose, were for the Worshippers in the Temple *to eat that broth withal*, wherein the Treipass-offerings were boiled: For which purpose there were several Cauldrons hanged in the Corners of that Court called the Priest's, to boil them in, *1 Sam. 2. 13, 14. Ezek. 46. 19, 20.*

3. Now in that he saith here were Spoons, what is it, but that there are also *Babes* in the Temple of the Lord. There was Broth for Babes, as well as Meat for Men, and Spoons to eat the Broth withal.

4. True, the Gospel being more excellent than the Law, doth change the Term, and instead of *Broth*, saith, *there is Milk for Babes*. But in that he saith *Milk*, he insinuates that there are *Spoons* for Children in the Church.

5. *I could not, saith Paul to them at Corinth, speak to you as unto spiritual, but as unto carnal, even as unto Babes in Christ, I have fed you with Milk and not with Meat, for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. 3. 1, 2.*

6. See, here were need of Spoons, Milk is *Spoon-meat*; for here were those which could not feed themselves with Milk, let them then that are Men eat the strong Meat, *For every one that useth Milk is unskilful in the Word of Righteousness, for he is a Babe. For strong Meat belongeth to them that are of full age, who by reason of*

use have their senses exercised to discern both good and evil; Heb. 6. 13, 14.

7. Spoons, you know are to feed us with weak and thin Food, even with that which best suited with weak Stomachs, or with a babish Temper. Hence as the *strong Man* is opposed to the *weak*, so the *Milk* is opposed to the *strong Meat*.

8. So then, though the Babe in Christ is weaker than the Man in Christ, yet is he not by Christ left unprovided for: For here is *Milk for Babes, and Spoons to eat it with*. All this is taught us by the Spoons, for what need is there of Spoons, where there is nothing to eat but strong Meat?

9. Babes, you know, have not only *babish Stomachs*, but also *babish Tricks*, and must be dealt withal as Babes; their childish Talk, and froward Carriages, must be born withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish Toys and Ways. All which the Church must bear, because they are God's Babes; yea, they must feed them too; For if he has found them Milk and Spoons, 'tis that they may be fed therewith, and live: Yea, grown Ministers are God's Nurses, wherefore they must have a Lap to lay them in, and Knees to dandle them upon, and Spoons to feed them with.

11. Nor are the Babes without their use in the Church of God, for he commands that they be brought to cry with the Congregation before the Lord, for Mercy for the Land, *Joel 2. 16.*

12. Incense, I told you, was a Type of Prayers, and the Spoons in the time of *Moses*, were presented at the Temple full of it. Perhaps to shew that God will with the Milk which he has provided for them, give it to them as a return of their crying to him, even as the Nurse gives the Child the Teat and Milk.

13. You know the Milk is called for, when the Child is crying, as we say to stop its Mouth with it. O Babes, did you but cry soundly, God would give you yet more Milk.

14. *But what were those golden Spoons, a Type of?*

Answer, If the Milk is the Juice, and Consolations of the Word, then the Spoons must be those soft sentences, and golden Conclusions, with which the Ministers feed their Souls by it. *I have fed you, said Paul, with the Milk of the Word; saith Peter, even as you have been able to bear it.* Compare these two or three Texts; *1 Pet. 2. 1, 2, 3. 1 Cor. 3. 2. 1 Thess. 2. 7.*

15. And this is the Way to strengthen the *weak Hands*, and to *confirm the feeble Knees*. This is the Way to make them grow to be Men, who now are but as Infants of Days. Thus a little one may become a Thousand, and a small one a strong Nation. Yea, thus in time, you may

make a little Child to jostle it with a Leopard, yea, to take a Lion by the Head; yea thus you may imbolden him to put his Hand to the Hole of the *Ass*, and to play before the Den of the *Cockatrice*, Isa. 11. 6, 7, 8. Chap. 60. 22.

Who is most stout, was once a Babe, he that can now eat Meat, was sometimes glad of Milk, and to be fed with the Spoon. Babes in Christ therefore must not be despised, nor over look'd: God has provided them Milk, and Spoons to eat it with, that they may grow up to be Men before him.

L. Of the Bowls and Basons belonging to the Temple.

AS there were Spoons, so there were Bowls, and Basons belonging to the Temple: Some of these were of Gold, and some of Silver: and when they were put together, their Number was four hundred and forty. These you read of, *Ezra* 1. 10.

The *Bowls*, or *Basons*, were not to wash in, as was the Sea and Lavers of the Temple, they were rather to hold the *Messes* in, which the Priests at their holy Feasts, did use to set before the People. This being so, they were Types of that *Proportion of Faith*, by which, or by the measure of which, every Man received of the holy Food, for the Nourishment of his Soul. For, as a Man, had he a thousand *Messes* set before him, he eating for his *Health*, cannot go beyond what his Stomach will bear: So neither can the Child of God, when he comes to worship in the Temple of God, receive the good things that are there, beyond the *Proportion of his Faith*, or, as it is in another place, *according to the Ability which God giveth*, Rom. 12. 6. 1 Pet. 4. 11.

And hence it is at the self same Ordinance, some receive three times as much as others do: for that their *Bowl*, I mean their *Faith*, is able to receive it. Yea *Benjamin's Mess* was five times as big as was the *Mess* of any of his Brethren; and so it is with some Saints, while they eat with their Brother *Joseph* in the House of the living God.

There are three go to the same Ordinance, and are all of them Believers, who when they come and compare Notes, do find their Receivings are not of the same Quantity.

One says, I got but *little*; to'ther says, 'twas a *pretty good* Ordinance to me; the third says, I was *exceeding well* there. Why, to be sure, he that had but little there, had there but little Faith, but great Faith in him would have received more. He had it then according to the Largeness of his *Bowl*, even according to his *Faith*, even as God hath dealt to every Man the Measure of Faith, Rom. 12. 3. Mark, Faith is a certain Measure, and that not only as to its De-

gree, but for that it can receive, retain, or hold what is put into it.

So then, here it is no matter how much Milk, or holy Broth there is, but how big is thy *Bowl*, thy *Faith*. Little Bowls hold but little, nor canst thou receive, but as thy Faith will bear: (I speak now of God's ordinary dealing with his People) For so he saith in his Word, *According to thy Faith be it unto thee*, Matt. 9. 29.

If a Man goeth to the Ocean Sea for Water, let him carry but an *Egg-shell* with him, and with that he shall not bring a Gallon home. I know indeed that our little Pots, have a Promise of being made *like the Bowls of the Altar*; but still our *Mess*s must be according to our *Measure*, be that small, or be it great. The same Prophet saith again, The Saints shall be filled *like Bowls, as the Corners of the Altar*: Which though it supposes an Enlargement, yet it must be confined to that Measure of Faith, which is provided for its Reception, *Zech.* 9. 15. Chap. 14. 2. And suppose these Bowls should signify the Promises, though the Saints, not the Promises, are compared to them, because they, not Promises, are the Subjects of Faith. Yet it is the Promise by our Measure of Faith in that, that is nourishing to our Souls.

When *Ahasuerus* made a Feast to his Subjects, they *drank their Wine in Bowls*. They did not drink it by the Largeness of the Vessel, whence they drew it, but according to their Health, and as their Stomachs would so receive it, *Esth.* 1.

Thy Faith then is one of the Bowls, or Basons of the Temple, by, or according to which, thou receivedst thy *Mess*, when thou sitting feasting at the Table of God.

And observe, all the Bowls were not made of Gold, as all Faith is not of a saving sort. 'Tis the Golden Faith that is right, the Silver Bowls were of an inferior sort, *Revel.* 3. 18.

Some, I say, have golden Faith, all Faith is not so. Wherefore look to it, Soul, that thy *Bowl*, thy Faith, be golden Faith, or of the best kind. Look, I say, after a good Faith, and great, for a great Faith receives a great *Mess*.

Of old, Beggars did use to carry their Bowls in their Laps, when they went to a Door for an Alms. Consequently if their Bowls were but little, they oft-times came off by the Loss, though the Charity of the Giver was large. Yea, the greater the Charity, the larger the Loss, because the Beggar's Bowl was too little. Mark it well, it is oft-times thus in the Matters of our God.

Art thou a Beggar, a Beggar at God's Door, be sure thou gettest a great Bowl, for as thy Bowl is, so will be thy *Mess*. *According to thy Faith*, saith he, *be it unto thee*, Matt. 9. 29.

LI. Of the Flaggons and Cups of the Temple.

THE next Thing to be considered, is, the *Flaggons and Cups of the Temple*; of these we read, *1 Chron. 28. 17. Jer. 52. 19.*

These were of great use among the Jews, especially on their Feasting-days; as of their *Sabbaths, New Moons, and the like, Levit. 23. 13. Numb. 28. 7. 1 Chron. 16. 3. Isa. 25. 6. chap. 62. 8, 9.*

For instance, the Day that *David* danced before the Ark, he dealt among all the People, even to the whole Multitude of Israel, as well to the Women as to Men, to every Man a Cake of Bread, a good piece of Flesh, and a Flaggon of Wine, *2 Sam. 6. 19. 1 Chron. 16. 3.*

In this Mountain, that is, in the Temple typically, saith the Prophet, *shall the Lord of Hosts make unto all People a Feast of fat Things, a Feast of Wine on the Lees, of fat Things full of Marrow, of Wine on the Lees well refined, Isa. 25. 6.*

These are Feasting-times: The Times in which our Lord used to have his Spouse into his Wine-Cellar, and in which he used to display with delight his Banner over her Head in love, *Song. 2. 5.*

The Church of Christ, alas, is of her self a very sickly *puely* Thing, a Woman, a weaker Vessel, but how much more must she needs be so weak, when she is sick of Love: Then she indeed has need of a Draught, for she now sinks, and will not else be supported; *Stay me with Flaggons, saith she, and comfort me with Apples, for I am sick of Love, Song. 2. 4, 5.*

These *Flaggons* therefore were Types of those Feastings, and of those large Draughts of Divine Love, that the Lord Jesus draweth for, and giveth to his Spouse in those Days that he feasteth with them. For then he saith, *Drink, yea drink abundantly, O Beloved.* This he does to chear her up under her Hours of Sadness and Dejection: For now new Corn makes the young Men chearful, and new Wine the Maids, *Prov. 31. 6, 7. Psal. 116. 13. Jer. 16. 7. Song. 5. Zech. 9. 17.*

As there were *Flaggons*, so there were *Cups*, and they are called *Cups of Consolation, and Cups of Salvation*, because, as I said, they were they by which God at his Feastings with his People, or when he suppeth with them, giveth out the more large Draughts of his Love unto his Saints, to revive the Spirits of the humble, and to revive the Hearts of the contrite ones. At these Times God made *David's Cup* run over. For we are now admitted, if our Faith will bear it, to drink freely into this Grace, and to be merry with him, *Psal. 23. 5. Luk. 15. 22, 23, 24. Song. 5. 1. chap. 7. 11, 12. Job. 14. 23. Revel. 3. 20.*

This is that to which the Apostle alludeth, when he saith, *Be not drunk with Wine,*

wherein is excess, but be ye filled with the Spirit; speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing and making melody in your Hearts unto the Lord.

For the *Cups*, as to their use in the general, understand them, as of the Bowls made mention of before. For assurances are the Blooms and Flowers of Faith, not always on it, though usually on Feasting Days, 'tis so. So the Degree of the one, is still according to the Measure of the other, *Ephes. 5. 18. Jam. 5. Rom. 15. 13.*

LII. Of the Chargers of the Temple.

IN the Tabernacle they had but twelve of them, and they were made of Silver, but in the Temple they had in all a thousand and thirty. The thirty were made of Gold, the rest were made of Silver, *Numb. 7. 84.*

These *Chargers*, were not for uses common or profane, but, as I take it, they were those in which the Passover, and other Meat-offerings were drest up, when the People came to eat before God in his holy Temple.

The Meat, you know, I told you was opposite to Milk, and so are these *Chargers*, to the *Bowls, and Cups, and Flaggons* of the Temple.

The Meat was of two sorts, *roast* or *boyl'd*. Of that which was *roast*, was the Passover, and of that which was *boyl'd*, was the Trespas-offerings. Wherefore concerning the Passover, he saith, *Eat not of it raw, nor sodden at all in Water, but roast with Fire, his Head, with his Legs, and with the purtenance thereof, Exod. 12.*

This *roast Meat*, was a Type of the Body of Christ, as suffering for our Sins, the which when it was *roast*, was, and is, as drest up in *Chargers*, and set before the Congregations of the Saints.

But what were the *Chargers* a Type of?

I also ask, in what *Chargers* our Gospel-Passover is now drest up, and set before the People. Is it not in the *Evangelists, the Prophets, and Epistles of the Apostles*? They therefore are the *Chargers*, and the Ordinance of the Supper; in these also is the Trespas-offerings, with what is fried in Pans, mystically prepared for the Children of the highest.

And why might they not be a Type of Gospel-Sermons?

I answer, I think not so fitly, for alas! the best of Sermons in the World, are but as thin Slices cut out of those large Dishes. Our Ministers are the Carvers, good Doctrine is the Meat, and the *Chargers* in which this Meat is found, are the holy Canonical Scriptures, &c. Though, as I said, most properly, the New Testament of our Lord and Saviour Jesus Christ.

In these is Christ most truly, lively, and amply set before us as crucified, or *roast* at the Fire of God's Law for our Sins, that we might

might live by him through Faith, feeding upon him, 2 Cor. 3. 12. Gal. 3. 12. Acts 3. 18, to 22. Chap. 13. 4. Chap. 26. 22. 1 Pet. 1. 10. Acts 7. 42. Chap. 15. 15. Chap. 28. 23. Rom. 16. 26. Rev. 10. 7.

There is in these *Chargers*, not only *Meat*, but *sawce* (if you like it) to eat the *Meat* withal. For the *Passover* there is *bitter Herbs*, or sound Repentance: and for other, as the *Thank-offerings*, there is Holy Chearfulness and Prayers to God for Grace. All these are set forth before in the Holy Scriptures, and presented to us thereby, as in the golden *Chargers* of the Temple. He that will scoff at this, let him scoff. The *Chargers* were a Type of some Thing, and he that can shew a fitter Antitype than is here proposed to Consideration, let him do it, and I'll be thankful to him.

Christians, here is your *Meat* before you: and this know, the deeper you dip it in the *Sawce*, the better it will relish. *But let not unbelief teach you such Manners, as to make you leave the best bits behind you.* For your liberty is to eat freely of the *Best*, of the *Fat*, and of the *Sweet*.

LIII. Of the goings out of the Temple.

AS to the comings into the Temple, of them we have spoken already; namely, of the *outer* and *inner* Court, as also of the Doors of the Porch, and Temple. The coming in was but one strait course, and that a Type of Jesus Christ, but the goings out were many, John 10. 9. Chap. 14. 6.

Now, as I said, it is insinuated, that the goings out are many, answerable to the many Ways which the Children of Men have invented to Apostatize in from God. *Christ* is the Way *into*, but *Sin*, the Way *out* of the Temple of God. True, I read not of a Description of the goings out of this House, as I read of the comings in. Only when they had *Athalia* out thence, She is said, *To go out by the Way by which the Horses come into the King's Stables, and there she was slain*; as it were upon the Horse-dunghil, 2 Kings 11. 16. 2 Chron. 24. 15.

When *Uzziah* also went out of this House for his Transgression, he was cast out of all Society, and made to dwell in a kind of a *Pest-house*, even to the Day of his Death, 2 Chron. 26. 20, 21.

Thus therefore, though these goings out are not particularly described, the Judgments that followed them, that have for their Transgressions been thrust out thence, have been both *remarkable*, and *tremendous*. For, to die upon a *Dunghil*, or in a *Pest-house*, and that for wicked Actions, is a shameful, a disgraceful Thing. And God will still be spreading dung upon the Faces of such, no Greatness shall prevent it; *Yea, and will take them away with it*, Mal. 2. *I will drive them out of my House*, says he,

I will love them no more, Hos. 9. 15.

But what are we to understand in Gospel Days, by going out of the House of the Lord, for, or by Sin?

I answer, If it be done *voluntarily*, then Sin leads you out, if it be done by the *Holy compulsion* of the Church, then 'tis done by the Judicial Judgment of God; That is, they are cut off, and cast out from thence, as a Just reward for their Transgressions, Levit. 20. 18. Chap. 22. 3. Ezek. 14. 8. 1 Cor. 5. 13.

Well, but whither do they go, that are thus gone out of the Temple or Church of God?

I answer, Not to the *Dunghil* with *Athalia*, nor to the *Pest-house* with *Uzziah*, but to the *Devil*, that's the first step, and so to *Hell*, without Repentance. But if their Sin be not unpardonable, they may by Repentance be recovered, and in Mercy tread these Courts again. Now the Way to this recovery, is to think seriously what they have done, or by what Way they went out from the House of God. Hence the Prophet is bid to shew to the rebellious House, first the goings out of the House, and then the comings in. But, I say first, he bids shew them the goings out thereof, Ezekiel 43. 10, 11.

And this is of absolute necessity, for the recovering of the Sinner. For until he that has sinned himself out of God's House, shall see what danger he has incurred to himself, by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another Thing as to this point to be taken notice of. There is a way, by which God also doth depart from this House, and that also is by *Sin*, as the *Occasion*. The *Sin* of a *Man* will thrust him out, and the *Sin* of *Men* will drive God out of his own House. Of this you read, Ezek. 11. 22, 23. For this, he saith, *I have forsaken mine House, I have left mine heritage, I have given the dearly Beloved of my Soul into the Hand of her Enemies*, Jer. 12. 7.

And this also is dreadful: The great sentence of Christ upon the Jews lay much in these words, *Your House is left unto you desolate*; that is, God has left you to bare Walls, and to *lifeless* Traditions.

Consider therefore of this going out also. Alas, a Church, a true Church, is but a poor Thing, if God leaves, if God forsakes it. By a true Church, I mean, one that is congregated, according to outward Rule, that has sinned God away, as she had almost quite done, that was of *Laodicea*, Revel. 3.

He that Sins himself out, can find no good in the *World*, and they that have sinned God out, can find no good in the *Church*. A Church that has sinned God away from it, is a sad Lump indeed. You therefore that are in God's Church, take heed of sinning

ning your selves out thence; also take heed that while you keep in, you sin not God away, for thenceforth, no good is there, *Yea, wo unto them when I depart from them, saith God, Hof. 9. 12.*

LIV. Of the Singers belonging to the Temple.

HAVING thus far passed thorow the Temple, I come now to the Singers there. The Singers were many, but *all of the Church*, either *Jews*, or *Profelites*. Nor was there any, as I know of, under the Old Testament-worship, admitted to sing the Songs of the Church, and to celebrate that part of Worship with the Saints, but they, who, at least, in appearance, were so. The Song of *Moses*, of *Deborah*, and of those that danced before *David*, with others that you read of, they were all performed, either by Jews by Nature, or by such as were profelited to their Religion, *Exod. 15. 1. Judges 5. 1, 2. 1 Sam. 18. 6.* And such worship then was occasioned by God's appearance for them, against the Power of the Gentiles, their Enemies.

But we are confined to the Songs of the Temple, a more *distinct* Type of *ours* in the Church under the Gospel.

1. The Singers *then* were many, but the chief of them in the Days of *David*, were *David* himself, *Asaph*, *Jeduthan*, and *Heman*, and their Sons.

2. In *David's* time the chief of these Singers were two hundred threescore and eight, *1 Chron. 25.*

These Singers of old were to sing their Songs *over the Burnt-offering*, which were Types of the sacrificed Body of Christ, a Memorial of which Offering we have at the Lord's Table, the Consummation of which *Christ and his Disciples celebrated with a Hymn*, *Mat. 26. 30.*

And as of old, they were the Church, that did sing in the Temple, according to Institution, to God; So also they are by God's Appointment to be sung by the Church in the New. Hence,

1. They are said to be the *Redeemed* that sing.

2. The Songs that they sing, are said to be the *Songs of their Redemption*, *Revel. 5. 9, 10.*

3. They were and are Songs, that *no Man can learn*, but they.

But let us run a little in the Parallel.

1. They were of old appointed to Sing, that were *cunning* and *skilful* in Songs. And answerable to that, 'tis said, *That no Man could learn our New-Testament Songs, but the hundred and forty and four thousand, which were redeemed from the Earth*, *1 Chron. 15. 22. Revel. 14. 3.*

2. These Songs were sung with *Harp*s, *Psalteries*, *Cymbals*, and *Trumpets*; a Type of our singing with *spiritual Joy*, from

Vol. II.

grace in our Hearts, *1 Chron. 25. 6. 2 Chron. 29. 26, 27, 28. Col. 3. 16.*

3. The Singers of old were to be *clothed in fine Linnen*, which fine Linnen, was a Type of *Innocency*, and an *upright Conversation*. Hence the Singers under the New Testament, are said to be *Virgins*, such, in whose *Mouth* was no *Guile*, and that were without *fault before the Throne of God*, *1 Chron. 15. 27. and Rev. 14. 1, to 6. See also Chap. 7. 9, to 16. Psal. 33. 1.*

4. The Songs sung in the Temple, were *new*, or such as were compiled after the Manner of repeated Mercies, that the Church of God had received or were to receive, and answerable to this is the Church to sing *now*, *new Songs*, with *new Hearts* for *new Mercies*, *Psal. 33. 3. Psal. 40. 3. Psal. 96. Psal. 144. 9. Revel. 14. 3.*

New Songs, I say, are grounded on *new Matter*, *new Occasions*, *new Mercies*, *new Deliverances*, *new Discoveries of God* to the Soul, or for *new frames of Heart*. And are such as are *most taking most pleasing*, and *most refreshing* to the Soul.

5. These Songs of Old; to distinguish them from heathenish Ones, were called *God's Songs*, the *Lord's Songs*; because taught by him, and learned of him, and enjoined to them, to be sung *to his Praise*. Hence *David* said, *God had put a new Song in his Mouth, even Praises to our God*, *1 Chron. 25. 7. Psal. 47. 6, 7. Psal. 137. 4. Psal. 40. 3.*

6. These Songs also were called the Songs of *Sion*, and the *Songs of the Temple*, *Psal. 137. 3. Amos 8. 3.*

And they are so called as they were *theirs* to Sing there, I say, of them of *Sion*, and the Worshipers in the Temple: I say, to Sing *in the Church*, *by the Church*, to him who is the God of the Church, for the Mercies, Benefits and Blessings, which she has received from him, *Sion-Songs*, *Temple-Songs*, must be sung by *Sion's Sons*, and *Temple-worshippers*.

The redeemed of the Lord shall return, and come to Zion with Songs, and everlasting Joy upon their Heads, they shall obtain Joy and Gladness; and sorrow and sighing shall fly away. Therefore they shall come and sing in the height, or upon the Mountain of Zion; and shall flow together, thither, to the Goodness of the Lord. Break forth into singing ye Mountains, and let the Inhabitants of the Rock sing, *Isa. 44. 23. Chap. 42. 11.*

To sing to God, is the highest Worship we are capable of performing in Heaven; and 'tis much if Sinners on Earth, without Grace, should be capable of performing it, according to his Institution, acceptably. I pray God it be done by all those that now a Days get into Churches, in spirit and with understanding.

5 K

LV. Of

LV. Of the Union of the Holy and most Holy Temple.

THAT commonly called the Temple of God at *Jerusalem*, considered as standing of two parts, was called the *outward*, and *inward* Temple, or, the *Holy*, and most holy Place. They were built upon *one*, and the *same* Foundation, neither could one go into the *Holiest*, but as thorow the holy Place, 1 Kings 3. 1. Chap. 6. 1. 2 Chron. 5. 1, 13. Chap. 7. 2.

The *first* House, namely, that which we have been speaking of, was a Type of the Church-militant, and the Place most Holy a Type of the Church Triumphant. I say, of the Church-triumphant, as it is now.

So then, The House standing of these two parts, was a Shadow of the Church both in *Heaven* and *Earth*. And for that they are joined together by *one* and the *same* Foundation, it was to shew, that *they above*, and *we below*, are yet *one* and the *self-same* House of God. Hence *they*, and *we together*, are called, *The whole Family in Heaven and Earth*, Ephes. 3. 14, 15.

And hence it is said again, that we who believe on Earth, *are come to Mount Zion, to the City of the living God, the heavenly Jerusalem; and to an innumerable company of Angels. To the general Assembly, and Church of the first born, which are written in Heaven, and to the Spirits of just Men made perfect, and to God the Judge of all, and to Jesus the Mediator of the new Covenant, and to the Blood of sprinkling, that speaketh better Things than that of Abel*, Heb. 12. 22, 23, 24.

The difference then betwixt us, and them, is, not that we are really two, but one body in Christ, in divers Places. True we are *below* stairs, and they *above*; they in their *holy-day*, and we in our *working-day* cloaths: they in *harbour*, but we in the *storm*; they at *rest*, and we in the *Wilderness*: they *singing*, as *crowned* with Joy; we *crying*, as *crowned* with Thorns. But I say, we are all of one House, one Family, and are all the Children of one Father.

This therefore we must not forget, lest we debar our selves of much of that, which otherwise, while here we have a right unto. Let us therefore, I say, remember, that the Temple of God is *but one*, though divided, as one may say, into *Kitchen* and *Hall*, *above* stairs and *below*; or *Holy* and *most holy Place*. For it stands upon the *same* Foundation, and is called, *but one, the Temple of God*; which is built upon the Lord our Saviour.

I told you before, that none of old, could go into the *most Holy*, but by the *holy Place*, even by the Vail that made the Partition between, Exod. 26. 33. Levit. 16. 2, 12, 15. Heb. 9. 7, 8. chap. 10. 19.

Wherefore, they are deceived, that think to go into the *Holiest* which is Heaven, when they die; who yet abandon, and hate the *holy Place*, while they live.

Nay Sirs, The Way into the *Holiest*, is thorow the *holy Place*; the Way into Heaven, is thorow the Church on Earth; for that Christ is there by his Word to be received by Faith, before he can by us in Person, be received in the *beatific Vision*. The Church on Earth, is *as the House of the Women*, spoken of in the Book of *Esther*, where we must be *dieted*, *perfumed*, and made fit to go into the Bridegroom's Chamber, or as *Paul* says, *made meet to be partakers of the Inheritance of the Saints in light*, Eph. 2. Col. 1. 12.

LVI. Of the Holiest or Inner Temple.

THE *most holy Place* was, as I said, a Figure of Heaven it self, consequently, a Type of that where the most special Presence of God is; and where his Face is most clearly seen, and the gladness of his Countenance most enjoyed, Heb. 9. 23, 24. Exod. 25. 22. Numb. 7. 89.

The most holy Place was *dark*, it had no Windows in it, though there was such round the Chambers; the more special Presence of God too, on Mount *Sinai*, was in the *thick Darkness* there, 1 Kings 8. 12. 2 Chron. 6. 1. Exod. 19. 9. Chap. 20. 21.

1. This Holiest therefore being thus made, was to shew that God as in Heaven, to us on Earth, is altogether *invisible*, and not to be reached otherwise than by Faith. For I say, in that this House had no *Windows*, nothing therein could be seen by the highest light of this World. Things there were only seen by the Light of the Fire of the Altar, which was a Type of the Shining of the Holy Ghost, 1 Cor. 2. Chap. And hence it is said, notwithstanding this Darkness, *He dwelleth in the Light, which no Man can approach unto; none but the high Priest, Christ*, 1 Tim. 6. 16. 1 Pet. 3. 21, 22.

2. The Holiest therefore was thus built, to shew how different our state in Heaven will be, from *this* our state on Earth. We walk *here* by one Light, by the Light of a written Word; For that is *now a Light to our Feet, and a Lanthorn to our Path*. But that Place, where there will be no written Word, nor Ordinances as here, will yet to us shine more light and clear, then if all the Lights that are in the World were put together to light one Man: *For God is Light, and in him is no Darkness at all*, 1 John 1. 5. And in his Light, and in the Light of the Lamb immediately, we shall live, and walk, and rejoyce all the Days of Eternity.

3. This also was ordained thus, to shew, that we while in the *first* Temple, should live by Faith, as to what there was, or as to

to what was done in the second. Hence 'tis said, as to *that*, we walk by Faith, not by Sight, 2 Cor. 5, to 9.

The Things that are there *we are told of*, even of the *Ark of the Testimony*, and *Mercy-Seat*, and the *Cherubims of Glory*, and the *Presence of Christ*, and of God; we are, I say, told of them by the Word, and believe, and are taken therewith, and hope to go to them hereafter: but otherwise we see them not. Therefore we are said to *look, not at the Things that are seen, but at the Things that are not seen; for the Things that are seen are Temporal, but the Things that are not seen are Eternal*, 2 Cor. 4. 18.

4. The People of old were not to look into the Holiest, *lest they died*, (Numb. 17. 13.) save only their High-Priest, he might go into it: To shew that we, while here, must have a Care of vain Speculations, for there is nothing to be seen by us while here, in Heaven, otherwise than by Faith in God's eternal Testament: True, we may now come to the Holiest, even as high as the first Temple will admit us to come; but it must be by *Blood and Faith*, not by vain Imagination, Sense, or carnal Reason.

5. This Holiest of all was *four square* every way, both as to Height, Length, and Breadth. To be thus, is a Note of *Perfection*, as I have shewed elsewhere; wherefore it was on purpose thus built, to shew us, that all Fulness of Blessedness is there, both as to the Nature, Degree, and Duration. So *when that which is perfect is come, that which is in part shall be done away*, 1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21, 22.

LVII. Of the Vail of the Temple.

THE Vail of the Temple was a Hanging, made of *blue and purple, and crimson, and fine linnen*, and there were *Cherubims wrought thereon*, Exod. 26. 31, 32.

1. This Vail was *one Partition* 'twixt the holy and most holy Place. And I take it, it was to keep from the Sight of the Worshipers, the Things most holy, when the High Priest went in thither, to accomplish the Service of God, Exod. 26. 33. 2 Chron. 3. 14. Heb. 9. 8.

2. The Vail was a Type of two Things.

1. Of *these visible Heavens*, through which Christ passed, when he went to make Intercession for us. And as by the Vail, the Priest went out of the Sight of the People, *when he went into the Holiest of all*: So Jesus Christ when he ascended, was by the Heavens, that great and *stretched out Curtain*, received out of the Sight of his People here. Also by the same Curtain, since it is become as a *Tent for him to dwell in*, he is still received, and still kept out of our Sight: For now we see him not, nor shall, *until these Heavens be rolled together as a Scrole*,

and pass away like a Thing rolled together, Isa. 40. 22. Acts 1. 9, 10, 11. Chap. 3. 19, 20, 21. 1 Pet. 1. 8.

2. This is that Vail, thorow which the Apostle saith, Jesus is a *Fore-runner* for us, entered into the presence of God. For by Vail here also, must be meant the Heavens, or *out-spread Firmament* thereof. As both Mark and Peter says, *He is gone into Heaven, and is on the right Hand of God*, Mark 16. 19. 1 Pet. 3. 22.

3. The Vail of the Temple was made of *blue*, the very Colour of the Heavens. Of *purple*, and *crimson*, and *scarlet* also, which are the Colour of many of the Clouds: because of the *reflections* of the Sun. But again.

4. The Vail was also *a Type of the Body of Christ*. For as the Vail of the Temple, when whole, kept the View of the Things of the Holiest from us, but when rent, gave place to Man to look in unto them: Even so the Body of Christ while whole, kept the Things of the Holiest from that View, we, since he was pierced, have of them. Hence we are said to *enter into the Holiest*, by Faith, *thorow the Vail*, that is to say, *his Flesh*, Heb. 10. 19, 20, 21, 22.

But yet, I say, all is by Faith; and indeed the renting of the Vail that Day that Christ was crucified, did loudly preach *this* to us. For no sooner was the Body of Christ pierced, *but the Vail of the Temple rent in twain from the Top to the Bottom*: And so a Way was made for a clearer Sight of what was there beyond it, both in the Type and Anti-type, Matt. 27. 50, 51, 52, 53. Heb. 10. 19, 20.

Thus you see that the Vail of the Temple was a Type of these visible Heavens, and also of the Body of Christ; of the *first*, because, *he passed thorow it unto the Father*; of the *second*, because, *we by it have boldness to come to the Father*.

I read also of two other Vails, as of that spread over the Face of *Moses*, to the end the Children of *Israel* should not steadfastly behold, and of the first Vail of the Tabernacle; But of these I shall not in this place speak.

Upon the Vail of the Temple there was also *the Figures of Cherubims wrought*, that is, of Angels; to shew that as the Angels are with us *here*, and wait upon us all the Days of our Pilgrimage in this World: so, when we die, they stand ready, even at the Vail, at the Door of these Heavens, to come, when bid, to fetch us, and carry us away into *Abraham's Bosom*, Luke 16. 22.

The Vail then thus understood, teaches us first where Jesus is, namely, not here, but gone into Heaven, from whence we should wait for him. It also teaches us, that if we would even now discern the Glories that are in the Holiest of all, we must look thorow Jesus to them, even thorow the Vail, *that is to say, his Flesh*. Yea, it teaches

teaches us, that we may by Faith through him, attain to a kind of a Presence, at least of the Beauty and Sweetness of them.

LVIII. Of the Doors of the Inner Temple.

1. **B**ESIDES the Vail, there was a Door to the inner Temple, and that Door was made of Olive-Tree; and for the entering in of the Oracle, he made Doors of Olive-Tree. The two Doors also of Olive-Tree, and he carved upon them Cherubims, and Palm-Trees, and open Flowers, and overlaid them with Gold, and spread Gold upon the Cherubims, and upon the Palm-Trees, 1 King. 6. 31.

2. These Doors were a Type of the Gate of Heaven, even of that which lets into the Eternal Mansion-house that is beyond that Vail. I told you before, that the Vail was a Type of the visible Heavens, which God has spread out as a Curtain, and through which Christ went, when he ascended to the right Hand of the Father.

3. Now beyond this Vail, as I said, I find a Door, a Gate opening with two Leaves, as afore, we found at the Door of the outward Temple. These are they which the Psalmist calls to, when he saith, *Lift up your Heads, O ye Gates, even lift them up ye everlasting Doors, and the King of Glory shall come in*, Psal. 24. 7, 9.

4. The Doors of the Temple were made of Firr, but these, as you see, were made of Olive; To shew us by that fat Tree, that rich Type, with what Glory we shall meet, who shall be counted worthy to enter at these Gates. The Olive-Tree has its Name from the Oil and Fatness of its Nature, and the Doors that let into the Holiest were made of this Olive-Tree.

5. Cherubims were also carved upon these Doors, to shew, that as the Angels met us at the Temple-door, and as they wait upon us in the Temple, and stand also ready at the Vail, so even at the Gate of the Mansion-house, they will be also ready to give us a welcome thither, and to attend us into the Presence-Chamber.

6. Palm-trees also, as they were carved upon the Temple-doors, so we also find them here before the Oracle, upon the Doors that let in thither. To shew that as Christ gave us the Victory at our first entering into Faith, so he will finish that Victory, by giving of us Eternal Salvation. Thus is he the Author and Finisher of our Faith. For as sure as at first we received the Palm-branch by Faith, so surely shall we wear it in our Hands, as a Token of his Faithfulness in the Heaven of Heavens, for ever, Revel. 7. 9.

7. Open Flowers, are also carved here; To shew, that Christ, who is the Door to Glory, as well as the Door to Grace, will be precious to us at our entering in thither, as well as at the first Step we took thither-

ward in a sinful miserable World. Christ will never lose his sweet scent in the Nostrils of his Church. He is most sweet now, will be so at Death, and sweetest of all, when by him we shall enter into that Mansion-house prepared for us in Heaven.

8. The Palm-trees, and open Flowers may also be a Type of the precious ones of God, who shall be counted worthy of his Kingdom: The one, of the Uprightness of their Hearts; the other, of the good favour of their Lives. *The Upright shall dwell in thy Presence; and to him that ordereth his Conversation aright, I will shew the Salvation of God*, Psal. 140. 13. Psal. 50. ult.

9. Thus sweet in Earth, sweet in Heaven: And he that yields the Fruit of the Gospel here, shall find it for himself, and his Eternal Comfort, at the Gates of Glory.

10. All these were overlaid with Gold, as you may say, and so they were at the Door of the first House. True, but observe here we have an addition. Here is Gold upon Gold. Gold laid on them, and then Gold spread upon that. He overlaid them with Gold, and then spread Gold upon them. The Lord gives Grace and Glory, Psal. 84.

11. Gold and Gold. Gold spread upon Gold. Grace is Gold in the Leaf, and Glory is Gold in Plates. Grace is thin Gold, Glory is Gold that is thick. Here is Gold laid on, and Gold spread upon that. And that both upon the Palm-trees, and the Cherubims. Gold upon the Palm-trees, that's on the Saints; Gold upon the Cherubims, that's upon the Angels. For, I doubt not, but that the Angels themselves shall receive Additional Glory for the Service which they have served Christ and his Church on Earth.

11. The Angels are God's Harvest-men, and doubtless he will give them good Wages, even Glory upon their Glory then, Matt. 13. 38, 39. Chap. 24. 31. Joh. 4. 36.

12. You know Harvest-men use to be paid well for gathering in the Corn, and I doubt not but so shall these, when the great Ingathering is over. But what an entrance into Life is here? Here is Gold upon Gold at the Door, at our first Step into the Kingdom.

LIX. Of the Golden Nails of the Inner Temple.

I SHALL not concern my self with all the Nails of the Temple, as of those made with Iron, &c. 1 Chron. 22. 3. but only with the Golden ones, of which you read, 2 Chron. 3. 4. Where he saith, *And the Weight of the Nails was fifty Shekels of Gold*: These Nails, as I conceive, were all fastned to the place most Holy, and of Form most apt to that of which they were a Figure.

1. Some of them represented Christ Jesus our Lord, as fixed in his Mediatory Office in the Heavens, wherefore in one place, when

when the Holy Ghost speaks of Christ, as he sprang from Judah to be a Mediator, faith, *Out of him came the Corner* (the Corner-stone) *out of him the Nails*, Zech. 10. 4.

Now since he is here compared to a Nail, a golden Nail, it is to shew, that as a Nail, by driving, is fixed in his place; so Christ by God's Oath is made an everlasting Priest, Heb. 7. 25. Therefore as he saith again, *The Nail, the Aaronical Priesthood, that was fastned in a sure place, should be removed, be cut down, and fall*: So he who has the Key of David, which is Christ (Revel. 3. 7.) shall by God, as a Nail, be fastned in a sure place, abide; therefore he says again, *And he shall be for a glorious Throne, or Mercy-seat, to his Father's House*: And moreover, *that they shall hang on him* (as on a Nail) *all the Glory of his Father's House, the Offspring, and the Issue, all Vessels of small quantity, from the Vessels of Cups, even to the Vessels of Flag-gons*. According to that which is written, *And they sang a new Song to the Lamb that was slain, saying, Thou art worthy, &c.* Isa. 22. 20, 22, 23, 24, 25. Rev. 5. 9, 12.

And therefore it is again, that Christ under the Similitude of a Nail, is accounted by Saints indeed, their great Pledge or Hope, as he is in Heaven, of their certain coming thither: Hence they said of old, *God has given us a Nail in his holy place*: A Nail, says the Line, a Pin, a constant and sure abode, says the Margin, Ezra 9. 8. Now this Nail in his holy place, as was shewed before, is Christ; Christ, as possessor of Heaven, and as abiding, and ever living therein for us.

Hence he is called, as there, our Head, our Life, and our Salvation; and also we are said there to be set down together in him, Ephes. 1. ult. Col. 3. 3. Ephes. 2. 5, 6.

2. Some of these Nails were Types of the holy Words of God, which for ever are settled in Heaven. Types, I say, of their *Tea*, and *Amen*. Hence Solomon in another place compares the Words of the wise God, *To Goads and Nails, fastned by the Masters of the Assemblies, which are given from one Shepherd*, Eccles. 12. 11.

They are called Goads, because, as such prick the Oxen on in their drawing, so God's Words prick Christians on in their Holy Duties. They are called Nails, to shew, that as Nails, when fastned well in a sure place, are not easily removed: So God's Words by his Will, stand firm for ever. The Masters of the Assemblies are first, the Apostles. The one Shepherd is Jesus Christ. Hence the Gospel of Christ is said to be everlasting, to abide for ever, and to be more stedfast than Heaven and Earth, Isa. 40. 6, 7, 8. 1 Pet. 1. 24, 25. Heb. 18. 20. Revel. 14. 6. Matt. 24. 35.

The Lord Jesus then, and his Holy Words are the Golden Nails of the Temple, and the fixing of these Nails in the Temple, was

to shew, that Christ is the same to day, yesterday, and for ever: And that his Words abide, and remain the same for ever and ever. He then that hath Christ, has a Nail in the Holiest, he that hath a Promise of Salvation, hath also a Nail in Heaven, a Golden Nail in Heaven.

LX. Of the Floor and Walls of the Inner Temple.

1. THE Floor of the Oracle was overlaid with Cedar, and so also was the Walls of this House. *He built twenty Cubits on the Sides of the House, both the Floor and the Walls with Boards of Cedar. He even built for it within, for the Oracle, for the most holy place*, 1 Kings 16. 2.

2. In that he doth tell us with what it was cieled, and doth also thus repeat, saying, *for the Oracle, for it within, even for the most holy place*; it is because he would have it noted, *that this only is the Place, that thus was done*.

3. Twenty Cubits, that was the Length, and Breadth, and Height of the House: So that by his thus saying, he teacheth that thus it was builded round about.

4. The Cedar is, if I mistake not, the highest of the Trees, Ezek. 31. 3, 4, 5, 6, 7, 8.

Now in that it is said the House, the Oracle, was cieled round about therewith. It may be to shew, that in Heaven, and no where else, is the height of all Perfections.

Perfection is in the Church on Earth, but not such as is in Heaven.

1. There is a natural Perfection, and so a Penny is as natural Silver, as is a Shilling.

2. There is a comparative Perfection, and so one Thing may be perfect and imperfect at the same time; as a half Crown is more than a Shilling, yet less than a Crown.

3. There is also that which we call the utmost Perfection, and that is it which cannot be added to, or taken from him; and so God only is perfect.

Now heavenly Glory is that which goes beyond all Perfection on the Earth, as the Cedar goes beyond all Trees for height. Hence God, when he speaks of his own Excellency, sets it forth by its Height. The high God, the most High, and the high and lofty one: And the Highest, Psal. 97. 9. Psal. 138. 6. Gen. 14. 19, 20, 21. Dan. 3. 21. Chap. 5. 18. Psal. 18. 13. Psal. 85. 7. Luke 1. 32. Chap. 6. 35. Psal. 9. 2. Psal. 56. 2. Psal. 92. 1. Isa. 14. 14.

These Terms also are ascribed to this House, for that it was the place where utmost Perfection dwelt.

I take therefore the Cedar in this place to be a Note of Perfection; even the Cedar with which this House was cieled.

For since it is the Wisdom of God to speak to us, oft-times by Trees, Gold, Silver, Stones, Beasts, Fowls, Fishes, Spiders, Ants,

Ants, Frogs, Flies, Lice, Dust, &c. and here by Wood; how should we by them understand his Voice, if we count there is no meaning in them.

And the Cedar of the House within was carved with Knops, and Flowers, all was Cedar: There was no Stone seen, 1 King. 9. 18.

Knops and Flowers, were they with which the Golden Candlestick was adorned, as you read, *Exod. 25. 33, 35. Chap. 37. 10, 21.*

The Candlestick was a Type of the Church, and the Knops, and Flowers a Type of her Ornaments. But what! Must Heaven be hanged round about with the Ornaments of Saints! With the Fruits of their Graces? Well, it is certain, that something more than ordinary must be done with them, since they are *admitted to follow them into the holy Place*, Revel. 14. 13. And since 'tis said they shall have a far more exceeding and eternal weight of Glory bestowed on them for them in the Heavens, 2 Cor. 4. 16, 17.

All was Cedar, there was no Stone seen. Take Stone in the Type for that which was really so, and in the Antitype, for that which is so mystically, and then it may import to us, that in Heaven, the Antitype of this Holiest, there shall never be any thing of hardness of Heart in them that possess it for ever: All Imperfection ariseth from the badness of the Heart, but there will be no bad Hearts in Glory. No shortness in Knowledge, no crookedness of Disposition, no workings of Lusts, or Corruptions will be there, no not throughout the whole Heavens. Here alas they are seen, and that in the best of Saints, because here our Light is mixt with Darknes, *but there will be no Night there, nor any Stone seen.*

And the Floor of the House was overlaid with Gold, 1 King. 6. 30. This is like that of which we read of the new Jerusalem, that is to come from God out of Heaven, says the Text, *The Street of the City was pure Gold;* and like that, of which you read in Exodus, *They saw under the Feet of the God of Israel, as it were a paved Work of a Sapphire Stone, and as it were the Body of Heaven in its clearness,* Revel. 21. 21. *Exod. 24. 10.*

All the Visions were rich, but this the richest, that the Floor of the House should be covered, or overlaid with Gold. The Floor and Street, are walking Places, and how rich will our Steps be then! Alas! here we sometimes step into the Mire, and then again stumble upon Blocks and Stones. Here we sometimes fall into Holes, and have our Heel oft catcht in a snare; but there will be none of these; Gold, Gold, all will be Gold, and golden Perfections, when we come into the holy Place. *Job* at best took but his Steps in Butter, but we

then shall take all our Steps in the Gold of the Sanctuary.

LXI. *Of the Ark of the Covenant, which was placed in the Inner Temple.*

IN the Word, I read of three Arks, to wit, Noah's Ark: That in which *Moses* was hid; and the Ark of the Covenant of God, *Gen. 6. 14. Exod. 2. 3, 5.* But it is the Ark of the Covenant, of which I shall now speak.

The Ark was made of Shittim Wood, two Cubits and a half was the Length thereof, and one Cubit and an half the Breadth thereof, and a Cubit and an half the Height thereof. It was overlaid with pure Gold within and without, and a Crown of Gold was made for it round about, *Exod. 25. 10, 11.*

1. This Ark was called the Ark of the Covenant, as the first that you read of was called Noah's, because, as he in *THAT* was kept from being drowned; So the Tables of the Covenant was kept in *this*, from breaking.

2. This Ark, in *this*, was a Type of Christ. For that in him only, and not in the Hand of *Moses*, these Tables were kept whole. *Moses brake* them, the Ark keeps them.

3. Not only *that* wrote on two Tables of Stone, but that also called the Ceremonial, was put into the Ark to be kept. The two Tables were put into the midst of the Ark, to answer to this, *Thy Law is within my Heart to do it.* But the Ceremonial was put into the SIDE of the Ark, to shew, that out of the Side of Christ must come that which must answer that. For out thence came Blood, and Water; Blood to answer the Blood of the Ceremonies, and Water to answer the Purifyings and Rinsings of that Law.

The Ceremonies, therefore were lodged in the Side of the Ark, to shew, that they should be answered out of the Side of Jesus Christ, *Exod. 25. 16, 17. Deut. 10. 5. Chap. 31. 26. Psal. 40. 8. Joh. 19. 34. Heb. 10. 7.*

4. The Ark had the Name of God put upon it; yea it was called the Strength of God, and his Glory, though made of Wood. And Christ is God both in Name and Nature, though made *Flesh*; yea more, made to be *Sin* for us, 2 Sam. 6. 2. 2 Chron. 6. 14. Chap. 13. 6. Joh. 1. 14. Rom. 9. 5. 2 Cor. 5. 21.

5. The Ark was carried upon Men's Shoulders *this* Way and *that*, to shew how Christ should be carried and preached by his Apostles and Ministers, into all Parts of the World, *Exod. 25. 14. 1 Cor. 15. 15. Matt. 28. 19, 20. Luke 24. 46, 47.*

6. The Ark had these Testimonies of God's Presence accompanying it, as had no other Ceremony of the Law; and Christ had

had those Signs and Tokens of his Presence with him, as never had Man either in Law or Gospel. This is so apparent, it needs no Proof. And now for a few Comparisons more.

1. 'Twas at *that* that God answered the People, when they were wont to come to enquire of him: And in these last Days, God has spoken to us by his Son, *1 Chron.* 13. 3. *1 Sam.* 14. 18. *Heb.* 1. 2. *John* 16. 23, 24.

2. At the presence of the *Ark*, the Waters of *Jordan* stood still, till *Israel*, the ransomed of the Lord, passed over from the Wilderness to *Canaan*: And it is by the Power and Presence of Christ, that we pass over Death: *Jordan's* Antitype from the Wilderness of this World to Heaven, *Jos.* 3. 15, 16, 17. *John* 11. 25. *Rom.* 8. 37, 38, 39. *1 Cor.* 15. 54, 55, 56, 57.

3. Before the *Ark* the Walls of *Jericho* fell down, and at the Presence of Christ shall all high Towers, and strong holds, and hiding Places for Sinners be raised, and dissolved at his coming, *Isa.* 6. 20. *Chap.* 30. 25. *Chap.* 2. 1, 2, 13, 14, 15, 16. *2 Pet.* 3. 10. *Revel.* 20. 11, 12, 13.

4. Before the *Ark*, *Dagon* fell, that Idol of the *Philistines*; and before Christ Jesus, Devils fell, those Gods of all those Idols. And he must reign till all his Enemies be put under his Feet: And until they be made his *Footstool*, *1 Sam.* 5. 1, 2, 3, 4. *Mark* 5. 12. *1 Cor.* 15. 25. *Heb.* 10. 13.

5. The *Philistines* were also plagued for meddling with the *Ark*, while they abode uncircumcised, and the Wicked will one Day be most severely plagued for their meddling with Christ, with their uncircumcised Hearts, *1 Sam.* 5. 6, to 13. *Psal.* 50. 16. *Mat.* 24. 51. *Chap.* 25. 11, 12. *Luke* 13. 25, to 29.

6. God's Blessing was upon those that entertained the *Ark* as they should; and much more is, and will his Blessing be upon those that so imbrace and entertain his Christ, and profess his Name sincerely, *2 Sam.* 6. 11. *Acts* 3. 26. *Gal.* 3. 13, 14. *Mat.* 19. 27, 28, 29. *Luke* 22. 28, 29.

7. When *Uzza* put forth his Hand to stay the *Ark*, when the *Oxen* shook it, as despairing of GOD's protecting of it, without a human Help, he died before the Lord: even so will all those do (without Repentance) who use unlawful Means to promote Christ's Religion, and to support it in the World, *1 Chron.* 13. 9, 10. *Mat.* 26. 52. *Revel.* 13. 10.

8. The *Ark*, though thus dignified, was, of it self, but low; but a Cubit and a half high: Also Christ, though he was the glory of Heaven and of God, yet made himself of no Reputation, and was found in the Likeness of a Man, *Exod.* 25. 11, 12. *Phil.* 2. 6, to 11.

9. The *Ark* had a Crown of Gold round about upon it, To shew how Christ is

crowned by his Saints by Faith, and shall be crowned by them in Glory, for all the good he hath done for them, as also how all Crowns shall one Day stoop to him, and be set upon his Head. This is shewed in the Type, *Zech.* 6. 11, 14. and in the Antitype, *Revel.* 4. 10. *Chap.* 19. 12.

10. The *Ark* was over-laid with gold within, and without. To shew, that Christ was perfect in inward Grace; and outward Life; in Spirit, and in Righteousness, *John* 1. 12, 13, 14. *1 Pet.* 2. 22.

11. The *Ark* was placed under the *Mercy Seat*, to shew that Jesus Christ, as Redeemer, brings and bears, as it were upon his Shoulders, the Mercy of God to us, even in the Body of his Flesh, thorough Death, *Exod.* 25. 21. *Ephes.* 4. 23. *Chap.* 5. 1, 2.

12. When the *Ark* was removed far from the People, the godly went mourning after it; And when Christ is hid, or taken from us, then we mourn in those Days, *2 Sam.* 7. 2. *Mark* 2. 19, 20. *Luke* 5. 34, 35. *John* 16. 20, 21, 22.

13. All *Israel* had the *Ark* again, after their Mourning-time was over: And Christ, after his People have sorrowed for him a while, will see them again, and their Hearts shall rejoice, *John* 16. 1, 2, 3, 20, 21, 22.

By all these things, and many more, that might be mentioned, it is most evident, that the *Ark* of the Testimony was a Type of Jesus Christ; and take notice a little of that which follows; namely, that the *Ark* at last arrived to the Place most Holy, *Heb.* 9. 3, 4.

That is, after its Wanderings, for the *Ark* was made first to wander like a Non-inhabitant, from place to place; now hither, and then thither, now in the Hands of Enemies, and then abused by Friends; yea it was caused to rove from place to place, as that of which the World was weary. I need instance to you for proof, none other place, than the 5th, 6th, and 7th, Chapters of the first Book of *Samuel*: And answerable to this, was our dear Lord Jesus posted backwards and forwards, hither and thither, by the Force of the Rage of his Enemies.

1. He was hunted into *Egypt* so soon as he was born, *Matt.* 2.

2. Then he was driven to live in *Galilee*, the space of many Years.

3. Also when he shewed himself to *Israel*, They drove him sometimes into the Wilderness, sometimes into the Desert, sometimes into the Sea, and sometimes into the Mountains, and still in every of these places he was either haunted, or hunted by new Enemies.

And last of all, the *Pharisees* plot for his Life, *Judas* sells him, the *Priests* buy him, *Peter* denies him, his Enemies mock, scourge, buffet, and much abuse him. In fine,

fine, they get him condemned, and crucified, and buried; but at last God commanded, and took him *to his Place*, even within the Vail, and sets him *to bear up* the *Mercy-Seat*, where he is to this very Day, being our *Ark* to save us, as *Noah's* did him, as *Moses* did him; Yea better, as none but Christ doth save his own.

LXII. *Of the placing of the Ark in the Holiest, or Inner Temple.*

1. **T**HE *Ark* as we have said, and as the Text declares, when carried to its rest, was placed in the inner Temple, or in the most holy Place, even under the *Wings of the Cherubims*. And the *Priests* brought in the *Ark of the Covenant of the Lord* unto his Place, to the Oracle of the House, unto the most holy Place, even under the *Wings of the Cherubims*, *Exod.* 26. 33. *Chap.* 39. 35. 1 *Kings* 8. 3. 2 *Chron.* 5. 7.

2. Before this, as was said afore, the *Ark* was carried from place to place, and caused to dwell in a *Tent* under *Curtains*, as all our *Fathers* did. To shew that Christ, as we, was made for a Time to wander in the World, in order to his being possessor of Glory, 2 *Sam.* 7. 1, 2, 6. *Heb.* 11. 9. *Jo.* 1. 10. *Chap.* 16. 28. *Chap.* 3. 13.

3. But now, when the *Ark* was brought into the Holiest, 'tis said to be brought into its Place. This World then was not Christ his Place, he was not from beneath, he came from his Father's House, wherefore while here, he was not at his Place, nor could until he ascended up where he was before, *John* 8. 23. *Chap.* 16. 28. *Chap.* 6. 62. *Chap.* 3. 13.

4. Christ's proper Place therefore is the Holiest. His proper Place, as *God*, as *Priest*, as *Prophet*, as *King*, and as the *Advocate* of his People. Here, with us, he has no more to do, in Person, as Mediator. If he were on Earth, he should not be a *Priest*, &c. His Place and Work is now above with his Father, and before the *Angels*, *Acts* 5. 31. 1 *Pet.* 3. 22. *Heb.* 4. 14. *Chap.* 8. 4. *Chap.* 9. 24. 1 *John* 2. 1. 2. *Revel.* 1. 1, 2.

5. 'Tis said, the *Ark* was brought to the Oracle of the House. *Solomon* was not content to say, it was brought into the Holiest; but he saith, his Place was the Oracle, the holy Oracle, that is, the Place of hearing. For he, when he ascended, had somewhat to say to God on the behalf of his People. To the Oracle, that is, to the Place of revealing; For he also was there to receive, and from thence to reveal to his Church on Earth something that could not be made manifest, but from this holy Oracle. There therefore he is with the two *Tables* of Testimony in his Heart, as perfectly kept; he also is there with the whole fulfilling of the Ceremonial Law in his side, shewing and pleading the Perfection of his Righteous-

ness, and the Merit of his Blood with his Father, and to receive and to do us good, who believe in him, how well pleased the Father is, with what he has done in our behalf.

6. Into the most holy Place. By these words is shewed, whither also the *Ark* went, when it went to take up its rest. And in that this *Ark* was a Type of Christ in this, it is to shew or further manifest, that what Christ doth now in Heaven, he doth it, before his Father's Face. Yea, it intimates that Christ even there makes his appeals to God, concerning the Worth of what he did on Earth, to God the Judge of all; I say, whether he ought not for his suffering sake, to have granted to him his whole desire, as *Priest* and *Advocate* for his People.

Wilt thou, said *Festus* to *Paul*, go up to *Jerusalem*, and there be judged of these Things before me? *Acts* 25. 9. Why, this our blessed *Jesus* was willing when here, to go up to *Jerusalem* to be judged; and being misjudged of there, he made his appeal to God, and is now gone thither, even into the holy Place, even to him that is Judge of all, for his Verdict upon his doing; and whether the Souls for whom he became undertaker, to bring them to Glory, have not by him a right to the Kingdom of Heaven.

7. Under the Wings of the Cherubims. This doth further confirm our Words; for having appealed from Earth to Heaven, as the *Ark* was set under the Wings of the Cherubims, so he in his interceding with God, and pleading his Merits for us, doth it in the presence and hearing of all the Angels of Heaven.

And thus much of the *Ark of the Covenant*, and of its Antitype; We come next to speak of the *Mercy-seat*.

LXIII. *Of the Mercy-seat, and how it was placed in the holy Temple.*

THE *Mercy-seat* was made in the Wilderness, but brought up by *Solomon*, after the Temple was built, with the rest of the holy Things, 2 *Chron.* 5. 2, to 10.

The *Mercy-seat*, as I have shewed of the *Ark*, was but low, Two Cubits and a half was the Length, and a Cubit and a half the Breadth thereof. But the height thereof, was without measure.

1. The Length and Breadth of the *Mercy-seat* is the same with that of the *Ark*; perhaps to shew us that the Length and Breadth of the Mercy of God to his Elect, is the same with the Length and Breadth of the Merits of Christ, *Exod.* 25. 10, 17.

Therefore we are said to be justified in him, blest'd in him, even according to the purpose which God purposed in him.

2. But

2. But in that the Mercy-seat is *without measure*, as to the height, it is to shew, that, would God extend it, it is able to reach, even them that fall from Heaven, and to save all that ever lived on Earth, even all that are now in Hell. For there is, not only Breadth enough for them that shall be saved, *but Bread enough and to spare*, Luke 15. 17.

And thou shalt, says God, *put the Mercy-seat above upon the Ark*. Thus he said to Moses, and this was the Place which David assigned for it, *Exod. 25. 21. 1 Chron. 28. 11.*

Now its being by God's Ordinance placed thus, doth teach us many Things.

1. That Mercy's Foundation to us is Christ. The Mercy-seat was set upon the Ark of the Testimony, *and there it rested to us-ward*. Justice would not, could not have suffered us to have had any benefit by Mercy, had it not found an *Ark*, a Christ to rest upon. *Deliver him*, saith God, *from going down into the Pit, I have found a Ransom*, Job 33. 24.

2. In that it was placed *above*, it doth shew also that Christ was of Mercies *ordaining*, a Fruit of Mercy. Mercy is above, is the Ordainer; God is love, and sent of love his Son to be the Saviour, and Propitiation for our Sins, *John 3. 16. 1 John 4. 10.*

3. In that the *Mercy-seat*, and *Ark*, was thus joined together, it also shews, that without *Christ*, Mercy doth not act. Hence, when the Priest came of old to God for Mercy, he did use to come into the holy Place with Blood; yea, and did use to sprinkle it upon the Mercy-seat, and *before it seven times*. Take away the *Ark*, and the Mercy-seat will fall, or come greatly down at least: So take away Christ, and the *Flood-gate* of Mercy is let down, and the current of Mercy stopt. This is true, for so soon as Christ shall leave off to Mediate, will come the Eternal Judgment.

4. Again, In that the *Mercy-seat*, was set *above* upon the *Ark*, it teacheth us to know, that Mercy can look down from Heaven, though the Law stand by, and looks on; but then it must be in Christ, as kept there and fulfilled by him for us. The Law out of Christ is *terrible*, as a *Lion*, the Law in him is *meek* as a *Lamb*. The reason is, for that it finds in him enough to answer for all their faults, that come to God for Mercy by him. *Christ is the end of the Law for Righteousness*, and if that be true, the Law for that can look no further, whoever comes to God by him. The Law did use to sentence terribly, until it was put into the Ark to be kept: But after it was said *it is there to be kept*, we read not of it as afore, *1 Kings 8. 9. 2 Chron. 5. 10. Rom. 10. 4.*

5. Let them then that come to God for Mercy, be sure to come to him by the *Ark*, Christ. For grace, as it descends to

us from above the Mercy-seat, so that Mercy-seat doth rest upon the Ark. Wherefore Sinner, come thou for Mercy *that Way*: For there, if thou meetest with the Law, it can do thee no harm: Nor can Mercy, shouldest thou elsewhere meet it, do thee good.

Come therefore, and come boldly to the Throne of Grace, this *Mercy-seat*, thus born up by the *Ark*, and *obtain Mercy*, and *find Grace to help in time of need*, Heb. 4. ult.

Wherefore the thus placing of Things in the Holiest, is admirable to behold in the Word of God. For that indeed is the Glass, by, and through which we must behold this Glory of the Lord. Here we see the reason of Things: Here we see how a just God can have to do, and that in a Way of Mercy, with one that has sinned against him; It is because the Law has been kept by the Lord Jesus Christ. For as you see the Mercy-seat stands upon the Ark of the Covenant, and there God acts in a Way of Grace towards us, *Exod. 25. 17, to 23.*

LXIV. Of the Living Waters of the Inner Temple.

ALTHOUGH in the holy Relation of the Building of the Temple, no mention is made of these Waters, but only of the Mount on which, and the Materials with which the King did build it; Yet it seems to me, that in that Mount, and there too, where the Temple was built, there was a Spring of living Water. This seems more than probable by *Ezek. 47. 1.* where he saith, *He brought me to the Door of the House, and behold, Waters issued out from under the Threshold of the House Eastward, for the Fore-front of the House stood toward the East, and the Waters came down from under, from the right side of the House, at the South side of the Altar.*

So, Again, *Joel 3. 18. And a Fountain shall come forth of the House of the Lord, and shall Water the Valley of Shittim.* Nor was the Spring, where-ever was the first Appearance of these holy Waters, but in the Sanctuary, which is the holiest of all (*Ezek. 47. ver. 12.*) where the Mercy-seat stood; which in *Revelations* is called, *The Throne of God, and of the Lamb*, Chap. 22. 1, 2.

This also is that which the Prophet *Zechariah* means, when he says, *Living Waters shall go forth from Jerusalem, half of them toward the former Sea, and half of them toward the hinder Sea, &c. Zech. 14. 8.* They are said to go forth from *Jerusalem*, because they came down to the City from out of the Sanctuary which stood in *Jerusalem*.

This is that which in another place is called a *River of Water of Life*, because it comes

comes forth from the Throne, and because it was at the head of it, as I supposed, used in and about Temple Worship. 'Twas with this, I think, that the Molten Sea and the ten Lavers were filled, and in which the Priests washed their Hands and Feet when they went into the Temple to do service; and that also in which they washed the Sacrifices before they offered them to God; Yea, I presume, all the washings and rinsings about their Worship, was with this Water.

This Water is said in *Ezekiel* and *Revelations*, to have the *Tree of Life* grow on the Banks of it, *Ezek. 47. Rev. 22.* and was a Type of the *Word and Spirit of God*, by which, both Christ himself sanctified himself, in order to his Worship, as high Priest; And also this Water is that which heals all those that shall be saved; and by which, they being sanctified thereby also, do all their works of Worship and Service acceptably, *through Jesus Christ our Lord.*

This Water therefore is said to go forth into the Sea, the World, and to heal its *Fish*, the *Sinners* therein; Yea, this is that Water of which Christ Jesus our Lord saith, *Whosoever shall drink thereof, shall live for ever, Ezek. 47. 8, 9, 10. Zech. 14. 8.*

LXV. Of the Chains which were in the Oracle or Inner Temple.

AS there were *Chains* on the Pillars that stood before the Porch of the Temple, and in the first House; so, like unto them, there was *Chains* in the *Holiest*, here called the *Oracle*.

These Chains were not Chains in *shew*, or as carved on Wood, &c. but Chains indeed; and that of Gold; And they were prepared to make a Partition *before the Oracle within*, *1 Kings 6. 21. 2 Chron. 3. 16.*

I told you before, that the *Holiest* was called the *Oracle*, not because in a strict Sense the *whole of it was so*, but because such answer of God was there, as was not in the *outward Temple*; but I think that the *Ark and Mercy-seat*, was indeed more specially that called the *Oracle*; for there *will I meet with thee*, said God, *and from above that will I commune with thee.* When *David* said, *I lift my Hands toward thy holy Oracle*; he meant not so much towards the holiest House, as toward the *Mercy-seat that was therein.* Or as he saith in the Margin, *Toward the Oracle of thy Sanctuary*, *Psal. 28. 2.*

1. When therefore he saith *before the Oracle*, he means, these *Chains* were put in the most holy Place, before the *Ark and Mercy-seat*, to give to *Aaron* and his Sons to understand, that an *Additional Glory*

was there; For the *Ark and Mercy-seat* were preferred before that holy House it self, even as Christ and the Grace of God is preferred before the highest Heavens. *The Lord is high above all Nations, and his Glory is above the Heavens, Psal. 113. 4.*

So then, the *Partition* that was made in this House by these *Chains*, these *Golden-Chains*, was not so much to divide the *Holy* from the Place *most holy*, as to shew that there is in the holiest House, *that*, which is yet more worthy than it.

The *Holiest*, was a Type of Heaven, but the *Ark and Mercy-seat* were a Type of Christ, and of the Mercy of God to us by him; and I trow, any Man will conclude, If he knows what he says, that the God and Christ of Heaven are more excellent, than the House they dwell in. Hence *David* said again, *Whom have I in Heaven but thee?* For thou art more Excellent than they, *Psal. 73. 25.*

For though that which is called Heaven, would serve some; yea, though God himself was out on't, yet none but the God of Heaven will satisfy a truly gracious Man: 'Tis God that the Soul of this Man thirsteth for; 'Tis God that is his exceeding Joy, *Psal. 42. 2. Psal. 63. 1. Psal. 143. 6. Psal. 17. ult. Psal. 43. 4.*

These *Chains* then, as they made this Partition in the most holy Place, may teach us, that when we shall be glorified in Heaven, we shall yet, even then, and there, know that there will continue an infinite Disproportion *between God and us.* The golden Chains that are there, will then distinguish the *Creator* from the *Creature*.

For we, even we which shall be saved, shall yet retain our own Nature, and shall still continue *finite* beings; yea, and shall there also see a *Disproportion* between our Lord, our *Head*, and us; for though now we are, and also then shall be like him, as to his *Manhood*; yea, and shall be like him also, as being glorified with his Glory; yet he shall transcend and go beyond us, as to Degree and Splendor, as far as ever the highest King on Earth did shine above the meanest Subject that dwelt in his Kingdom.

Chains have of old been made use of as notes of Distinction, to shew us who are bond Men, and who free: Yea, they shall at the Day of Judgment be a note of Distinction of bad and good; even as here they will distinguish the Heavens from God, and the *Creature* from the *Creator*, *2 Pet. 2. 4. Jude 6. Mat. 22. 13.*

True, They are Chains of *Sin and Wrath*, but these Chains of Gold; yet these Chains, even these also, will keep Creatures in their place, that the Creator may have his Glory, and receive those acknowledgments there from them, which is due unto his Majesty, *Rev. 4. and Chap. 5. 11, to 15.*

LXVI. Of

LXVI. *Of the high Priest, and of his Office in the Inner-Temple.*

WHEN things were thus ordained in the House most Holy, then went the high Priest in thither, according as he was appointed, to do his Office, which was to burn Incense in his golden Censer, and to sprinkle with his Finger the Blood of his Sacrifice, for the People, upon and above the Mercy-seat, *Exod. 30. 7, 8, 9, 10. Levit. 16. 11, to 15.*

Now for this special Work of his, he had peculiar Preparations.

1. He was to be washed in Water.
2. Then he was to put on his holy Garments.
3. After that he was to be anointed with holy Oil.
4. Then an Offering was to be offered for him, for the further fitting of him for his Office.
5. The Blood of this Sacrifice must be put, some of it, upon his right Ear, some on the Thumb of his right Hand, and some on the great Toe of his right Foot.

This done, some more of the Blood, with the Anointing Oil, must be sprinkled upon him, and upon his Garment; for after this manner must he be Consecrated to his Work, as High Priest, *Exod. 29. Chap.*

His being washed in Water, was to shew the Purity of Christ's Humanity.

His Curious Robes was a Type of all the Perfections of Christ's Righteousness.

The holy Oil that was poured on his Head, was to shew how Christ was Anointed with the Holy Ghost unto his Work, as Priest.

The Sacrifice of his Consecration was a Type of that Offering Christ offered in the Garden, when he mixed his Sweat with his own Blood, and Tears, and Cries, when he prayed to him that was able to save him; and was heard in that he feared; for with his Blood, as was Aaron with the Blood of the Bullock that was slain for him, was this Blessed One besmeared from Head to Foot, when his Sweat, as great drops or clodders of Blood, fell down from his Head, and Face, and whole Body, to the Ground, *Luke 22. 44. Heb. 10. 20.*

When Aaron was thus prepared, then he offered his Offering for the People, and carried the Blood within the Vail, *Levit. 16.* The which Christ Jesus also answered, when he offered his own Body without the Gate, and then carried his Blood into the Heavens, and sprinkled it before the Mercy-seat, *Heb. 13. 11. 12. Chap. 9. 11, 12, 24.*

For Aaron was a Type of Christ; his Offering, a Type of Christ's offering his Body; the Blood of the Sacrifice, a Type of the Blood of Christ; his Garments, a Type of Christ's Righteousness; the Mercy-seat, a Type of the Throne of Grace; the Incense, a Type of Christ's Praise; and the sprink-

ling of the Blood of Christ's upon the Mercy-seat, a Type of Christ's pleading the Virtue of his Sufferings for us in the presence of God in Heaven.

Wherefore holy Brethren, partakers of the Heavenly Calling, consider the Apostle and high Priest of our Profession, Christ Jesus: And seeing we have a great high Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession; for we have not an high Priest, which cannot be touched with the feeling of our Infirmities, but was in all points tempted as we are, yet without Sin. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need: For every high Priest taken from among Men, is ordained for Men, in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin, who can have Compassion on the Ignorant, and on them that are out of the way, for that he himself also is compassed with Infirmary.

This then is our high Priest; and he was made so, not after the Law of a carnal Commandment, but after the Power of an endless Life: For Aaron and his Sons were made Priests without an Oath, but this with an Oath by him that said unto him, The Lord Swore, and will not repent; Thou art a Priest for ever, after the Order of Melchisedec.

By so much was Jesus made the Surety of a better Testament; and they truly were many Priests, because they were not suffered to continue by reason of Death; but this Man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever-liveth to make Intercession for them.

For such an High-Priest became us, who is Holy, Harmless, Undeiled, Separate from Sinners, and made higher than the Heavens; who needeth not daily, as those high Priests, to offer up Sacrifice, first for his own Sins, and then for the Sins of the People; for this he did once, when he offered up himself. For the Law maketh Men high Priests which have Infirmities; but the Word of an Oath which was since the Law, maketh the Son, who is consecrated for evermore.

Now of the Things which we have spoken, this is the Sum; We have such an high Priest who is set down on the right Hand of the Throne of the Majesty in the Heavens. A Minister of the Sanctuary, and of the New Tabernacle, which the Lord pitched and not Man. For every high Priest is ordained to offer Sacrifices, wherefore it is of Necessity that this Man have somewhat also to offer. For if he were on Earth, he should not be a high Priest, seeing that there are Priests that offer Gifts according to the Law. Who serve unto the Example, and Shadow of heavenly Things; as Moses was admonished when he was about to make the Tabernacle: For see, saith

saith he, that thou make all Things according to the Pattern shewed to thee in the Mount.

But Christ being come an high Priest of good things to come; by a greater and more perfect Tabernacle; that is to say, not of this Building: Neither by the Blood of Bulls and Calves, but by his own Blood he entered in once into the holy Place, having obtained Eternal Redemption for us. For if the Blood of Goats, Bulls, and Asbes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without Spot to God, purge your Consciences from dead Works, to serve the living God.

For Christ is not entered into the holy Places made with Hands, which are the Figures of the true: But into Heaven it self, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high Priest entered into the Holiest every Year with the Blood of others, for then must he often have suffered since the Foundation of the World. But now once in the End of the World hath he appeared to put away Sin by the Sacrifice of himself. And as it is appointed unto Men, once to die; and after this, the Judgment: So Christ was once offered to bear the Sins of many: And to them that look for him, shall he appear the second time without Sin, unto Salvation, Heb. 3. 1, 2. Chap. 4. 14, 15. Chap. 5. 1, 2. Chap. 7. 16, to 29. Chap. 8. 1, 2, 3, 4, 5. Chap. 9. 10, to 29.

LXVII. Of the High Priests going into the Holiest alone.

AS it was the Privilege of the high Priest to go into the Holiest alone; so there was something of mystery also; to which I shall speak a little: *There shall,* says God, *be no Man in the Tabernacle of the Congregation, when Aaron goeth in to make an Atonement in the holy Place, until he comes out, and have made an Atonement for himself and for his Household, and for all the Congregation of Israel, Lev. 16. 17, &c.*

The Reason is, For that Christ is Mediator alone; he trod the Wine-press alone, and of the People there was none with him, to help him there, *Isa. 63. 3. 1 Tim. 2. 5.*

Of the People there was none to help him to bear his Cross, or in the Management of the first Part of his Priestly Office: Why then should there be any to share with him in his executing of the second Part thereof. Besides, he that helps an Intercessor, must himself be innocent, or in favour, upon some grounds not depending on the worth of the Intercessor. But as to the Intercession of Christ, who can come in to help upon the account of such innocency or worth? Not the highest Angel; for there is none such but One, wherefore he must do that alone. Hence 'tis said he went in

alone, is there alone, and there interceeds alone. And this is manifest, not only in the Type, Aaron: But in the Antitype, Christ Jesus, Heb. 6. 19, 20. Chap. 9. 7, 8, 9, 10, 11, 12, 23, 24.

I do not say that there is no Man in Heaven but Jesus Christ; but I say, he is there to make Intercession for us alone. Yea the holy Text says more:

I go, saith Christ, to prepare a Place for you; and if I go and prepare a Place for you: I will come again and take you to my self, that where I am, there ye may be also, Joh. 14. 1, 2, 3, 4.

This Text seems to insinuate that Christ is in the Holiest, or highest Heavens alone; and that he there alone must be until he has finished his Work of Intercession: For not till then, he comes again to take us to himself.

Let us grant Christ the prehemineny in this, as also in all other things; for he is Intercessor for his Church, and makes it for them in the Holiest alone. 'Tis said he is the Light that no Man can approach unto.

LXVIII. Of the high Priests going in thither but once a Year.

AS the high Priest went into the Holiest, when he went thither alone: So to do that Work, he went in thither but once a Year. *Thou shalt not come at all times,* said God to him, *into the holy Place, within the Vail, before the Mercy-seat, which is upon the Ark, that thou die not, Levit. 16. 2.*

And as he was to go in thither but once a Year, so not then neither, unless clothed and adorned with his Aaronical holy Robes. Then he was to be clothed, as I hinted before, with the holy Robes, the Frontlet of Gold upon his Forehead, the Names of the twelve Tribes upon his Breast, and the jingling Bells upon the Skirts of his Garment; nor would all this do, unless he went in thither with Blood, *Exod. 28. Levit. 16.*

Now this once a Year, the Apostle taketh special notice of, and makes great use of it. Once a Year, saith he, this high Priest went in thither: once a Year, that is, to shew that Christ should once in the End of the World, go into Heaven it self to make Intercession there for us. For by this Word, Year, he shews the Term and Time of the World is meant, and by once in that Year, he means, once in the End of the World.

Not, saith he, that he should offer himself often: as the high Priest entered into the holy Place every Year with the Blood of others: For then must he often have suffered, since the Foundation of the World. But now once in the End of the World, hath he appeared to put away Sin, by the Sacrifice of himself, Heb. 9.

And having thus once offered his Sacrifice without the Vail, he is now gone into the Holiest

Holiest to perfect his Work of Mediation for us: Not into the holy Places made with Hands, which are the Figures of the True, but into Heaven it self; *Now* to appear in the presence of God for us.

Now if our Lord Jesus is gone indeed, *Now* to appear in the presence of God for us: And if this *now* be the *once* a Year, that the Type speaks of. The *once in the End of the World*, as our Apostle says; then it follows, that the People of God should all stand waiting for his *Benediction*, that to them he shall bring with him, when he shall return from thence. Wherefore he adds, *Christ was once offered to bury the Sins of many, and to them that look for him shall he appear the second time without Sin unto Salvation.*

This therefore shews us the Greatness of the Work that Christ has to do at the right *Hand* of God, *for that he stays there so long.* He accomplished all the first part of his Priesthood in less than forty Years, if you take in the making of his holy Garments and all; but about this second Part thereof, he has been *above* in *Heaven* above sixteen hundred Years, and yet has not done.

This therefore calls for Faith and Patience in Saints, and by this he also tries the World; so that they in *mocking* manner begin to say already. *Where is the Promise of his coming,* (2 Pet. 3. 4.) But I say again, *We must look and wait.*

If the People waited for *Zacharias*, and wondered that he stayed so long, because he stayed in the holy Place somewhat longer than they expected. No marvel, if the Faith of the World about Christ's coming is fled and gone long ago, yea, and that the Children also are put to wait, since a Scripture little while doth prove so long: For that which the Apostle saith, *Yet a little while,* doth prove to some to be a *very long little*, John 16. Heb. 10. 37.

True, *Zacharias* had then to do with Angels, and that made him stay so long. O but Jesus is with God, before him, in his Presence, talking with him, swallowed up in him, and with his Glory, and that's one Cause he stays so long. He is there also pleading his Blood for his tempted Ones, and interceding for all his Elect, and waits there till all his be fitted for, and ready to enter into Glory: I say, he is there, and there must be till then: And this is another Reason why he doth stay the time we count so long.

And indeed 'tis a wonder to me, that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill treatment he met with here before. But what will not Love do? Surely he will never touch the Ground again, had he not a People here that cannot be made perfect, but by his coming to them. He also is made Judge of *quick and*

dead, and will get him Glory in the ruin of them that hate him.

His People are as himself to him. *Can a loving Husband abide to be always from a beloved Spouse?* Besides, as I said, he is to pay the wicked off, for all their Wickedness, and that in that very plat, where they have committed it. Wherefore the day appointed for this is set, and he will, and shall come quickly to do it.

For however, the time may seem long to us, yet according to the reckoning of God, it is but a little while since he went into the Holiest to interceed. *A thousand Tears with the Lord is but as one Day*, and after this manner of counting he has not been gone yet full two Days into the Holiest. *The Lord is not slack concerning his Promise, as some Men count slackness; he will come quickly, and will not tarry,* 2 Pet. 3. Heb. 10. 37.

LXIX. Of the Cherubims, and of their being placed over the Mercy-seat in the inner Temple.

THERE was also *Cherubims* in the most holy Place, which were set on high above the *Mercy-seat*. See 1 Kings 6. 23, 24, 25, 26, 27, 28.

1. These are called by the Apostles, *The Cherubims of Glory covering the Mercy-seat*, Heb. 9. 5.

2. These *Cherubims* were Figures of the Angels of God, as in other places we have proved.

3. 'Tis said these *Cherubims* were made of *Image-work*, and that in such manner, as that they could, as some think, move their Wings by Art: Wherefore 'tis said they *stretched forth their Wings*; the Wings of the *Cherubims spread themselves*; and that the *Cherubims spread forth their Wings over the place of the Ark, and the Staves thereof above*, 1 Kings 6. 27. 2 Chron. 3. 13. Chap. 5. 8.

4. I read also of these *Cherubims*, that they had *Chariots* and *Wheels*; by which is taught us how ready and willing the Angels are to fetch us when commanded, unto the *Paradise of God*; for these *Chariots*, were Types of the *Bosoms of the Angels*; and these *Wheels*, of the *quickness* of their Motion to come for us when sent. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them, as in Sinai, in the holy Place*, 1 Chron. 20. 28. Ezek. 16. 9, 15, 16, 18, 19, 28. 1 Kings 6. 17. Psal. 68. 17. 2 Kings 2. 11. Dan. 9. 20.

5. What difference, if any, there is between *Cherubims* and *Seraphims*, into that I shall not now enquire; though I believe that there is diverse Orders and Degrees of Angels in the Heavens, as there are Degrees and diverse Orders among Men in the World. But that these *Cherubims* were Figures of the holy Angels, their being thus placed

placed in the holy Oracle, doth declare; for their Dwelling-place is Heaven, though they, for *our sakes*, are conversant in the World, *Heb. 1.*

6. 'Tis said, that these *Cherubims* in this holy Place, *did stand upon their Feet.* To shew,

1. That the Angels of Heaven are not fallen from their Station, as the other Angels are.

2. To shew also that they are always ready at God's bidding, to run with swiftness to do his pleasure.

3. To shew also that they shall continue in their Station, being therein confirmed by Jesus Christ, *by whom all Things consist,* *Col. 1.*

7. 'Tis said, *their Faces were inward,* looking one to another, yet withal, somewhat *ascending*, to shew that the Angels both behold, and wonder at the Mysteries of Grace, as 'tis displayed to *Us-ward*, from off the *Mercy-seat.* *The Faces of the Cherubims shall look one to another; toward the Mercy-seat shall the Faces of the Cherubims be,* *Exod. 25. 20. 2 Chron. 3. 13. 1 Pet. 1. 12. Ephes. 3. 10.*

1. *Towards the Mercy-seat:* They are desirous to see it, and how from thence (I say) Mercy doth look towards us.

2. *They look one towards another,* to shew that they agree to rejoice in the Salvation of our Souls, *Luke 15. 10.*

3. They are said to stand *above* the *Mercy-seat* (perhaps) to shew that the Angels have not need of *those* Acts of Mercy and Forgiveness as we have, who stand *below*, and are *Sinners.* They stand *above* it, they are holy. I do not say, they have No need that the Goodness of God should be extended to them, for 'tis by *that* they have been, and are preserved; but they need not to be *forgiven*, for they have committed no Iniquity.

4. They stand there also *with Wings stretched out*, to shew how ready, if need be, the Angels are to come from Heaven to preach this Gospel to the World, *Luke 2. 9, 10, 11, 12, 13, 14.*

5. 'Tis said in *this*, their *thus* standing, their *Wings* did reach from Wall to Wall; from one Side of this holy House, to the other, to shew, that *All the Angels* within the *Boundaries* of the Heavens, with *one* Consent, and *one* Mind, are ready to come down to help, and serve, and do for God's Elect at his Command.

'Tis said also that their *Wings are stretched on high*, to shew that they are only delighted in those Duties, which are enjoined them by the *high and lofty One*, and not inclined, no not to serve the Saints in their Sensual or Fleshly Designs. It may be also to shew that they are willing to take their Flight *from one end of Heaven, to the other*, to serve God and his Church for good,

Matt. 13. 41, 49. Chap. 24. 31. Chap. 25. 31. 2 Thes. 1. 7, 8.

LXX. Of the Figures that were upon the Walls of the inner Temple.

THE Wall of the inner Temple, which was a Type of Heaven, was, as I have already told you, cieled with *Cedar* from the Bottom to the Top. Now by the Vision of *Ezekiel*, it is said, this Wall was carved with *Cherubims* and *Palm-Trees.* So that a *Palm-Tree* was between a *Cherub*, and every *Cherub* had two Faces: So that the Face of a Man was toward the *Palm-Tree* on the one Side, and the Face of a young Lion toward the *Palm-Tree* on the other Side. It was made thorow all the House round about; from the Ground to above the Door, were the *Cherubims* and the *Palm-Trees* made, *Ezek. 41. 17, 18, 19, 20.*

1. As to these *Cherubims* and *Palm-Trees*, I have already told you what I think them to be Figures of. The *Cherubims* are Figures of the *holy Angels*, and the *Palm-Trees* of *Upright Ones*: We therefore here are to Discourse only of the placing of them in the Heavens.

2. Now you see the *Palm-Trees* in the Holiest are placed *between a Cherub and a Cherub*, round about the House, which methinks should be to signify, that the Saints shall not there live by Faith and Hope, as here, but in the *immediate Enjoyment of God*; for to be placed *between the Cherubims*, is to be placed *where God dwells*; for holy Writ says plainly, *He dwells between the Cherubims*, even where, here 'tis said, these *Palm-Trees*, or *Upright Ones* are placed, *1 Sam. 4. 4. 2 Kings 19. 15. 1 Chron. 13. 6. Psal. 80. 1. Isa. 37. 16.*

The Church on *Earth*, is called God's House, and he will dwell in it for ever; and Heaven it self is called God's House, and We shall dwell in it for ever; and that between the *Cherubims*. This is more than *Grace*, this is *Grace and Glory*, *Glory indeed.*

3. To dwell between the *Cherubims*, may also be to shew that there we shall be *equal to the Angels.* Mark, Here's a *Palm-Tree* and a *Cherub*, a *Palm-Tree* and a *Cherub.* Here we are a little lower, but there we shall not be a whit behind the very *Chief of them.* A *Palm-Tree* and a *Cherub*, an *Upright One*, between the *Cherubs*, will then be round about the House; we shall be placed in the same rank, *neither can they die any more, for they are equal to the Angels,* *Luke 20. 36.*

4. The *Palm-Trees* thus placed, may be also to shew us, that the Elect of God shall there take up the *Vacancies* of the Fallen Angels; they for Sin were *cast down* from the holy Heavens; and we by Grace shall be *caught up* thither, and be placed between
a *Cherub*

a *Cherub and a Cherub*. When I say their places, I do not mean the *Fickleness* of that *State*, that they for want of Electing Love did stand in while in Glory; for the *Heavens*, by the Blood of Christ, is now to us become a *purchased Possession*; wherefore, as we shall have their place in the heavenly Kingdom, so by virtue of Redeeming Blood, we shall there abide, and go no more out, for by that Means that Kingdom will stand to us *unshaken*, Heb. 9. 12. Chap. 12. 22, 23, 24, 28. Revel. 3. 12.

5. These *Palm-Trees*, I say, seem to take their places, who for Sin were cast from thence. The Elect therefore take that place in possession, but a better *Crown* for ever. Thus *Israel* possessed that of the *Canaanites*, and *David*, *Saul's* Kingdom, and *Matthias*, the Apostleship of *Judas*, Acts 1. 20, 21, 22, 23, 24, 25, 26.

6. Nor were the Habitations which the Fallen Angels lost, excepting that which was excepted before, at all *inferiour* to theirs that stood; for their Captain and Prince is called *Son of the Morning*, for he was the Antitype thereof, Isa. 14. 12.

7. Thus you see they were placed from the Ground, up to above the Door; that is, from the lowest to the highest Angel there. For as there are great Saints and small ones in the Church on Earth, so there are Angels of divers Degrees in Heaven, some greater than some; but the smallest Saint, when he gets to Heaven, shall have an Angel's Dignity, an Angel's Place; from the Ground, you find a *Palm-Tree*, between a *Cherub* and a *Cherub*.

8. And every *Cherub* had two Faces, so here; but I read in Chap. 10. that they had four Faces apiece: The first, was the Face of a *Cherubim*: The second, the Face of a *Man*; The third, the Face of a *Lion*: And the fourth, the Face of an *Eagle*.

9. They had two Faces apiece, not to shew that they were of a double Heart, for their Appearance and themselves was the

same, and they went every one straight forward, Ezek. 10. 22.

These two Faces then was to shew here the quickness of their Apprehension, and their Terribleness to execute the Mind of God. The Face of a *Man*, signifies them *Masters of Reason*: The Face of a *Lion*, the Terribleness of their Presence, 1 Cor. 13. 12. Judg. 13. 6.

In another place I read of their Wheels; yea, that themselves, their whole Bodies, their Backs, their Hands, their Wings, and their Wheels, were full of Eyes round about, Ezek. 1. 18. Chap. 10. 12.

And this is to shew us how knowing and quick-sighted they are in all Providences and dark Dispensations, and how nimble in apprehending the mischievous Designs of the Enemies of God's Church, and so how able they are to Undermine them; and for as much also as they have the Face of a *Lion*, we by that are shewed how full of Power they are to kill and to destroy, when God says go forth and do so.

Now with these we must dwell, and cohabit, a *Palm-Tree* and a *Cherub*; a *Palm-Tree* and a *Cherub*, must be from the Ground to above the Door, round about the House; the Heavens.

So that the Face of a *Man* was toward the *Palm-Tree* on the one Side, and the Face of a young *Lion* toward the *Palm-Tree* on the other Side.

By these two Faces may be also shewed, that we in the Heavens shall have Glory sufficient to Familiarize us to the Angels. Their *Lion-like* looks, with which they used to fright the biggest Saint on Earth, as you have it, Gen. 32. 30. Judg. 13, 15, 22. shall then be accompanied with the Familiar Looks of a *Man*. Then Angels and Men shall be *Fellows*, and have to do with each as such.

Thus you see something of that little I have found in the Temple of God.

The

The Acceptable Sacrifice:

OR, THE

Excellency of a Broken Heart:

SHEWING THE

Nature, Signs, and Proper Effects of a Contrite Spirit.

With a PREFACE prefixed thereunto by an eminent Minister of the Gospel in LONDON.

A PREFACE to the Reader.

THE Author of the ensuing Discourse (Now with God, reaping the Fruit of all his Labour, Diligence and Success in his Master's Service) did experience in himself (through the Grace of God,) the Nature, Excellency and Comfort of a truly Broken, and Contrite Spirit. So that what is here written, is but a Transcript out of his own Heart: For God (who had much work for him to do) was still hewing and hammering him by his Word, and sometimes also by more than ordinary Temptations and Desertions: The Design, and also the Issue thereof, through God's Goodness, was the humbling and keeping of him low in his own Eyes. The truth is, (as himself sometimes acknowledged) he always needed the Thorn in the Flesh, and God in Mercy sent it him, least under his extraordinary Circumstances, he should be exalted above measure: which perhaps was the evil that did more easily beset him, than any other. But the Lord was pleased to over-rule it, to work for his good, and to keep him in that Broken frame, which is so acceptable unto him, and concerning which it is said, That he healeth the broken in Heart, and bindeth up their Wounds, Psal. 147. 3. And indeed it is a most necessary Qualification that should always be found in the Disciples of Christ, who are most eminent, and as Stars of the first Magnitude in the Firmament of the Church: Disciples in the highest form of Profession need to be thus qualified in the exercise of every Grace, and the performance of every Duty: It is that which God doth principally and more especially look after, in all our Approaches, and Accesses to him. It is to him that God will look, and with him God will dwell, who is poor, and of a Contrite Spirit, Isa. 57. 15 and 66. 2. And the reason why God will manifest so much respect to one so qualified, is, because he carries it so becomingly towards him: He comes and lies at his Feet, and discovers a quickness of Sense, and Apprehensiveness of whatever may be dishonourable and distasteful to God, Psal. 38. 4. And if the Lord doth at any time but shake his Rod over him, he comes trembling, and kisses the Rod, and says, It is the Lord, let him do what seemeth him good, 1 Sam. 3. 18. He is sensible he hath sinned and gone astray like a lost Sheep, and therefore will justify God in his severest Proceedings against him. This broken heart is also a pliable, and flexible Heart, and prepared to receive whatsoever Impressions God shall make upon it, and is ready to be moulded into any frame that should best please the Lord. He says with Samuel, Speak, Lord, for thy Servant heareth, 1 Sam. 3. 10. And with David, When thou sayest, Seek ye my Face; my Heart said unto thee, Thy Face, Lord, will I seek, Psal. 27. 8. And so with Paul, who tremblingly said, Lord, What wilt thou have me to do? Acts 9. 6.

Now therefore surely such a Heart as this is must needs be very delightful to God: He says to us, My Son give me thy Heart, Prov. 23. 16. But doubtless he means there a Broken Heart: An unbroken Heart we may keep to our selves; it is the Broken Heart which God will have us to give to him. For indeed it is all the amends that the best of us are capable of making, for all the injury we have done to God in sinning against him: We are not able to give better satisfaction for breaking God's Laws, than by breaking our own Hearts;
this

this is all we can do of that kind, for the Blood of Christ only must give the due and full satisfaction to the Justice of God, for what Provocations we are at any time guilty of: But all that we can do, is to accompany the acknowledgments we make of miscarriages with a broken and Contrite Spirit. Therefore we find that when David had committed those two foul Sins of Adultery and Murder, against God, he saw that all his Sacrifices signified nothing to the expiating of his Guilt; therefore he brings to God a broken Heart, which carried in it the best Expression of Indignation against himself, as of the highest respect he could shew to God, 2 Cor. 7. 11.

The Day in which we live, and the present Circumstances which the People of God, and these Nations are under, do loudly proclaim a very great necessity of being in this broken and tender frame: For who can foresee what will be the Issue of these violent Fermentations that are amongst us? Who knows what will become of the Ark of God? Therefore it is a seasonable Duty, with old Eli to sit trembling for it. Do we not also hear the sound of the Trumpet, the Alarm of Wars; and ought we not with the Prophet, cry out, My Bowels, My Bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my Peace, &c. Jer. 4. 19. Thus was that holy Man affected with the Consideration of what might befall Jerusalem, the Temple and Ordinances of God, &c. as the consequence of the present dark Dispensations they were under: Will not a humble posture best become us when we have humbling Providences in prospect? Mercy and Judgment seem to be struggling in the same Womb of Providence; and which will come first out, we know not: But neither of them can we comfortably meet, but with a Broken and a Contrite Spirit. If Judgment comes, Josiah's posture of Tenderness will be the best we can be found in; and also to say with David, My Flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. 119. 120. It is very sad when God smites, and we are not grieved; which the Prophet complains of, Thou hast stricken them, but they have not grieved, &c. They have made their Faces harder than a Rock, they have refused to return, Jer. 5. 3.

But such as know the Power of his Anger, will have a deep awe of God upon their Hearts, and observing him in all his Motions, will have the greatest apprehensions of his Displeasure. So that when he is coming forth in any terrible Dispensation, they will according to their duty prepare to meet him with a humbled and broken Heart. But if he should appear to us in his Goodness, and further lengthen out the Day of our Peace and Liberty, yet still the contrite Frame will be most seasonable; then will be a proper time, with Job, to abhor our selves in dust and ashes: Job 42. 6. And to say with David, Who are we, that thou hast brought us hitherto! 2 Sam. 7. 18.

But we must still know that this broken tender Heart is not a Plant that grows in our own Soil, but is the peculiar Gift of God himself. He that made the Heart, must break the Heart: We may be under heart-breaking Providences, and yet the Heart remain altogether unbroken; as it was with Pharaoh; whose Heart, though it was under the Hammer of ten terrible Judgments, immediately succeeding one another, yet continued hardened against God. The Heart of Man is harder than Hardness it self, till God softneth and breaks it; Men move not, they relent not, let God thunder never so terribly; let God in the greatest earnest cast abroad his Firebrands, Arrows, and Death, in the most dreadful Representations of Wrath and Judgment, yet still Man trembles not, nor is any more astonished than if in all this God were but in jest till he comes and falls to work with him, and forces him to cry out, What have I done? What shall I do?

Therefore let us have recourse to him, who as he gives the new Heart, so also there-with the broken Heart. And let Mens Hearts be never so hard, if God comes once to deal effectually with them, they shall become mollified and tender; as it was with those hardened Jews, who by wicked and cruel Hands murdered the Lord of Life, though they flouted it out a great while; yet how suddenly, when God brought them under the Hammer of his Word and Spirit, in Peter's powerful Ministry, were they broken, and being pricked in their Hearts, cry'd out, Men and Brethren what shall we do? Acts 2. 37.

And the like instance we have in the Jailor, who was a most barbarous hard hearted wretch; yet when God came to deal with him, he was soon tamed, and his heart became exceeding soft and tender, Acts 16. 29, 30.

Men may speak long enough, and the Heart not at all be moved; but, The Voice of the Lord is Powerful; the Voice of the Lord is full of Majesty, and breaketh the Rocks and Cedars: He turns the Rock into a standing Water, the Flint into a Fountain of Waters. And this is a glorious Work indeed, that Hearts of Stone should be dissolved and melted into Waters of godly Sorrow, working Repentance not to be repented of, 2 Cor. 7. 10.

When God speaks effectually, the stoutest Heart must melt and yield; Wait upon God then for the softening thy Heart, and avoid whatsoever may be a means of hardning it; as the Apostle cautions the Hebrews, Take heed, lest ye be hardned through the deceitfulness of Sin, Heb. 3. 23.

Sin is deceitful, and will barden all those that indulge it; the more tender any Man is to his Lust, the more will he be hardned by it. There is a native Hardness in every Mans Heart;

Heart; and though it may be softened by Gospel means, yet if those means be afterwards neglected, the Heart will fall to its native Hardness again; as it is with the Wax and the Clay.

Therefore how much doth it behove us to keep close to God, in the use of all Gospel means, whereby our Hearts being once softned, may be always kept so? Which is best done by repeating the use of those means which were at first blessed for the softning of them.

The following Treatise may be of great use to the People of God (through his Blessing accompanying it) to keep their Hearts tender and broken, when so many after their Hardness, and impenitent Heart, are treasuring up Wrath against the Day of Wrath, Rom. 2. 5.

O let none who peruse this Book, herd with that Generation of hardned Ones, but be a Companion of all those that mourn in Zion, and whose Hearts are broken for their own, the Churches, and the Nations; who indeed are the only likely ones that will stand in the gap to divert Judgments. When Shishak King of Egypt, with a great Host came up against Judah, and having taken their frontier fenced Cities, they sat down before Jerusalem, which put them all under a great Consternation; but the King and Princes upon this humbled themselves; the Lord sends a gracious Message to them by Shemaiah the Prophet, the import whereof was, That because they humbled themselves, the Lord would not destroy them, nor pour out his Wrath upon them by the Hand of Shishak, 2 Chron. 12. 5, 6, 7.

The greater the Party is of mourning Christians, the more hope we have that the Storm impending, may be blown over, and the Blessings enjoyned may yet be continued: As long as there is a sighing Party, we may hope to be yet preserved; at least such will have the Mark set upon themselves, which shall distinguish them from those whom the Slaughtermen shall receive Commission to destroy, Ezek. 9. 4.

But I shall not further enlarge the Porch, as designing to make way for the Reader's Entrance into the House, where I doubt not but he will be pleased with the Furniture and Provision he finds in it. And I shall only further assure him, that this whole Book was not only prepared for, but also put unto the Press by the Author himself whom the Lord was pleased to remove (to the great Loss, and unexpressible Grief of many precious Souls) before the sheets could be all wrought off.

And now as I hinted in the beginning, that what was transcribed out of the Author's Heart, into the Book, may be transcribed out of the Book into the Hearts of all who shall peruse it, is the Desire and Prayer of

Sept. 21, 1688.

A Lover and Honourer of all Saints as such,

George Cokeyn.

The Acceptable Sacrifice: OR, THE Excellency of a Broken Heart.

Psal. LI. 17. The Sacrifices of God, are a Broken Spirit: A Broken and a Contrite Heart, O God, thou wilt not despise.

THIS Psalm is David's Penitential Psalm; It may be fitly so called, because it is a Psalm by which is manifest, the unfeigned Sorrow which he had for his horrible Sin, in defiling of Bathsheba, and slaying Uriah her Husband: A Relation at large, of which you have in the 11th and 12th of the Second of Samuel.

Many workings of Heart, as this Psalm sheweth, this poor Man had, so soon as Conviction did fall upon his Spirit; one while he cries for Mercy, then he confesses his heinous Offences, then he bewails the depravity of his Nature; sometimes he cries out, to be washed and sanctified, and then again, he is afraid that God will cast him

him away from his Presence, and take his holy Spirit utterly from him: And thus he goes on till he comes to the Text, and there he *stayeth his mind*, finding in himself, *that Heart and Spirit which God did not dislike: The Sacrifices of God*, says he, *are a broken Spirit*; as if he should say, I thank God I have that. *A Broken, and a Contrite Heart*, saith he, *O God, thou wilt not despise*. As if he should say, I thank God I have that.

The Words consist of Two Parts.

1. *An Assertion.*
2. *A Demonstration of that Assertion.*

The Assertion is this, *The Sacrifices of God are a broken Spirit*.

The Demonstration is this, *Because a Broken and a Contrite Heart God will not despise*.

In the Assertion, we have two Things present themselves to our Consideration.

1. That a Broken Spirit is to God a *Sacrifice*.

2. That it is to God, as that which answereth to, or goeth beyond *ALL Sacrifices: The Sacrifices of God are a broken Spirit*.

The Demonstration of this is plain, for *that Heart, God will not despise it; A Broken and a Contrite Heart, O God thou wilt not despise*.

Whence I draw this Conclusion: *That a Spirit rightly broken, an Heart truly Contrite, is to God an excellent Thing*.

That is, a Thing that goeth beyond all external Duties whatever; for that is intended by this saying, *The Sacrifices*, because it answereth to all Sacrifices which we can offer to God: it serveth in the room of all: All our Sacrifices *without this, are nothing, this alone is all*.

There are four Things that are very acceptable to God. The

First is, The Sacrifice of the Body of Christ for our Sins, of this you read, *Heb. 10*. For there you have it preferred to all burnt Offerings and Sacrifices; 'tis this that pleaseth God, 'tis this that sanctifieth and setteth the People acceptable in the Sight of God.

Secondly, Unfeigned Love to God, is counted better than all Sacrifices, or external Parts of Worship: *And to love the Lord thy God with all thy Heart, with all the Understanding, and with all the Soul, and with all the strength, and to love his Neighbour as himself, is better than all whole burnt-offerings and Sacrifices*, *Mar. 12. 33*.

Thirdly, To walk holily and humbly, and obediently towards and before God, is another; *Mich. 6. 6, 7, 8. Hath the Lord as great delight in burnt Offerings and Sacrifices, as in obeying the Voice of the Lord? Behold, to obey is better than Sacrifice; and to hearken, than the fat of Rams*, *1 Sam. 15. 22*.

Fourthly, And this in our Text is the Fourth, *The Sacrifices of God are a broken Spirit: A broken and a Contrite Heart, O*

God, thou wilt not despise.

But note by the Way, that this broken, this broken and contrite Heart, is thus excellent only to God: *O God*, saith he, *THOU wilt not despise it*: by which is implied, the World have not this esteem or respect for such a Heart, or for one that is of a broken and a contrite Spirit: No, no; a Man, a Woman, that is blessed with a broken Heart is so far off from getting; by that, esteem with the World, that they are but burdens, and trouble Houses where-ever they are or go; Such People carry with them, Molestation and Disquietment; they are in Carnal Families, as *David* was to the King of *Gath*, *Troublers of the House*, *1 Sam. 21*.

Their Sighs, their Tears, their Day and night Groans, their Cries and Prayers and solitary Carriages puts all the Carnal Family out of Order: Hence you have them *brow beaten* by some, *contemned* by others; yea, and their Company fled from and deserted by others: But mark the Text, *A Broken and a Contrite Heart, O GOD, thou wilt not despise*, but rather accept; for not to despise, is with God to esteem and set a high Price upon.

But we will demonstrate by several particulars, that a broken Spirit, *a Spirit RIGHTLY broken, an Heart TRULY contrite, is to God an excellent Thing*.

First, This is evident from the Comparison, *thou desirest not Sacrifice, else would I give it; thou delightest not in Burnt-offerings: The Sacrifices of God, are a broken Spirit, &c.* Mark, He rejecteth Sacrifices, Offerings and Sacrifices: that is, all levitical Ceremonies under the Law, and all external Performances under the Gospel; but accepteth a broken Heart: It is therefore manifest by this, were there nothing else to be said, that proves, that a Heart *rightly broken, truly contrite, is to God an excellent Thing*; for as you see such a Heart is set before all *Sacrifice*, and yet they were the Ordinances of God, and things that he commanded; but so, a *broken Spirit* is above them all, a contrite Heart goes beyond them, yea beyond them, *when all put together*. Thou wilt not have the one, thou wilt not despise the other; O Brethren; A *broken and a contrite Heart* is an excellent Thing. Have I said a *broken Heart, a broken and a contrite Heart* is esteemed above all *Sacrifices*. I will add,

Secondly, It is of great Esteem with God, than is either Heaven or Earth, and that's more than to be set before external Duties. Thus saith the Lord, *Heaven is my Throne, and the Earth is my Footstool, where is the House that ye built me, or where is the Place of my rest? For all these things hath mine Hands made, and all these things have been, saith the Lord; But to this Man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word*, *Isa. 66. 1, 2*.

Mark;

Mark, God saith, He hath made all these Things, but he doth not say, that he *will look to them*, that is, take complacency and delight in them; No, there is that wanting in all that he hath made, that should take up and delight his Heart: But now, let a broken-hearted Sinner come before him, yea, he ranges the World throughout to find out such an one, and having found him, *To this Man*, saith he, *will I look*: I say again, that such a Man to him, is of more value than is either Heaven or Earth; *They*, saith he, *shall wax old*, they shall perish and vanish away, but this Man *he continues*, he, as is presented to us in another place, under another Character, *he shall abide for ever*, Heb. 1. 10, 11, 12. 1 John 2. 17.

To this Man will I look, with this Man will I be delighted; for so to look, doth sometimes signify: *Thou hast ravished my Heart, my Sister, my Spouse*, saith Christ to his humble-hearted, *thou hast ravished my Heart with one of thine Eyes*, (while it is as a Conduit to let the Rivers out of thy broken Heart) *I am taken*, saith he, *with one Chain of thy Neck*, Song 4. 9. Here you see he looks and is ravished, he looks and is taken, as it saith in another place, *The King is held in the Galleries*, Song 7. 5. That is, is taken with his Beloved, *with the Doves Eyes* of his beloved, Chap. 1. 15. with the contrite Spirit of his People.

But it is not thus reported of him with respect to Heaven or Earth, them he sets more lightly by; *Them he reserves unto Fire against the Day of Judgment, and Perdition of Ungodly Men*, 2 Pet. 3. 7. But the broken in Heart are his Beloved, his Jewels.

Wherefore what I have said as to this, must go for the Truth of God, to wit, That a broken hearted Sinner, a Sinner with a Contrite Spirit, is of more Esteem with God, than is either Heaven or Earth: He saith, He hath made them, but he doth not say, He will look to them; He saith, They are his Throne and Footstool; but he doth not say, They have taken or ravished his Heart; No, 'tis those that are of a contrite Spirit do this.

But there is yet more in the Words, *To this Man will I look*; that is, *For this Man will I care*, about this Man will I care, I will put this Man under my Protection; for so to look to one, doth sometimes signify; and I take the Meaning in this Place to be such, Prov. 27. 23. Jer. 39. 12. Chap. 40. 4.

The Lord upholdeth all that fall, and raiseth up all that are bowed down, (Psal. 145. 14.) And the broken hearted are of this Number, wherefore he careth for, campeth about, and hath set his Eyes upon such an one for good. This therefore is a second Demonstration to prove, That the Man that hath his Spirit rightly broken, his Heart truly contrite, is of great esteem with God.

Thirdly, yet further, God doth not only prefer such an one, as has been said, before

Heaven and Earth, but he loveth, he desireth to have that Man for an *Intimate*, for a Companion; he must dwell, he must cohabit with him that is of a broken Heart, with such as are of a contrite Spirit. *For thus saith the high and lofty one, that inhabiteth Eternity, whose Name is Holy, I dwell in the high, and holy Place, with him also that is of a contrite and humble Spirit, &c.* Isa. 57. 15.

Behold here, both the Majesty and Condescension of the high, and lofty One; His Majesty, in that he is high, and the Inhabiter of Eternity; *I am the high and lofty One*; saith he, *I inhabit Eternity*: Verily this Consideration is enough to make the broken-hearted Man creep into a *Mouse-hole* to hide himself from such a Majesty: But behold his Heart, his condescending Mind: I am for dwelling also *with him that hath a broken Heart, with him that is of a contrite Spirit*: That's the Man that I would converse with, that's the Man with whom I will Co-habit; that is, *He*, saith God, *I will choose for my Companion*: For to desire to dwell with one, supposeth all these things; and verily, of all the Men in the World, none have Acquaintance with God, none understand what Communion with him, and what his Teachings mean, but such as are of a broken and contrite Heart; *He is nigh to them that are of a broken Spirit*, Psal. 34. 18. These are intended in the 14th Psalm, where 'tis said, *The Lord looked down from Heaven, to see if any did understand and seek God*, that he might find some body in the World with whom he might converse; for indeed there is none else that either understand, or that can tend to hearken to him. God, as I may say, is forced to break Men's Hearts, before he can make them willing to cry to him, or be willing that he should have any Concerns with them; the rest shut their Eyes, stop their Ears, withdraw their Hearts, or say unto God, *Be gone*: Job 21. But now the broken in Heart can tend it, he has leisure, yea, *leisure*, and *will*, and *understanding*, and *all*; and therefore is a fit Man to have to do with God. There is also room in this Man's House, in this Man's Heart, in this Man's Spirit, *for God to dwell*, for God to walk, for God to set up a Kingdom.

Here therefore is suitableness, *Can two walk together*, saith God, *except they are agreed?* Amos 3. The broken hearted desireth God's Company, *when wilt thou come unto me*, saith he? The broken hearted loveth to hear God speak and talk to him. Here is a suitableness, *Cause me*, saith he, *to hear Joy and Gladness, that the Bones which thou hast broken may rejoice*, Psal. 51. 8.

But here lies the Glory, in that the high and lofty One, the God that inhabiteth Eternity, and that has a high and holy Place for his Habitation, should choose to dwell with, and to be a Companion of the broken Heart,

Heart, and of them that are of a contrite Spirit : yea, and here is also great Comfort for such.

Fourthly, God doth not only prefer such a Heart before all Sacrifices, nor esteem such a Man above Heaven and Earth, nor yet only desire to be of his Acquaintance, but he reserveth for him his chief Comforts, his Heart-Reviving and Soul-Cherishing Cordials. *I dwell*, saith he, *with such to revive them, and to support and comfort them, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones*, Isa. 57. 15. The broken hearted Man, is a fainting Man; he has his qualms, his sinking Fits, he oftentimes dies away with Pain and Fear; he must be stayed with Flaggons, and comforted with Apples, or else he can't tell what to do : He pines, he pines away in his Iniquity; nor can any thing keep him alive and make him well, but the Comforts and Cordials of Almighty God : Wherefore with such an one God will dwell, to revive the Heart, to revive the Spirit : *To revive the Spirit of the humble, and to revive the Hearts of the contrite ones*, Ezek. 33. 10, 11.

God has Cordials, but they are to comfort them that are cast down, 2 Cor. 7. 6. And such are the broken hearted : As for them that are whole, they need not the Physician, Mark 1. 17. They are the broken in Spirit, that stand in need of Cordials : Physicians are Men of no esteem, but with them that feel their Sickness; and this is one Reason, why God is so little accounted of in the World, even because they have not been made sick by the wounding stroke of God. But now when a Man is wounded, has his Bones broken, or is made sick, and laid at the Graves Mouth; Who is of that Esteem with him, as is an able Physician? What is so much desired as is the Cordials, Comforts and suitable Supplies of the skilful Physician in those Matters: And thus it is with the broken hearted; he needs, and God has prepared for him plenty of the Comforts and Cordials of Heaven, to succour and relieve his sinking Soul.

Wherefore such a one, lieth under all the Promises, that have Succour in them, and Consolation for Men, Sick and Desponding under the Sense of Sin and the heavy Wrath of God: And they, says God, shall be refreshed and revived with them.

Yea, They are designed for them, he hath therefore broken their Hearts, he hath therefore wounded their Spirits; that he might make them apt to relish his reviving Cordials, that he might minister to them his reviving Comforts.

For indeed, so soon as he hath broken; his Bowels yearn, and his Compassions roul up and down within him, and will not suffer him to abide Afflicting: *Ephraim* was one of these; but so soon as God had

Vol. II.

smitten him, behold his Heart, how it works towards him; *Is Ephraim*, saith he, *my dear Son?* that is, he is so; *Is he a pleasant Child?* that is, he is so; for since *I speak against him, I do earnestly remember him still, therefore my Bowels are troubled for him, I will surely have Mercy upon him, saith the Lord God*, Jer. 31. 18, 19, 20. This therefore is another Demonstration.

Fifthly, As God prefers such a Heart, and esteems the Man that has it, above Heaven and Earth; as he covets Intimacy with such an one, and prepares for him his Cordials: So when he sent his Son *Jesus* into the World to be a Saviour; he gave him in special, a charge to take care of such; yea, that was one of the main Reasons he sent him down from Heaven, Anointed for his work on Earth.

The Spirit of the Lord God is upon me, saith he, because he hath Anointed me to preach the Gospel to the Poor, he hath sent me to bind up the broken hearted, &c. Isa. 61. 1.

Now that this is meant of Christ, is confirmed by his own Lips; for in the Days of his Flesh, he takes this Book in his Hand, when he was in the Synagogue at *Nazareth*, and read this very place unto the People, and then tells them, that that very Day, that Scripture was fulfilled in their Ears, Luke 4. 16, 17, 18.

But see, These are the Souls whose welfare is contrived in the Heavens: God consulted their Salvation, their Deliverance, their Health, before his Son came down from thence. Doth not therefore this demonstrate: That a broken hearted Man, that a *Man of a Contrite Spirit*, is of great esteem with God. I have often wondred at *David*, that he should give *Joab* and the Men of War a charge, that they take heed that they carry it tenderly to that young Rebel *Abshalom* his Son, 2 Sam. 18. 5. But that God, the High God, the God against whom we have sinned; should so soon as he has smitten, give his Son a Command, a Charge, a Commission, to take care of, to bind up and heal the broken in Heart; this is that which can never be sufficiently admired, or wondred at, by Men or Angels.

And as this was his Commission, so he acted; as is evidently set forth by the Parable of the Man who fell among Thieves: He went to him, poured into his Wounds Wine and Oil; he bound him up, took him, set him upon his own Beast, had him to an Inn, gave the Host a charge to look well to him, with Money in hand, and a Promise at his return, to recompense him in what further he should be expensive while he was under his care, Luke 10. 30, 31, 32, 33, 34, 35.

Behold therefore the care of God which he has for the broken in Heart; he has given a charge to Christ his Son, to look

5 P

well

well to them, and to bind up and heal their Wounds: Behold also the Faithfulness of Christ, who doth not hide, but read this Commission as soon as he entred upon his Ministry, and also falls into the practical Part thereof: *He healeth the broken in Heart, and bindeth up his Wounds*, Psalm 147. 3.

And behold again into whose care a *broken Heart* and a *contrite Spirit*, hath put this poor Creature; he is under the care of God, the care and cure of Christ: If a Man was sure that his Disease had put him under the special care of the King and the Queen, yet could he not be sure of Life, he might dye under their Sovereign Hands. Ay, but here is a Man in the favour of God, and under the Hand of Christ to be healed; under whose Hand, none yet ever died for want of skill and power in him to save their Life; wherefore this Man must live, Christ has in Commission not only to *bind up* his Wounds, but to *heal him*; he has of himself so expounded it in reading his Commission: Wherefore he that has his *Heart broken*, and that is of a *contrite Spirit*; must not only be taken in Hand, but healed; healed of his Pain, Grief, Sorrow, Sin, and Fears of Death and Hell-Fire: Wherefore he adds, *That he must give unto such, Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, and must comfort all that mourn*, Isa. 61. 2. 3.

This I say, he has in the Commission, the broken hearted are put into his Hand, and he has said himself he will heal him: Hence he says of that same Man, *I have seen his ways and will heal him; I will lead him also, and restore comforts unto him, and to his mourners; and I will heal him*, Isa. 57. 15, 16, 17, 18, 19. And this is a fifth Demonstration.

Sixthly, As God prefers such a Heart, and so esteems the Man that has it, as he desires his Company, has provided for him his Cordials, and given a charge to Christ to heal him: so he has promised in conclusion, *to save him. He saveth such as be of a contrite Spirit*; or as the margin has it, that be contrite of Spirit, Psalm 34. 18.

And this is the Conclusion of all; for to save a Man, is the end of all special Mercy. *He saveth such as be of a contrite Spirit. To Save*, is to *Forgive*; for without Forgiveness of Sins, we cannot be Saved. *To Save*, is to preserve *one* in this miserable World; and to deliver one from all those Devils, Temptations, Snares, and Destructions that would, were we not kept, were we not preserved of God, destroy us Body and Soul for ever. *To Save*, is to bring a Man Body and Soul to Glory; and to give him an Eternal Mansion-House in Heaven, that he may dwell in the Presence of this good God, and the Lord Jesus, and to sing to them the Songs of his Redemption for ever and ever.

This it is to be Saved, nor can any thing less than this, compleat the Salvation of the Sinner. Now this is to be the Lot of him that is of a *broken Heart*; and the End that God will make with him that is of a *Contrite Spirit*: *He saveth such as be contrite of Spirit*: He saveth such; This is Excellent.

But, do the broken in Heart believe this? Can they imagine, that this is to be the End that God has designed them to, and that he intended to make with them in the Day in which he began to break their Hearts? No, no, they alas, think the quite contrary! They are afraid that this is but the beginning of Death, and a token, that they shall never see the Face of God with comfort, either in this World, or that which is to come. Hence they cry, *Cast me not away from thy Presence*; or, *Now I am free among the Dead, whom God remembers no more*, Psalm 51. 11. Psalm 88. 4, 5.

For indeed, there goes to the breaking of the Heart, a visible Appearance of the Wrath of God, and a home-charge from Heaven of the guilt of Sin to the Conscience. This to Reason, is very dreadful; for it cuts the Soul down to the Ground. *For a wounded Spirit none can bear*, Prov. 18. 14.

It seems also now to this Man, that this is but the beginning of Hell; but as it were, the first Step down to the Pit; when alas! All these are but the beginnings of Love, and but that which makes way for Life. *The Lord kills before he makes alive, he wounds before his Hands make whole*. Yea, he does the one, in Order to, or because he would do the other; he wounds, because his Purpose is to heal. *He maketh sore, and bindeth up: He woundeth, and his Hands make whole*, Deut. 32. 39. 1 Sam. 2. 6. Job 15. 18.

His design, I say, is the Salvation of the Soul. He scourgeth, he breaketh the Heart of every Son whom he receiveth, and *Wo be to him whose Heart God breaketh not*.

And thus have I proved, what at first I asserted; namely, *That a Spirit rightly broken, an Heart truly contrite, is to God an excellent thing. A broken and a contrite Heart, O God, thou wilt not despise*. For thus say I,

1. This is evident, *for that it is better than Sacrifices*; than all Sacrifice.

2. The Man that has it, is of more esteem with God than Heaven and Earth.

3. God coveteth such a Man, for his Intimate and House-Companion.

4. He reserveth for him his Cordials; and spiritual Comforts.

5. He has given his Son a Charge, a Commandment, to take care that the broken hearted be healed, and he is resolved to heal them.

6. And concluded, that the broken-hearted, and they that are of a contrite Spirit, shall

shall be saved, that is, possess of the Heavens.

I come now in order, to shew you, what a *broken Heart*, and what a *contrite Spirit* is. This must be done, because in the Discovery of this, lies both the comfort of them that have it, and the Conviction of them that have it not.

Now that I may do this the better, I must propound, and speak to these four Things.

1. I must shew you, what an one that Heart is, that is not broken, that is not contrite.

2. I must shew you how, or, with what the Heart is broken and made contrite.

3. Shew you how, and what it is, when broken and made contrite. And

4. I shall last of all, give you some Signs of a broken and contrite Heart.

For the first of these, to wit, *What an one that Heart is, that is not a broken, that is, not a contrite Heart.*

1. The Heart before 'tis broken, is *hard* and *stubborn*, and *obstinate* against God, and the Salvation of the Soul, *Zach. 7. 12. Deut. 2. 30. Chap. 9. 27.*

2. 'Tis an Heart full of *evil Imaginations* and *Darkness*, *Gen. 8. 12. Rom. 1. 21.*

3. 'Tis a Heart *deceitful* and *subject* to be deceived, especially about the Things of an Eternal Concernment, *Isa. 44. 20. Deut. 11. 16.*

4. 'Tis an Heart, that *rather gathereth Iniquity* and *Vanity* to it self, than any thing that is good for the Soul, *Psal. 41. 6. Psal. 94. 11.*

5. 'Tis an *Unbelieving* Heart, and one that will turn away from God to Sin, *Heb. 3. 12. Deut. 17. 17.*

6. 'Tis an Heart, not prepared for God, being *Uncircumcised*, nor for the Reception of his holy Word, *2 Chron. 12. 14. Psal. 78. 8. Acts 7. 51.*

7. 'Tis an Heart not *single*, but *double*: 'Twill pretend to serve God, but will withal, lean to the Devil and Sin, *Psal. 12. 2. Ezek. 33. 31.*

8. 'Tis an Heart, *proud* and *stout*; it loves not to be *controuled*, though the *Controuler* be God himself, *Psal. 101. 5. Prov. 16. 5. Mal. 3.*

9. 'Tis an Heart that will *give place* to Satan, but will *resist* the Holy Ghost, *Acts 5. 3. chap. 7. 51.*

10. In a Word, 'Tis *deceitful* above all Things, and *desperately wicked*: So wicked that none can know it, *Jer. 17. 9.*

That the Head before it is broken is such, and worse than I have described it to be, is sufficiently seen by the whole course of the World. Where is the Man, (whose Heart has not been broken, and whose Spirit is not contrite) that according to the Word of God, deals honestly with his own Soul?

It is one Character of a right Heart, that

it is *sound* in God's Statutes, and *honest*, *Psal. 119. 80. Luke 8. 15.*

Now, an honest Heart will not put off it self, nor be put off with that, which will not go for current Money with the Merchants; I mean, with that which will not go for saving Grace at the Day of Judgment: But alas, alas! But few Men, how honest soever they are to others, have honesty towards themselves; though he is the worst of Deceivers who deceiveth his own Soul, as James has it, about the Things of his own Soul, *Jam. 1. 22, 26.* But,

Secondly, I now come to shew you, with *What, and How the Heart is broken, and the Spirit made contrite.*

The Instrument with which the Heart is broken, and with which the Spirit is made contrite, is the Word. Is not my Word, says God, like a Fire, and like a Hammer, that breaketh the Rock in pieces? *Jer. 23. 29.*

The Rock in this Text, is the Heart, which in another place, is compared to an Adamant, which Adamant is harder than Flint, *Zach. 7. 11, 12. Ezek. 3. 9.*

This Rock, this Adamant, this Stony Heart, is broken and made contrite by the Word. But it only is so, when the Word is as a Fire, and as a Hammer to break and melt it. And then, and then only it is as a Fire, and a Hammer to the Heart to break it, when 'tis managed by the Arm of God. No Man can break the Heart with the Word; no Angel can break the Heart with the Word; that is, if God forbears to second it by mighty Power from Heaven. This made Balaam go without an Heart rightly broken, and truly contrite, though he was rebuked by an Angel; and the Pharisees die in their Sins, though rebuked for them, and admonished to turn from them, by the Saviour of the World. Wherefore, though the Word is the Instrument with which the Heart is broken, yet it is not broken with the Word, till that Word is managed by the Might and Power of God.

This made the Prophet Isaiah, after long Preaching, cry out, *That he had laboured for nought, and in vain*: And this made him cry to God, *to rent the Heavens and come down*; that the Mountains, or Rocky Hills, or Hearts, might be broken, and melt at his Presence, *Isa. 49. 4. Chap. 64. 1, 2.*

For he found by Experience, that as to this, no effectual Work could be done, unless the Lord put to his Hand. This also is often intimated in the Scriptures, where it saith, *When the Preachers preached effectually to the breaking of Men's Hearts, the Lord wrought with them; the Hand of the Lord was with them*; and the like, *Mar. 16. 20. Acts 11. 21.*

Now when the Hand of the Lord is with the Word, then 'tis mighty; 'tis mighty thorough God to the pulling down of strong holds. 'Tis sharp then, as a Sword in the Soul

Soul and Spirit : It sticks like an Arrow in the Hearts of Sinners, to the causing of the People to fall at his Foot for Mercy. Then 'tis, as was said *afore*, as a *Fire*, and as a *Hammer* to break this Rock in pieces, 2 Cor. 10. 4. Heb. 4. 14. Psal. 110. 3.

And hence the Word is made mention of, under a double Consideration.

1. As it stands by it self.

2. As attended with Power from Heaven.

As it stands by it self, and is not seconded with saving Operation from Heaven, it is called the *Word only*, the *Word barely*, or as if it was only *the Word of Men*, 1 Thes. 1. 5, 6, 7. 1 Cor. 4. 19, 20. 1 Thes. 2. 13.

Because then, it is only as managed by Men, who are not able to make it accomplish that *Work*. The Word of God, when in a Man's Hand only, is like the Father's Sword in the Hand of the sucking Child; which Sword, though never so well pointed, and though never so sharp on the Edges, is not *now* able to conquer a Foe, and to make an Enemy fall and cry out for Mercy, because 'tis but in the Hand of the Child.

But now, let the same Sword be put into the Hand of a skilful Father, (and God is both skilful, and able to manage his Word) and then the Sinner, and then the proud helpers too, are both made to stoop, and submit themselves: Wherefore I say, though the Word be the *Instrument*, yet of it self doth do no saving good to the Soul, the Heart is not broken, nor the Spirit made contrite thereby, it only worketh Death, and leaveth Men in the Chains of their Sins, still faster bound over to eternal Condemnation, 2 Cor. 2. 15, 16.

2. But when seconded by mighty Power, then the same Word is as the roaring of a Lion, as the piercing of a Sword, as a burning Fire in the Bones, as Thunder, and as a Hammer that dashes all to pieces, Jer. 25. 30. Amos 1. 2. Chap. 3. 8. Acts 2. 37. Jer. 20. 9. Psal. 29. 3, to 10.

Wherefore from hence it is to be concluded, that whoever has heard the Word preached, and has not heard the Voice of the living God therein, has not as yet had their Hearts broken, nor their Spirits made contrite for their Sins.

And this leads me to the second Thing, to wit, To shew how the Heart is broken and the Spirit made contrite by the Word; *And verily it is when the Word comes home with Power*. But this is but general: Wherefore more particularly,

First, Then the Word works effectually to this purpose, *when it findeth out the Sinner and his Sin, and shall convince him that it has found him out*: Thus it was with our first Father; when he had sinned, he sought to hide himself from God; he gets among the Trees of the Garden, and there he shrouds himself; but yet not thinking himself secure, he covers himself with Fig-

Leaves, and now he lieth *quiet*; now God shall not find me, thinks he, nor know what I have done; but lo, by and by, he hears the *Voice of the Lord God walking in the Garden*; and now *Adam*, what do you mean to do? Why as yet, he *sculketh*, and hides his Head, and seeks yet to lye undiscovered, but behold, the Voice cries out, *Adam!* And now he begins to Tremble. *Adam where art thou?* Says God, and now *Adam* is made to answer: But the Voice of the Lord God doth not leave him here: No, it now begins to search, and to enquire after his doings, and to *unravel* what he had wrapt together and covered, until it had made him bare and naked in his own sight before the Face of God, Gen. 3. 7, to 12.

Thus therefore, doth the Word, when managed by the Arm of God. It *findeth out*, it *singleth out* the Sinner, the Sinner finds it so; it finds out the Sins of the Sinner, it *unravels* his whole Life, it strips him, and lays him naked in his own Sight, before the Face of God; neither can the Sinner nor his Wickedness, be longer hid and covered; and now begins the Sinner to see what he never saw before.

2. Another instance for this, is *David*, the Man of our Text; he Sins, he Sins *grossly*, he Sins and *hides it*; yea, and seeks to hide it *from the Sight of God and Man*. Well, *Nathan* is sent to preach a preaching to him, and that in *common*, and that in *special*; in *common* by a Parable; in *special*, by a particular Application of it to him: While *Nathan* only preached in common or in general, *David* was *fish-whole*, and stood as right in his own Eyes, as if he been as innocent and as harmless as any Man alive: But God had a love for *David*, and therefore commands his Servant *Nathan*, to go home, not only to *David's* Ears, but to *David's* Conscience.

Well, *David* now must fall: says *Nathan*, *Thou art the Man*; says *David*, *I have sinned*, (1 Sam. 12. 1, 5, 7, 13.) and then his Heart was *broken*, and his Spirit made *contrite*, as this Psalm and our Text doth shew.

3. A third instance is that of *Saul*; he had heard many a Sermon, and was become a great Professor, yea, he was more zealous than was many of his Equals; but his Heart was never Broken, nor his Spirit never made Contrite, till he heard one Preach from Heaven, till he heard God, in the *Word of God*, making enquiry after his Sins: *Saul, Saul, why persecutest thou me?* says Jesus; and then he can stand no longer; for then his Heart brake, then he Falls to the Ground, then he trembles, then he cries out, *Who art thou, Lord?* And, *Lord, what wilt thou have me to do?* Acts 8.

Wherefore as I said, *Then the Word works effectually to this purpose, when it findeth out the Sinner and his Sin, and also when*

when it shall convince him that it has found him out. Only I must joyn here a caution, for every Operation of the Word upon the Conscience, is not saving; nor doth all Conviction end in the saving Conversion of the Sinner: It is then only such an Operation of the Word that is intended, namely, That shews the Sinner, not only the evil of his Ways, but brings the Heart unfeignedly over to God by Christ. And this brings me to the third Thing.

Thirdly, I am therefore come to shew you, how, and what the Heart is, when broken and made contrite. And this I must do, by opening unto you the two chief Expressions in the Text

1. What is meant by this Word *Broken*.

2. What is meant by this Word *Contrite*.

First, For this Word *Broken*, Tindal renders it a *troubled* Heart: but I think there is more in it: I take it therefore to be a Heart *disabled*, as to former Actions; even as a Man whose Bones are broken, is *disabled*, as to his way of Running, Leaping, Wrestling, or ought else, which vainly he was wont to do; wherefore that which was called a *broken Heart* in the Text, he calls his *broken Bones*, in Verse the eighth: *Cause me*, saith he, *to hear Joy and Gladness, that the Bones which thou hast broken may rejoice*. And why is the *breaking of the Heart* compared to the breaking of the *Bones*? But because, as when the Bones are broken, the *outward* Man is disabled as to what it was wont to do; so when the Spirit is broken, the *inward* Man is disabled as to what Vanity and Folly it before delighted in: Hence Feebleness is joined with this *brokenness of Heart*: *I am feeble*, saith he, *and sore broken*: I have lost my Strength and former Vigour, as to vain and sinful Courses, *Psal. 38. 8*.

This then it is to have the Heart Broken; namely, to have it lamed, disabled, and taken off, by sense of God's Wrath due to Sin, from that course of Life it formerly was conversant in; and to shew that this Work is no fancy, nor done, but with great trouble to the Soul, it is compared to the putting the Bones out of joint, the breaking of the Bones, the burning of the Bones with Fire; or as the taking the natural Moisture from the Bones: The vexing of the Bones, &c. *Psal. 22. 14. Jer. 20. 9. Lam. 1. 13. Psal. 6. 2. Prov. 17. 22*.

All which are Expressions adorned with such Similitudes, as do undeniably declare, that to Sense and Feeling, a broken Heart is a grievous thing.

Secondly, *What is meant by the Word CONTRITE*. A Contrite Spirit is a *penitent* one; one sorely grieved, and deeply sorrowful for the Sins it has committed against God, and to the damage of the Soul; and so it is to be taken in all those places where a contrite Spirit is made mention of. As in *Psal. 34. 18. Isa. 57. 15. chap. 66. 2*.
Vol. II.

As a Man that has by his folly procured a broken Leg or Arm, is heartily sorry, that ever he was so foolish, as to be engaged in such foolish ways of Idleness and Vanity: So he whose Heart is broken with a sense of God's Wrath due to his Sin, hath deep Sorrow in his Soul, and greatly repents, that ever he should be such a Fool, as by rebellious doings, to bring himself and his Soul to so much sharp Affliction. Hence, while others are sporting themselves in Vanity, such a one doth call his Sin his greatest Folly: *My Wounds stink, and are corrupt*, saith David, *because of my foolishness*. And again, *O God, thou knowest my Foolishness, and my Sins are not hid from thee*, *Psal. 38. 5. Psal. 69. 5*.

Men, what e're they say with their Lips, cannot conclude, if yet their Hearts want breaking, *That Sin is a foolish Thing*. Hence it says, *The Foolishness of Fools, is their Folly*, *Prov. 14. 24*.

That is, the Foolishness of some Men is, that they take Pleasure in their Sins; for their Sins are their Foolishness, and the Folly of their Soul lies in their countenancing of this Foolishness. But the Man whose Heart is broken, he is none of these, he cannot be one of these, no more than he that has his Bones broken can rejoice that he is desired *to play a Match at Football*. Hence to hear others talk foolishly, is to the grief of those whom God has wounded: Or, as it is in another place, *Their Words are like the piercings of a Sword*, *Psal. 69. 26. Prov. 12. 18*.

This therefore, I take to be the meaning of these two Words, *A broken and a Contrite Spirit*.

Fourthly, and lastly, As to this, I now come more particularly, to give you some Signs of a Broken Heart, of a broken and a contrite Spirit.

First, A broken hearted Man, such as is intended in the Text, is a sensible Man: he is brought to the exercise of all the Senses of his Soul. All others are dead, senseless, and without true feeling of what the broken hearted Man is sensible of.

1. He Sees himself to be what others are ignorant of; that is, he sees himself to be, not only a sinful Man, but a Man by Nature, in the Gall and Bond of Sin. In the Gall of Sin; it is Peter's Expression to Simon, and it is a Saying common to all Men. For every Man in a State of Nature, is in the *Gall of Sin*. He was shapen in it, conceived in it; it has also Possession of, and by that Possession, infected the whole of his Soul and Body, *Psal. 51. 5. Act. 8. 23*.

This he sees, this he understands; every Professor sees not this, because the Blessing of a broken Heart, is not bestowed on every one. David says, *There is no Soundness in my Flesh*. And Solomon suggests, that a *Plague or running Sore, is in the very Heart*:
5 Q

Heart: but every one perceives not this, *Psal.* 38. 3. *1 Kings* 8. 38.

He saith again, That his *Wounds stank, and were corrupted; that his Sore ran, and ceased not*, *Psal.* 38. 5. *Psal.* 77. 2.

But these Things, the brutish Man, the Man whose Heart was never broken, has no Understanding of. But the broken hearted, the Man that has a broken Spirit, he sees, as the Prophet has it; he sees his Sickness, he sees his Wound; *when Ephraim saw his Sickness, and Judah saw his Wound*, *Hos.* 5. 13. He sees it to his Grief, he sees it to his Sorrow.

2. He *FEELS* what others have no Sense of. He *feels* the Arrows of the Almighty, and that they stick fast in him. He *feels* how sore and sick, by the smiting of God's Hammer upon his Heart to break it, his poor Soul is made. He *feels* a Burden intollerably lying upon his Spirit. *Mine Iniquities*, saith he, *are gone over my Head as an heavy Burden, they are too heavy for me*. He *feels* also the heavy Hand of God upon his Soul, a Thing unknown to carnal Men, *Psal.* 38. 2. *Hos.* 6. 13. *Psal.* 38. 4.

He *feels* Pain being wounded, even such Pains as others cannot understand, because they are not broken. *My Heart*, says David, *is sore pained within me*. Why so, Why, *The Terrours of Death are fallen upon me*. The Terrours of Death causes Pain; yea, Pain of the highest Nature. Hence that which is here called *Pains*, is in another place called *Pangs*, *Psal.* 55. 4. *Isa.* 21. 3.

You know, broken Bones occasion Pain, strong Pain; yea, Pain that will make a Man or Woman groan, *with the groaning of a deadly wounded Man*, *Ezek.* 30. 24.

Soul-pain is the sorest Pain, in comparison to which, the Pain of the Body is a very tolerable thing, *Prov.* 18. 14.

Now, here is *Soul-pain*, here is *Heart-pain*, here we are discoursing of a wounded, of a broken Spirit. Wherefore this Pain is to be felt to the sinking of the whole Man; neither can any support this but God. Here is Death in this Pain, Death for ever, without God's special Mercy: and this the broken hearted Man doth feel. *The Sorrows of Death*, said David, *compassed me about, and the Pains of Hell got hold upon me, and I found Trouble and Sorrow*, *Psal.* 116.

Aye, I'll warrant thee, poor Man, thou foundest Trouble and Sorrow indeed. For the Pains of *Hell*, and Sorrows of *Death*, are Pains and Sorrow the most intollerable. But this the Man is acquainted with, that has his *Heart broken*.

3. As he *Sees* and *Feels*, so he *HEARS* that which augments his Woe and Sorrow. You know, if a Man has his Bones broken, he does not only *See* and *Feel*, but oft-times also, *Hear* what increases his Grief; as that his Wounds are uncurable, that his Bone

is not rightly sett, that there is danger of a *Gangreen*, that he may be lost for want of looking to. These are the Voices, the Sayings, that haunt the House of one that has his Bones broken. And a *broken hearted Man* knows what I mean by this; he hears that which makes his Lips quiver, and at the Noise of which, he seems to feel rottenness enter into his Bones: He trembleth in himself, and wishes that he may hear Joy and Gladness, that the *Bones*, the *Heart*, and *Spirit* which God has broken may rejoice, *Hab.* 3. 16. *Psal.* 51. 8.

He thinks he hears God say, the Devil say, his Conscience say, and all good Men to whisper among themselves, saying, *There is no help for him from God*. Job heard this, David heard this, Haman heard this; and this is a common sound in the Ears of the broken hearted.

4. The broken hearted *SMELL* what others cannot scent: Alas! Sin never *smell'd* so to any Man alive, as it *smells* to the broken hearted. You know, Wounds will stink; but no stink like that of Sin, to the broken hearted Man: *His own Sins stink*, and so doth the Sins of all the World to him. *Sin is like Carrion*, 'tis of a stinking Nature; yea, it has the worst of Smells; however, some Men like it, *Psal.* 38. 5.

But none are offended with the Scent thereof, but God, and the broken hearted Sinner: *My Wounds stink, and are corrupt*, saith he, *both in God's Nostribs, and mine own*.

But, alas! who smells the stink of Sin? None of the *Carnal World*; they, like *Carrion-Crows*, seek it, love it, and eat it as the Child eats Bread. *They eat up the Sins of my People*, saith God, *and set their Heart on their Iniquity*, *Hos.* 4. 8.

This I say, they do, because they do not smell the nauseous scent of Sin: You know, that what is *nauseous* to the Smell, cannot be palatable to the taste. The broken hearted Man doth find, that Sin is nauseous, and therefore cries out, it stinketh. They also think at times, the smell of Fire, of Fire and Brimstone, is upon them, they are so sensible of the wages due to Sin.

5. The broken hearted is also a *Tasting* Man. Wounds, if sore, and full of Pains, of great Pains, do sometimes alter the taste of a Man. They make him think, his Meat, his Drink, yea, that Cordials have a bitter Taste in them. How many times doth the poor People of God, that are the only Men that know what a broken Heart doth mean, cry out, That *Gravel, Wormwood, Gall, and Vinegar*, was made their Meat, *Lam.* 3. 15, 16, 19.

This Gravel, Gall, and Wormwood, is the true temporal Taste of Sin; and God to make them loath it for ever, doth feed them with it, till their Hearts doth ache, and break therewith. Wickedness is pleasant of Taste to the World. Hence 'tis said,

They

They feed on Ashes, they feed on Wind, Isa. 44. 20. Hos. 12. 1. Lusts, or any thing that is vile and refuse, the carnal World think relishes well; as is set out most notably in the Parable of the Prodigal Son, He would fain have filled his Belly, saith our Lord, with the husks that the Swine did eat. But the broken hearted Man has a relish that's true as to these things; though by reason of the anguish of his Soul, it also abhors all manner of dainty Meat, Job 33. 19, 20. Psal. 107. 17, 18, 19.

Thus I have shewed you *one* Sign of a broken hearted Man; he is a sensible Man, he has all the Senses of his Soul awakened, he can *See, Hear, Feel, Taste, Smell*, and that as none but himself can do. I come now to another Sign of a *Broken and Contrite Man*.

Secondly, And that is, *He is a very sorrowful Man*. This, as the other is natural, 'tis natural to one that is in Pain, and that has his Bones broken, to be a grieved and sorrowful Man.

He is none of the jolly ones of the Times, nor can he, for his *Bones*, his *Heart*, his *Heart* is broken.

1. *He* is sorry that he feels and finds in himself, *a pravity of Nature*: I told you before, he is *sensible* of it, he sees it, he feels it; and here I say, *he is sorry for it*. 'Tis this that makes him call himself *wretched Man*; 'tis this that makes him *loath* and *abhor* himself; 'tis this that makes him *blush*; blush before God and be *ashamed*, Rom. 7. 24. Job 42. 5, 6. Ezek. 36. 31.

He finds by Nature, no Form nor Comeliness in himself; but the more he looks in the Glais of the Word, the more unhand-some, the more deformed he perceiveth Sin has made him. Every Body sees not this, therefore every Body is not sorry for it: but the broken in *Heart* sees that he is by Sin corrupted, marr'd, full of lewdness and naughtiness; he sees that in him; that is, in his *Flesh* dwells no good Thing; and this makes him sorry, yea, it makes him sorry at *Heart*. A Man that has his Bones broken, finds he is spoil'd, marr'd, disabled from doing as he would and should, at which he is grieved and made sorry.

Many are sorry for actual Transgressions, because they do oft bring them to shame before Men; but, few are sorry for the defects that Sin has made in Nature, because they see not those defects themselves. A Man cannot be sorry for the sinful defects of Nature, till he sees they have rendered him contemptible to God; nor is it any thing but a Sight of God, that can make him truly see what he is, and so be heartily sorry for being so. Now *mine Eyes see thee*, said Job, *now I abhor my self*. *Woe is me, I am undone*, said the Prophet, *for mine Eyes have seen the Lord, the King*. And 'twas *This* that made Daniel say, *His Comeliness in him was turned into Corruption*: For

he had now the Vision of the *holy One*, Job 42. 6. Isa. 6. 1, 2, 3, 4, 5. Dan. 10. 8.

Visions of God, break the *Heart*, because by the Sight the Soul then has of his Perfections, it sees its own infinite and unspeakable disproportion, because of the vileness of its Nature.

Suppose a Company of ugly, uncomely, deformed Persons, dwelt together in one House; and suppose, that they never yet saw any Man or Woman more than themselves, that were arrayed with the Splendors and Perfections of Nature: These would not be capable of comparing themselves with any but themselves, and consequently, would not be affected, and made sorry, for their uncomely, natural Defections. But now, bring them out of their *Cells* and *Holes* of Darkness, where they have been shut up by themselves, and let them take a view of the Splendour and Perfections of Beauty that are in others; and then, if at all, they will be sorry and dejected, at the view of their own defects.

This is the case; Men by Sin are marr'd, spoil'd, corrupted, depraved, but they dwell by themselves in the dark; they see neither God, nor Angel, nor Saint, in their excellent Nature and Beauty; and therefore they are apt to count their own uncomely Parts, their Ornaments, and their Glory. But now, let such, as I said, see God, see Saints, or the Ornaments of the holy Ghost, and themselves as they are without them; and then they cannot, but must be affected with, and sorry for their own deformity. When the Lord CHRIST put forth but a little of his Excellency before his Servant *Peter's* Face, it raised up the depravity of *Peter's* Nature before him, to his great Confusion and Shame; and made him cry out to him in the midst of all his Fellows, *Depart from me, for I am a sinful Man, O Lord!* Luke 5. 4, 5, 6, 7, 8.

This therefore, is the cause of a *broken Heart*; even a sight of divine Excellencies, and a Sense that I am a poor, depraved, spoiled, defiled Wretch: and this Sight having broken the *Heart*, begets Sorrow in the broken hearted.

2. The broken hearted is a sorrowful Man, for that he finds his depravity of Nature strong in him, to the putting forth it self to oppose, and overthrow what his changed *Mind* doth prompt him to. *When I would do good*, said Paul, *Evil is present with me*, Rom. 7. 21. Evil is present to oppose, to resist, and make head against the desires of my Soul. The Man that has his Bones broken, may have yet a Mind to be industriously occupied, in a lawful and honest Calling, but he finds by Experience, that an Infirmity attends his present *Condition*, that strongly resists his good Endeavours: and at this he shakes his Head, makes Complaints, and with Sorrow of Heart he sighs and says, *I cannot do the Thing*

Thing that I would, Rom. 7. 15. Gal. 5. 17.

I am weak, I am feeble, I am not only depraved, but by that depravity, deprived of ability to put good Motions, good Intentions and Desires into Execution, to Compleatness: O, says he, *I am ready to halt, my sorrow is continually before me.*

You must know, the Broken-hearted loves God, loves his Soul, loves Good, and hates Evil. Now, for such an one to find in himself an Opposition, and continual Contradiction to this holy Passion, it must needs cause sorrow; Godly sorrow, as the Apostle Paul calls it. For such are made sorry after a godly Sort. To be sorry, for that thy Nature is with Sin depraved, and that through this depravity, thou art deprived of ability to do what the Word, and thy holy Mind doth prompt thee to, is to be sorry after a godly Sort. For this Sorrow worketh that in thee, of which thou wilt never have cause to repent; no, not to Eternity, 2 Cor. 7. 9, 10, 11.

3. The broken-hearted Man is sorry for those breaches, that by reason of the depravity of his Nature, is made in his Life and Conversation. And this was the Case of the Man in our Text. The Vileness of his Nature had broken out to the defiling of his Life, and to the making of him at this time, base in Conversation. This, this was it, that almost broke his Heart.

He saw in this he had dishonoured God, and that cut him. Against thee, thee only have I sinned, and done this Evil in thy Sight, Psal. 51. 4. He saw in this, he had caused the Enemies of God to open their Mouths and blaspheme; and this cut him to the Heart. This made him cry, *I have sinned against thee, Lord:* This made him say, *I will declare mine Iniquity, I will be sorry for my Sin,* Psal. 38. 18.

When a Man is designed to do a Matter, when his Heart is set upon it, (and the Broken-hearted doth design to glorify God) an Obstruction to that design, the spoiling of this Work makes him sorrowful. Hannah coveted Children, but could not have them, and this made her a Woman of a sorrowful Spirit, 1 Sam. 1. 15.

A Broken-hearted Man would be well inwardly, and do that which is well outwardly; but he feels, he finds, he sees, he is prevented, prevented at least in part. This makes him sorrowful, in this he groans, groans earnestly, being burdened with his Imperfection, 2 Cor. 5. 1, 2, 3.

You know, one with broken Bones has Imperfections many, and is more sensible of them too, (as was said afore, than any other Man;) and this makes him sorrowful; yea, and makes him conclude, *That he shall go softly all his Days, in the Bitterness of his Soul,* Isa. 57. 15.

Thirdly, The Man with a broken Heart, is a very humble Man; or true Humility,

is a sign of a broken Heart. Hence, Brokenness of Heart, Contrition of Spirit, and Humbleness of Mind, are put together. To revive the Heart of the humble, and to revive the Spirit of the contrite Ones, Isa. 57. 15.

To follow our Similitude: Suppose a Man while in bodily health, stout and strong, and one that fears and cares for no Man; yet let this Man have but a Leg or an Arm broken, and his Courage is quell'd; he is now so far off from hectoring of it with a Man, that he is afraid of every little Child that doth but offer to touch him: Now he will court the most feeble that has ought to do with him, to use him and handle him gently: Now he is become a Child in Courage, a Child in Fear, and humbleth himself as a little Child.

Why, thus it is with that Man that is of a broken and contrite Spirit. Time was indeed, he could hector, even hector it with God himself, saying, *What's the Almighty, that we should serve him? Or what profit shall I have, if I keep his Commandments?* Job 21. 15. Mal. 3. 13, 14.

Aye! But now his Heart is broken, God has wrestled with him, and given him a fall, to the breaking of his Bones, his Heart; and now he crouches, now he cringes, now he begs of God, that he will not only do him good, but do it with tender Hands. Have Mercy upon me, O God, said David, yea, according to the multitude of thy TENDER Mercies, blot out my Transgression, Psal. 51. 1.

He stands as he sees, not only in need of Mercy, but of the tenderest Mercies; God has several sorts of Mercies; some rough, some more tender. God can save a Man, and yet have him a dreadful Way to Heaven. This the Broken-hearted sees, and this the Broken-hearted dreads, and therefore pleads for the tenderest sort of Mercies; and here we read of his gentle dealing, and that he is very pitiful, and that he deals tenderly with his. But the reason of such Expressions no Man knows, but he that is Broken-hearted, he has his Sores, his running Sores, his stinking Sores: Wherefore he is pained, and therefore covets to be handled tenderly. Thus GOD has broken the Pride of his Spirit, and humbled the Loftiness of Man. And his Humility yet appears,

1. In his Thankfulness for natural Life: He reckoneth at Night, when he goes to Bed, that like as a Lion, so GOD will tear him to pieces before the Morning Light, Isa. 38. 13.

There is no Judgment that has fallen upon others, but he counts of right he should be swallowed up by it. My Flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. 119. 120.

But perceiving a Day added to his Life, and that he in the Morning, is still on this side

side Hell; he cannot choose but take notice of it, and acknowledge it as a special Favour; saying, *God be thanked, for holding my Soul in Life till now, and for keeping my Life back from the Destroyer.* Compare Job 33. 22. and Psalm 56. 13. Psalm 86. 13.

Man before his Heart is broken, counts *Time his own*, and therefore he spends it lavishly, upon every idle Thing. His Soul is far from fear, because the Rod of God is not upon him; but when he sees himself under the wounding Hand of God, or when God like a Lyon, is breaking all his Bones, then he humbleth himself before him, and falleth at his Foot. Now he has learn'd to count every Moment a Mercy, and every small Morsel a Mercy.

2. Now also, the least hopes of Mercy for his Soul, O, how precious is it! He that was wont to make *Orts* of the Gospel, and that valued Promises but as *Stubble*, and the Words of God but as *Rotten Wood*. Now, with what an Eye doth he look on the Promise? Yea, he counted a *Peradventure* of Mercy, more rich, more worth than the whole World. Now, as we say, *He is glad to leap at a Crust*; now, to be a *Dog* in God's House, is counted better by him, than to *dwell in the Tents of the Wicked*, Matth. 15. 16, 27. Luke 15, 17, 18, 19.

3. Now he that was wont to look scornfully upon the People of God; yea, that used to scorn to shew them a gentle cast of his Countenance; Now he admires and bows before them, and is ready to lick the dust of their Feet; and would count it his greatest, the highest Honour, to be as one of the least of them. *Make me as one of thy hired Servants*, says he, Luke 15. 19.

4. Now he is in his own Eyes the greatest Fool in Nature, for that he sees he has been so mistaken in his Ways, and has not yet but little, if any true knowledge of God. *Every one now*, says he, *has more knowledge of God than I, every one serves him better than I*, Psal. 73. 21, 22. Prov. 30. 2, 3.

5. Now may he be but one, though the least in the Kingdom of Heaven! Now may he be but one, tho' the least in the Church on Earth! Now may he be but be loved, though the least beloved of Saints! *How high an Account doth he set thereon?*

6. Now when he talketh with God or Men, how doth he debase himself before them! If with God, how does he accuse himself, and load himself with the Acknowledgments of his own Villanies, which he committed in the Days wherein he was the Enemy of God? *Lord, said Paul, that Contrite one, I imprisoned, and did beat in every Synagogue them that believe on thee: And when the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting unto his Death, and kept the Raiment of them that slew him,*

Acts 22. 19, 20. *Yea, I punished thy Saints oft in every Synagogue, and compelled them to Blaspheme: And being exceeding mad against them, I persecuted them even unto strange Cities,* Acts 26. 9, 10, 11.

Also when he comes to speak to Saints, how doth he make himself vile before them? *I am, saith he, the least of the Apostles, I am not meet to be called an Apostle; I am less than the least of all Saints: I was a Blasphemer, I was a Persecuter, and Injurious, &c.* 1 Cor. 15. 9. Ephes. 3. 8. 1 Tim. 1. 13.

What Humility, what Self-abasing Thoughts, doth a broken Heart produce? When *David* danced before the Ark of God also, how did he discover his Nakedness to the disliking of his Wife? And when she taunted him for his doings, says he, *It was before the Lord, &c. And I will be yet more vile than thus, and will be base in mine own Sight,* 2 Sam. 6. 20, 21, 22.

Oh the Man that is, or that has been kindly broken in his Spirit, and that is of a contrite Heart, is a lowly, a humble Man.

Fourthly, The Broken-hearted Man, is a Man that sees himself in Spirituals to be poor: Therefore as humble and contrite, so poor and contrite are put together in the Word: *But to this Man will I look, even to him that is Poor and of a contrite Spirit,* Isa. 66. 1, 2.

And here we still pursue our Metaphor. A wounded Man, a Man with broken Bones, concludes his Condition to be but Poor, very Poor: Ask him how he does, and he answers, *Truly Neighbour, in a very poor Condition.* Also you have the spiritual Property of such as have, or have had their Hearts broken, and that have been of contrite Spirits, much made mention of in the Word. And they go by two Names to distinguish them from others; They are called *THE Poor*; that is, *God's Poor*; they are also called, *The poor in Spirit*, Psal. 72. 2. Psal. 74. 9. Mat. 5. 3.

Now, the Man that is poor in his own Eyes, (for of him we now discourse, and the Broken-hearted is such an one,) is sensible of his wants. He knows he cannot help himself, and therefore is forced to be content to live by the Charity of others. Thus it is in Nature, thus it is in Grace.

First, The Broken-hearted now knows he wants, and he knew it not till now. As he that has a broken Bone, knew no want of a Bone-setter, till he knew his Bone was broken: His broken Bone makes him know it, his pain and anguish makes him know it: And thus it is in Spirituals. Now he sees, *to be Poor indeed*, is to want the Sense of the Favour of God; for his great pain, is sense of Wrath, as hath been shewn before. *And the Voice of Joy would heal his broken Bones*, Psal. 51. 8.

Two things he thinks would make him rich.

1. *A Right and Title to Jesus Christ, and all his Benefits.*

2. *And saving Faith therein.* They that are spiritually rich, are rich *in him*, and *in the Faith of him*, 2 Cor. 8. 9. James 2. 5.

The first of these, giveth us a Right to the *Kingdom of Heaven*; and the second, yields the Soul the comfort of it; and the broken hearted Man wants the Sense and Knowledge of his Interest in these. That he knows he wants them, is plain; but that he knows he has them, is what as yet he wants the attainment of. Hence he says, *The poor and needy seek Water, and there is none, and their Tongue fails for Thirst: There is none in their view, none in their view for them*, Isa. 41. 17.

Hence *David* when he had his broken Heart, felt he wanted washing, he wanted purging, he wanted to be made white: He knew that Spiritual Riches lay there, but he did not so well perceive, that God had washed and purged him: Yea, he rather was afraid that all was going, that he was in danger of being cast out of God's Presence, and that the *Spirit of Grace* would be utterly taken from him. See *Psalms* 51.

That's the first Thing: *The broken hearted is poor, because he knows his Wants.*

Secondly; *The broken hearted is poor, because he knows he cannot help himself to what he knows he wants.* The Man that has a broken Arm, as he knows it, so he knows of himself he cannot set it. This therefore is a second Thing, that declares a Man is poor, otherwise he is not so: For, suppose a Man wants never so much, yet if he can but help himself, if he can furnish himself, if he can support his own Wants out of what he has, he cannot be a poor Man: Yea, the more he wants, the greater is his Riches, if he can supply his own Wants out of his own Purse.

He then is the poor Man, that knows his spiritual Want, and also knows he cannot supply, or help himself.

But this the *broken hearted* knows, therefore he in his own Eyes, is *the only poor Man*. True, he may have something of his own, but that will not supply his Want, and therefore he is a poor Man still. I have Sacrifices, says *David*, but thou dost not desire them, therefore my Poverty remains, *Psal.* 51. 16.

Lead is not Gold, Lead is not current Money with the Merchant: There is none has Spiritual Gold to *Sell* but CHRIST, *Revel.* 2. 18.

What can a Man do to procure Christ, or procure Faith or Love? Yea, had he never so much of his own carnal Excellencies, no not one Penny of it will go for Pay, in that Market where Grace is to be had. *If a Man would give all the Substance of his*

house for Love, it would be utterly contemned, Song 8. 7.

This the *broken hearted* Man perceives, and therefore he sees himself to be spiritually poor: True, he has a *broken Heart*, and that's of great esteem with God, but that is not of *Nature's Goodness*; that's a Gift, a Work of God, that's the Sacrifices of God: Besides, a Man cannot remain content, and at rest with that; for that in the Nature of it, does but shew him he is poor, and that his Wants are such as himself cannot supply. Besides, there's but little ease in a *broken Heart*.

Thirdly, The *broken hearted* Man is poor, and sees it: *Because he finds he is now disabled to live any way else, but by Begging.*

This *David* betook himself too, though he was a King; for he knew as to his Soul's health, he could live no way else: *This poor Man cried, saith he, and the Lord heard him, and saved him out of all his Troubles*, (*Psalms* 34. 6.) And this leads me to the fifth Sign.

Fifthly, Another sign of a *broken Heart*, is a *Crying, a Crying OUT*. Pain you know will make one cry: Go to them that have upon them the anguish of *broken Bones*, and see if they don't cry; Anguish makes them cry. This, this is that which quickly follows, if once thy Heart be *broken*, and thy Spirit indeed made contrite.

First, I say, *Anguish* will make thee cry. *Trouble and Anguish*, said *David*, *have taken hold upon me*, *Psal.* 119. 143. Anguish, you know, doth naturally provoke to crying; now, as a *broken Bone* has anguish, a *broken Heart* has anguish: Hence the Pains of one that has a *broken Heart*, are compared to the Pangs of a *Woman in Travail*, *Joh.* 16. 20, 21, 22.

1. Anguish will make one cry *alone*, cry to ones *self*; and this is called a bemoaning of ones self. *I have surely heard Ephraim bemoaning himself*, said God, *Jer.* 31. 18.

That is, being at present under the breaking, chastizing Hand of God: *Thou hast chastized me*, saith he, *and I was chastized, as a Bullock unaccustomed to the Yoke*: This is his Meaning also, who said, *I mourn in my Complaint, and make a Noise*; and why? *Why? My Heart is pained within me*, *Psal.* 53. 2, 3, 4.

This is a Self-bemoaning, a bemoaning themselves in secret and retired Places.

You know, it is common with them who are distressed with Anguish, though all alone, to cry out to themselves of their present Pains, saying, *O my Leg! O my Arm! O my Bowels!* Or as the Son of the *Shunamite*, *My Head, my Head*, 2 Kings 4. 19. O the Groans, the Sighs, the Cries, that the *broken hearted* have, when by themselves, or alone! O say they, *My Sins, my Sins, my Soul, my Soul: How am I laden with*

with Guilt? How am I surrounded with Fear? O this hard, this desperate, this unbelieving Heart! O how Sin defileth my Will, my Mind, my Conscience! I am afflicted and ready to die, Psal. 88. 15.

Could some of you Carnal People, but get behind the Chamber-door, to hear Ephraim when he is at the work of Self-bemoaning, 'twould make you stand amazed to hear him bewail that Sin in himself, in which you take delight; and to hear him bemoan his mispending of Time, while you spend all in pursuing your filthy Lusts; and to hear him offended with his Heart, because 'twill not better comply with God's holy Will, while you are afraid of his Word and Ways, and never think your selves better, than when farthest off from God. The unruliness of the Passions, and Lusts of the broken hearted, make them often get into a Corner, and thus bemoan themselves.

Secondly, As they thus cry out in a bemoaning manner of, and to themselves; so they have their Out-cries of, and against themselves, to others. As she said in another case, Behold and see, if there be any Sorrow like my Sorrow, Lam. 1. 12.

O the bitter Cries and Complaints that the broken hearted have, and make to one another! Still every one imagining, that his own Wounds are deepest, and his own Sores fullest of anguish, and hardest to be cured. Say they, If our Iniquities be upon us, and we pine away in them, how can we then live, Ezek. 33. 10.

Once being at an honest Woman's House, I, after some pause, asked her, How she did? She said, Very badly: I asked her, if she was sick, she answered No: What then? said I, Are any of your Children ill? She told me No: What, said I, is your Husband amiss, or do you go back in the World? No, no, said she, But I am afraid I shall not be saved. And brake out with heavy Heart, saying, Ah Goodman Bunyan! Christ and a Pitcher; if I had Christ, though I went and begged my Bread with a Pitcher, 'twould be better with me, than I think it is now.

This Woman had her Heart broken, this Woman wanted Christ, this Woman was concerned for her Soul: There are but few Women, rich Women, that count Christ and a Pitcher, better than the World, their Pride and Pleasures. This Woman's Cries are worthy to be recorded: 'twas a Cry that carried in it, not only a Sense of the want, but also of the worth of Christ. This Cry, Christ and a Pitcher, made a melodious Noise in the Ears of the very Angels.

But I say, few Women cry out thus; few Women are so in love with their own Eternal Salvation, as to be willing to part with all their Lusts and Vanities, for Jesus Christ, and a Pitcher. Good Jacob also was thus: If the Lord, said he, will give me Bread to eat, and Rayment to put on, then

he shall be my God: Yea, he vowed it should be so. And Jacob vowed a Vow, saying, If God will be with me, and keep me in this way that I go, and will give me Bread to eat, and Raiment to put on; so that I come again to my Father's House in Peace: then shall the Lord be my God, Gen. 28.

3. As they bemoan themselves, and make their Complaints to one and another, so they cry to God. O God, said Heman, I have cried Day and Night to thee: But when? Why, when his Soul was full of trouble, and his Life drew near to the Grave, Psal. 88. 1, 2, 3. Or as it says in another place, Out of the Deep, out of the Belly of Hell cried I: By such Words, expressing what painful Condition they were in, when they cried, Psal. 130. 1. Jonah 2. 2.

See how God himself words it, My pleasant portion, says he, is become a desolate Wilderneck, and being desolate, it mourneth unto me, Jer. 12. 11.

And this also is natural to those whose Hearts are broken. Whether goes the Child, when it catcheth harm, but to its Father, to its Mother? Where doth it lay its Head, but in their Laps? Into whose Bosom doth it pour out its Complaint, more especially, but into the Bosom of a Father, of a Mother; because there is Bowels, there is Pity, there is Relief and Succour? And thus it is with them, whose Bones, whose Hearts are broken: 'Tis natural to them, they must cry, they can't but cry to him. Lord heal me, said David, for my Bones are vexed; Lord heal me, for my Soul is vexed, Psal. 6. 1, 2, 3.

He that cannot cry, feels no Pain, feels no want, fears no danger, or else is dead.

Sixthly, Another Sign of a broken Heart, and of a contrite Spirit, is, It trembleth at God's Word. To him that is poor, and of a contrite Spirit, and trembled at my Word, Isa. 66. 2.

The Word of God, is an awful Word to a broken hearted Man. Solomon says, The Word of a King is as the Roaring of a Lion: And if so, what is the Word of God? (For by the Wrath and Fear, is meant the Authoritative Word of a King.)

We have a Proverb, The burnt Child dreads the Fire: The whipp'd Child fears the Rod; even so the broken hearted fears the Word of God. Hence you have a Remark set upon them that tremble at God's Word: to wit, They are they that keep among the godly; they are they that keep within compass; they are they that are aptest to mourn, and to stand in the Gap, when God is angry; And to turn away his Wrath from a People.

'Tis a sign the Word of God has had place, and wrought powerfully, when the Heart trembleth at it, is afraid, and stands in awe of it. When Joseph's Mistress tempted him

to lie with her, he was afraid of the *Word* of God; *How shall I do this great Wickedness*, said he, *and Sin against God?* He stood in awe of *God's Word*, durst not do it, because he kept in remembrance, what a dreadful Thing 'twas to rebel against *God's Word*. When old *Eli* heard that the *Ark* was taken, his *very Heart trembled within him*; for he read by that sad loss, that God was angry with *Israel*, and he *knew* the anger of God, was a great and terrible Thing. When *Samuel* went to *Bethlehem*, the *Elders of the Town trembled*; for they feared that he came to them with some sad Message from God, and they had had Experience of the dread of such Things before, *Gen. 39. 7, 8, 9. 1 Sam. 4. 13. 16, 1, 2, 3, 4.*

When *Ezra* would have a Mourning in *Israel* for the Sins of the Land, he sent, *And there came to him, every one that trembled at the Words of the God of Isaac, because of the Transgressions of those, that had been carried away, Ezek. 9. 4.*

There are, I say, a sort of People, that tremble at the *Words of God*, and that are afraid of doing ought that is contrary to them; but they are only such, with whose Souls and Spirits the *Word* has had to do. For the rest, they are resolved to go on their course, let God say what he will. *As for the Word of the Lord, said rebellious Israel to Jeremiah, which thou hast spoken to us in the Name of the Lord, we will not hearken unto it: But we will do whatsoever Thing goeth out of our own mouth, Jer. 44. 16, 17.* But do you think, that these People did ever feel the Power and Majesty of the *Word of God*, to break their Hearts? No verily; had that been so, they would have trembled at the *Words of God*, they would have been afraid of the *Words of God*. God may command some People what he will, they'll do what they list. What care they for God? What care they for his *Word*? Neither Threats nor Promises, neither Punishments or Favours, will make them obedient to the *Word of God*; and all because they have not felt the Power of it, their Hearts have not been broken with it. When King *Josias* did but read in God's Book, what punishment God had threatned against rebellious *Israel*; though he himself was a holy and good Man, *He humbled himself, he rent his Cloths, and wept before the Lord, and was afraid of the Judgment threatned, 2 King. 22. 2 Chron. 34.*

For he knew what a dreadful Thing the *Word of God* is. Some Men, as I said before, dare do any Thing, let the *Word of God* be never so much against it; but they that tremble at the *Word*, dare not do so. No, they must make the *Word* their Rule for all they do; they must go to the Holy Bible, and there enquire what may, or may not be done; for they tremble at the *Word*.

This then is another Sign, a true Sign that the Heart has been broken, namely, *When the Heart is made afraid of, and trembleth at the Word, Acts 9. 4, 5, 6. Chap. 16. 29, 30, 31.*

Trembling at the *Word*, is caused by a belief of what is deserved, threatned, and of what will come, if not prevented by Repentance; and therefore the Heart melts, and breaks before the Lord.

I come in the next Place to speak to this Question.

But what necessity is there that the Heart must be broken? Cannot a Man be saved unless his Heart be broken?

I answer, avoiding secret Things, which only belongs to God, there is a necessity of breaking the Heart, in order to Salvation; because a Man will not sincerely comply with the Means conducing thereunto, until his Heart is broken. For,

First, Man, take him as he comes into the World, as to Spirituals, as to evangelical Things, in which mainly lies Man's eternal Felicity, *and there he is as one dead, and so stupified, and wholly in himself, as unconcerned with it*: Nor can any Call nor Admonition, that has not a Heart-breaking Power attending of it, bring him to a due Consideration of his present State, and so unto an effectual desire to be saved.

Many ways God has manifested this:

1. He has threatned Men with Temporal Judgments; yea, sent such Judgments upon them, once and again, over and over, but they will not do. What, says he, *I have given you Cleanness of teeth in all your Cities; I have with-holden the Rain from you; I have smitten you with blasting and mildew; I have sent among you the Pestilence; I have overthrow some of you, as God overthrow Sodom and Gomorrah: Yet have ye not returned unto me, saith the Lord, Amos 4. 6, to 12.*

See here! Here is Judgment upon Judgment, Stroke after Stroke, Punishment after Punishment, but all will not do unless the Heart is broken! Yea, another Prophet seems to say, that such Things, instead of converting the Soul, sets it further off: If Heart-breaking Work attend not such strokes, *Why should ye be stricken any more?* says he, *Ye will revolt more and more, Isa. 1. 5.*

Man's Heart is fenced, it is grown gross, there is a skin, that like a Coat of Mail has wrapp'd it up, and enclosed it on every side. This Skin, this Coat of Mail, unless it be cut off and taken away, the Heart remains untouched, whole; and so as unconcerned, whatever Judgments or Afflictions light upon the Body, *Mat. 13. 15. Act. 28. 27.*

This which I call the Coat of Mail, the Fence of the Heart, has two great Names in Scripture. It is called, the Fore-skin of the Heart, and the Armour in which the Devil trusteth, *Deut. 10. 16. Luke 11. 22.*

Because these Shield and Fence the Heart from

from all Gospel Doctrine, and from all legal Punishments; nothing can come at it, till these are removed. Therefore in order unto Conversion, the *Heart is said to be circumcised*; that is, this Fore-skin is taken away, and this *Coat of Mail is spoiled*. *I will circumcise thy Heart*, saith he, *to love the Lord thy God with all thy Heart*, (and then the Devil's goods are spoiled) *that thou mayest live*, Deut. 10. 6. Luke 11. 22.

And now the Heart lies open, now the Word will prick, cut and pierce it; and it being cut, prick'd and pierced, it bleeds, it faints, it falls and dies at the Foot of God, unless it is supported by the Grace and Love of God in Jesus Christ.

Conversion, you know, begins at the Heart; but if the Heart be so secured by Sin and Satan, as I have said, all Judgments are, while that is so, *in vain*. Hence Moses, after he had made a long Relation of Mercy and Judgment unto the Children of Israel, suggests, that yet the great Thing was wanting to them; and that Thing was, *An Heart to perceive, and Eyes to see, and Ears to hear unto that Day*, Deut. 29. 2, 3.

Their Hearts were as yet not touched to the quick, were not awakened, and wounded by the *holy Word of God*, and made tremble at its Truth and Terrour.

But I say, before the Heart be touched, prick'd, made smart, &c. how can it be thought, be the Danger never so great, that it should repent, cry, bow, and break at the Foot of God, and supplicate there for Mercy? And yet thus it must do; for thus God has ordained, and thus God has appointed it; nor can Men be saved without it.

But I say, Can a Man spiritually dead, a stupid Man, whose Heart is past feeling, do this, before he has his dead and stupid Heart awakened, to see and feel its State and Misery without it? But,

Secondly, Man, take him as he comes into the World (and how wise soever he is in worldly and temporal Things) *He is yet a Fool, as to that which is spiritual and heavenly*. Hence, he says, *The Natural Man receiveth not the Things that are of the Spirit of God; for they are Foolishness to him*, (because he is indeed a Fool to them,) *neither, says the Text, can he know them, for they are spiritually discerned*, 1 Cor. 2. 14.

But, how now? Must this Fool be made wise? Why Wisdom must be put into his Heart, Job 38. 36.

Now none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the Thing which hinders, which is that Folly and Madness which naturally dwelleth there? But how doth he take that away but by a severe chastising of his Soul for it, until he has made him weary of it? The Whip and Stripes are provided for the na-

tural Fool, and so it is for him that is *spiritually so*, Prov. 19. 29.

Solomon intimates, that 'tis a hard Thing to make a Fool become wise. *Though thou shouldest bray a Fool in a Mortar among Wheat with a Pestle, yet will not his Foolishness depart from him*, Prov. 27. 22.

By this it appears, that it is a hard Thing to make a Fool a wise Man. To bray one in a Mortar is a dreadful Thing, to bray one there with a Pestle; and yet it seems a Whip, a Mortar and a Pestle is the Way. And if this is the Way to make one wise in this World; and if all this will hardly do, how must the Fool that is so in Spirituals, be *whip'd and beaten, and striped* before he is made wise therein? Yea, his Heart must be put into *God's Mortar*, and must be beaten; yea, *brayed* there with the *Pestle of the Law*, before it loves to hearken unto heavenly Things. It is a great Word in Jeremiah, *Through Deceit, that is, Folly, they refuse to know me, saith the Lord*. And what follows? Why, *Therefore thus saith the Lord, behold I will melt them, and try them*, (that is, with Fire) *for how shall I do for the Daughter of my People?* Jer. 9. 6, 7.

I will melt them; I will put them into my Furnace, and there will I try them; and there I will make them know me, saith the Lord. When David was under spiritual Chastisement for his Sin, and had his Heart under the breaking Hand of God: then he said, *God should make him know Wisdom*, Psal. 51. 6.

Now he was in the Mortar, now he was in the Furnace, now he was bruised and melted; yea, now his Bones, his Heart was breaking; and *now his Folly was departing*. Now, says he, *Thou shalt make me to know Wisdom*. If I know any thing of the Way of God with US Fools, there is nothing else will make us wise Men; yea, a thousand Breakings will not make us so wise as we should be.

We say, *Wisdom is not good till 'tis bought*; and he that buys it, according to the Intention of that Proverb, usually smarts for it. The Fool is wise in his own conceit: wherefore, there is a double difficulty attends him, before he can be wise indeed: Not only his Folly, but his Wisdom must be removed from him; and how shall that be, but by a ripping up of his Heart, by some sore Conviction, that may shew him plainly, that his Wisdom is his Folly, and that which will undo him. *A Fool loves his Folly*; that is, as Treasure; so much is he in love with it. Now then, it must be a great Thing that must make a Fool forsake his Folly. The Foolish will not weigh, not consider, not compare Wisdom with their Folly. *Folly is Joy to him that is destitute of Wisdom: As a Dog returneth to his Vomit, so a Fool returneth to his Folly*. So loth are they when driven from

it, to let it go, to let it depart from them, *Prov. 15. 21. Chap. 26. 11.*

Wherefore, there must go a great deal to the making of a Man a Christian; for as to that, every Man's a Fool; yea, the greatest Fool, the most *unconcerned* Fool, the most *self-willed* Fool of all Fools: Yea, one that will not be turned from his folly, but by the breaking of his Heart. *David* was one of these Fools; *Manasseh* was one of these Fools; *Saul*, otherwile called *Paul*, was one of these Fools; and so was I, and that the biggest of all.

Thirdly, Man, *Take him as he comes into the World, and he is not only a dead Man, and a Fool, but a proud Man also.* Pride is one of those Sins that first sheweth itself in Children; yea, and it grows up with them, and mixeth itself with all they do: But it lies most hid, most deep in Man as to his Soul Concerns. For the Nature of Sin as Sin, is not only to be vile, but to hide its vileness from the Soul. Hence many think *they do well* when they sin. *Jonah* thought *he did well* to be angry with God. The *Pharisees* thought *they did well*, when they said, *Christ had a Devil*; and *Paul* thought *verily, that he ought to do many things against, or contrary to the Name of Jesus*; which he also did with great madness, *Job. 4. 9. Job. 8. 48. Acts 26. 9, 10.*

And thus Sin puffs up Men with Pride, and a Conceit of themselves, that they are a thousand times better than they are. Hence they think, they are the Children of God, when they are the Children of the Devil; and that they are something as to Christianity, when they neither are such, nor know what it is that they must have to make them such, *Job. 8. 41, 42, 43, 44. Gal. 6. 3.*

Now, whence flows this, but from Pride, and a Self-conceit of themselves; and that their State is good for another World, when they are yet in their Sins, and under the Curse of God: Yea, and this Pride is so strong and high, and yet so hid in them, that all the Ministers in the World cannot perswade them that this is Pride, not Grace, in which they are so confident.

Hence they slight all Reproofs, Rebukes, Threatnings, or Admonitions that are prest upon them, to prevail with them to take heed, that they be not herein deceived. *Hear ye, saith the Prophet, and give Ear; be not proud for the Lord hath spoken, Jer. 13. 15. And if ye will not hear it, my Soul shall weep in secret for your pride, (ver. 17.)* And what was the conclusion? Why, *All the proud Men stood out still, and maintained their Resistance of God and his holy Prophet, Chap. 43. 2.*

Nor is there any thing that will prevail with these, to the saving of their Souls, *until their Hearts are broken.* *David* after he had defiled *Bathsheba*, and slay'd her Hus-

band, yet boasted himself in his Justice and Holiness, and would by all means have the Man put to Death, that had but taken the poor Man's Lamb, *2 Sam. 12. 1, 2, 3, 4, 5, 6.* When, alas poor Soul! himself was the great Transgressor. But, would he believe it? No, no, he stood upon the vindicating of himself to be a just Doer; nor would he be made to fall, until *Nathan* by Authority from God, did tell him, *That he was the Man*, whom himself had condemned, *Thou art the Man*, said he: At which word his Conscience was awakened, his Heart wounded, and so his Soul made to fall under the Burden of his guilt, at the Feet of the God of Heaven for Mercy, *verse 7, 8, 9, 10, 11, 12, 13.*

Ah! Pride, Pride! Thou art that which holds many a Man in the Chains of his Sins: Thou art it, thou curfist *Self-conceit*, that keepest them from believing that their State is damnable. *The wicked through the pride of his Countenance will not seek after God, Psal. 10. 4.* And if there is so much in the Pride of his Countenance, what is there think you, in the Pride of his Heart?

Therefore *Job* says, *It is to hide Pride from Man*, and so to save his Soul from Hell, *That God chasteneth him with pain upon his Bed, until the Multitude of his Bones stick out, and until his Life draws nigh to the Destroyer, Job 33. 17, 18, 19, 20, 21, 22.*

'Tis an hard thing to take a Man off of his Pride, and make him, instead of trusting in, and boasting of his Goodness, Wisdom, Honesty, and the like; to see himself a Sinner, a Fool; yea, a Man that is cruel as to his own immortal Soul.

Pride of Heart has a Power in it, and is therefore compared to an Iron Sinew, and an Iron Chain, by which they are made stout; and with which, they are held in that stoutness, to oppose the Lord, and drive his Word from their Hearts, *Levit. 26. 19. Psal. 73. 6.*

This was the Sin of Devils, and it is the Sin of Man; and the Sin, I say, from which no Man can be delivered until his Heart is broken; and then his Pride is spoiled, then he'll be glad to yield.

If a Man be proud of his Strength or Manhood, a broken Leg will maul him: And if a Man be proud of his Goodness a broken Heart will maul him; because, as has been said, a broken Heart comes by the discovery and charge of Sin, by the power of God upon the Conscience.

Fourthly, Man, take him as he comes into the World, and he is not only a dead Man, a Fool, and proud; but also *Self-willed, and head-strong*, *2 Pet. 2. 10.*

A stubborn ungain Creature is Man, afore his Heart is broken. Hence they are so often called Rebels, Rebellious and Disobedient; They will only do what they list.

All

All Day long, says God, have I stretched out my Hand, to a disobedient and gain-saying People.

And hence again, they are compared to a Self-willed or head-strong Horse, that will in spite of his Rider, rush into the Battle. Every one, says God, turneth to his course, and as the Horse rusheth into the Battle, Jer. 8. 16.

They say, *With our Tongues we will prevail, our Lips are our own; who is Lord over us,* Psal. 12. 4.

Hence they are said to stop their Ear, to pull away their Shoulder, to shut their Eyes, and harden their Hearts against the Words of God, and to contemn the Counsel of the most High, Zech. 7. 10, 11, 12. Psal. 107. 11.

They are fitly compared to the *Rebellious Son*, who would not be ruled by his Parents; or to the *Prodigal*, who would have all in his own Hand, and remove himself far away from Father, and Father's House, Deut. 21. 20. Luke 15. 13.

Now for such Creatures, nothing will do but Violence. The stubborn Son, must be stoned till he dies; and the Prodigal must be famished out of all: Nothing else, I say, will do. Their self-willed, stubborn Heart, will not comply with the Will of God, before 'tis broken, Deut. 21. 21. Luk. 15. 14, 15, 16, 17.

These are they that are called the *stout-hearted*; these are said to be far from Righteousness, and so will remain until their Hearts are broken; for so they must be made to know themselves, Isa. 9. 9, 10, 11.

Fifthly, Man, as he comes into the World, is not only a *dead Man*, a *Fool*, *Proud*, and *Self-willed*; but also a *fearless Creature*. There is, saith the Text, *no fear of God before their Eyes*, Rom. 3. 18.

No fear of God. There is fear of Man, fear of losing his Favour, his Love, his Good Will, his Help, his Friendship: This is seen every where; how does the Poor fear the Rich, the Weak fear the Strong; and those that are Threatned, them that Threaten? But come now to God, why none fears him; that is, by Nature, none Reverence him; they neither fear his Frowns, nor seek his Favour, nor enquire, how they may escape his revenging Hand, that is lifted up against their Sins, and their Souls, because of Sin. Little things, they fear the losing of them; but the Soul they are not afraid to lose. They fear not me, saith the Lord, Mal. 3. 5.

How many times are some Men put in Mind of DEATH, by Sicknes upon themselves, by Graves, by the Death of others?

How many times are they put in Mind of HELL, by reading the Word, by lashes of Conscience; and by some, that go roaring in Despair out of this World?

How many times are they put in Mind of the Day of Judgment? As,

1. By God's binding the Fallen Angels over to Judgment.

2. By the drowning of the Old World, 2 Pet. 2, 4, 5. Jude 6, 7.

3. By the burning of Sodom and Gomorrah with Fire from Heaven, 2 Pet. 2. 6. Jude 7.

4. By appointing a Day, Acts 17. 29, 30, 31.

5. By appointing a Judge, Acts 10. 40, 41, 42.

6. By reserving their Crimes in Records, Isa. 30. 8. Rev. 20. 12.

7. By appointing and preparing of Witnesses, Rom. 12. 15.

8. And by Promising, yea Threatning, yea, Resolving to call the whole World to his Bar, there to be judged, for all which they have done and said; and for every secret Thing, Matt. 25. 31, 32, 33. Chap. 12. 36. Eccles. 11. 9. Chap. 12. 14.

And yet they fear not God: Alas! They believe not these things: These things, to carnal Men, are like Lot's preaching to his Sons and Daughters, that were in Sodom. When he told them, that God would destroy that Place, He seemed unto them as one that mocked; and his Words, to them, were as idle Tales, Gen. 19. 14.

Fearless Men are not won by Words: Blows, Wounds, and Killings, are the things that must bring them under Fear. How many struggling Fits, had Israel with God in the Wilderness? How many times did they declare, that there they feared him not? And observe, they were seldom, if ever, brought to fear and dread his glorious Name, unless he beset them round with Death and the Grave: Nothing, nothing but a severe Hand, will make the fearless fear. Hence, to speak after the manner of Men, God is put upon it, to go this way with Sinners, when he would save their Souls; even bring them, and lay them at the Mouth, and within sight of Hell and Everlasting Damnation; and there also charge them with Sin and Guilt, to the breaking of their Hearts, before they will fear his Name.

Sixthly, Man, as he comes into the World, is not only a *dead Man*, a *Fool*, *Proud*, *Self-willed* and *Fearless*; but he is a *false believer concerning God*. Let God report of himself never so plainly, Man by Nature, will not believe this report of him: No, They are become vain in their Imaginations, and their foolish Heart is darkned; wherefore they turn the Glory of God, which is his Truth, into a Lie, Rom. 1. 21, 22, 23, 24, 25.

1. God says, *He sees*; They say, *He seeth not*: God saith, *He knows*; They say, *He doth not know*: God saith, *None is like to himself*: Yet they say, *He is altogether like*

to them : God saith, *None shall keep his Door for nought* : They say, *'Tis in vain, and to no profit to serve him* : He saith, *He will do good* : They say, *He will neither do good nor evil*, Job 22. 13, 14. Psal. 50. 21. Job 21. 14, 15. Mal. 3. 14. Zeph. 1. 12.

Thus they falsely believe concerning God : *Yea, as to the Word of his Grace, and the Revelation of his Mercy in Christ*. They stick not to say by their Practice, (for a wicked Man *speaketh with his Feet*, Prov. 6. 13.) that that is a stark Lie, and not to be trusted to, 1 John 5. 10.

Now, what shall God do to save these Men ? If he hides himself, and conceals his Glory, *they perish* : If he sends to them by his Messengers, and forbears to come to them himself, *they perish* : If he comes to them, and forbears to work upon them by his Word, *they perish* : If he worketh on them, but not effectually, *they perish* : If he works effectually he must break their Hearts, and make them, as Men wounded to Death, fall at his Feet for Mercy, or there can be no good done on them ; they will not rightly believe, until he fires them out of their mis-belief ; and makes them to know, by the breaking of their Bones for their false Faith, that he is, and will be what he has said of himself, in his *holy Word*. The Heart therefore must be broken, before the Man can come to good.

Seventhly, Man, as he comes into the World, is not only a *dead Man*, a *Fool*, *Proud*, *Self-willed*, *Fearless* and *false Believer*, but a *great Lover of Sin*. He is captivated, ravished, drowned in the Delights of it. Hence it says, *They love Sin, delight in Lies, do take pleasure in Iniquity, and in them that do it; that they sport themselves in their own deceivings, and Glory in their Shame*, John 3. 9, 12. Psal. 62. 4. Rom. 1. 32. 2 Pet. 2. 13. Phil. 3. 19.

This is the Temper of Man by Nature, for Sin is *mixed with*, and has the mastery of *all the Powers* of his Soul. Hence, they are said to be Captives to it, and to be led Captive into the Pleasures of it, at the Will of the Devil, 2 Tim. 2. 26.

And you know, 'tis not an easy thing to break Love, or to take the Affections off of that Object, on which they are so deeply set, in which they are so deeply rooted, as Man's Heart is in his Sins. Alas ! how many are there, that *contemn* all the *Allurements* of Heaven, and that *trample* upon all the *Threatnings* of God, and that say, *Tush*, at all the Flames of Hell, whenever they are propounded, as motives to work them off their sinful Delights ? So *fixed* are they, so *mad* are they, upon these beastly Idols : Yea, he that shall take in hand, to stop their course *in this their way*, is, as he that shall attempt to prevent the raging Waves of the Sea, from their course, when driven by the mighty Winds.

When Men are somewhat *put to it*, when

Reason and Conscience shall begin a little to hearken to a Preacher, or a Judgment, that shall begin to hunt for Iniquity, how many tricks, evasions, excuses, demurs, delays, and hiding holes will they make, invent, find, to hide and preserve their sweet Sins, with themselves, and their Souls, in the delights of them, to their own eternal perdition. Hence they endeavour to *stifle* Conscience, to *choak* Convictions, to *forget* God, to *make* themselves Atheists, to contradict Preachers that are plain and honest, and to heap to themselves such of them only, as are like themselves, *That speak unto them smooth things, and prophesy deceits; yea, they say themselves to such Preachers, Get ye out of the way; turn aside out of the path: cause the holy one of Israel to cease from before us*, Isa. 30. 8, 9, 10, 11.

If they be followed still, and Conscience and Guilt shall, like *Blood-hounds*, find them out in their secret Places, and *roar* against them for their wicked Lives ; then they will flatter, cogg, dissemble and lie against their Souls, promising to mend, to turn, to repent, and grow better shortly ; and all to daff-off Convictions and Molestations, in their wicked ways ; that they may yet pursue their Lusts, their Pleasures and sinful Delights in quiet, and without controul.

Yea, further, I have known some that have been made to *roar* like *Bears*, to *yell* like *Dragons*, and to *howl* like *Dogs*, by reason of the weight of guilt, and the lashes of Hell upon their Conscience, for their evil Deeds ; who have, so soon as their present Torments and Fears were gone, returned again with the *Dog to his Vomit* ; or as the Sow that was washed, to her *wallowing in the Mire*, Hof. 7. 14. 2 Pet. 2. 20, 21, 22.

Once again, Some have been made *taste* of the *good Word of God*, of the Joy of Heaven, and of the *Powers* of the World to come ; and yet could not by any one, nay, by all of these, be made to break their League for ever with their Lusts and Sins, Heb. 6. 1, 2, 3, 4, 5. Luke 8. 13. John 5. 33, 34, 35.

O Lord ! What's Man, that thou art mindful of him ? Wherein is he to be accounted of ? He has sinned against thee, he loves his Sins more than thee. He is a Lover of Pleasures, more than he is a Lover of God.

But now, how shall this Man be reclaimed from this Sin ? How shall he be brought, wrought, and made, to be out of Love with it ? Doubtless, it can be by no other means, by what we can see in the Word, but by the wounding, breaking, and disabling of the Heart that loves it ; and by that means, making it a Plague and Gall unto it. Sin may be made an Affliction, and as *Gall* and *Wormwood* to them that love it ; but the making of it so bitter a thing to such a Man, will not be done, but by great and fore

fore means. I remember we had in our Town, some time since, a little Girl, that loved to eat the heads of foul *Tobacco-pipes*, and neither Rod, nor good Words could reclaim her, and make her leave them: So her Father takes Advice of a Doctor, to wean her from them; and 'twas this: *Take saith he, a great many of the foulest Tobacco pipe-heads you can get, and boyl them in Milk, and make a Posset of that Milk, and make your Daughter drink the Posset-drink up.* He did so, and gave his Girl it, and made her drink it up; the which became so irksome and nauseous to her Stomach, and made her so sick, that she could never abide to meddle with *Tobacco-pipe-heads* any more, and so was cured of that Disease.

Thou lovest thy Sin, and neither Rod, nor good Words will as yet reclaim thee; well, take heed; if thou wilt not be reclaimed, *God will make thee a Posset of them*, which shall be so bitter to thy Soul, so irksome to thy Taste, so loathsome to thy Mind, and so afflicting to thy Heart, that it shall break it with Sickness and Grief, till it be loathsome to thee: I say, thus he will do, if he loves thee: If not, he will suffer thee to take thy course, and will let thee go on with thy *Tobacco-pipe-heads*.

The Children of Israel will have *Flesh*, must have *Flesh*; they weep, cry, and murmur, because they have not *Flesh*. The Bread of Heaven, that's but light and sorry stuff in their esteem, *Numb. 11. 2, 3, 4, 5, 6.*

Moses goes and tells God, how the People despised his Heavenly Bread, and how they longed, lusted, and desired to be fed with *Flesh*. Well, says God, They shall have *Flesh*, they shall have their fill of *Flesh*: I will feed them with it; they shall have to the full; and that, *Not for a Day, or two Days, or five Days, neither ten Days, nor twenty Days: But even a whole Month, until it come out at their Nostrils, and it be loathsome unto them; because they have despised the Lord, Numb. 11. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.*

He can tell how to make that loathsome to thee, on which thou most dost set thine evil Heart: And he will do so, if he loves thee; else, as I said, he will not make thee sick by smiting of thee, nor punish thee for, or when thou committest Whoredom, but will let thee alone till the Judgment Day, and call thee to a Reckoning for all thy Sins then. But to pass this.

Eighthly, Man as he comes into the World, is not only a *dead Man*, a *Fool*, *Proud*, *Self-willed*, *Fearless*, a *false Believer*, and a *Lover of Sin*; but a *wild Man*. He is of the *wild Olive Tree*, of that which is wild by *Nature*, *Rom. 11. 17, 24.*

So in another place, Man by Nature is compared to the Ass, to a wild Ass: *For vain or empty Man would be wise, though Man be born as a wild Asses Colt, Job 11. 12.*

Isaac was a Figure of Christ, and of all converted Men, *Gal. 4. 28.*

But *Ismael* was a Figure of Man by Nature: And the Holy Ghost as to that, saith this of him; *And he will be a wild Man, Gen. 16. 12.* This Man, I say, was a Figure of all carnal Men in their Wildness, or Estrangedness from God. Hence 'tis said of the Prodigal at his Conversion, That he came to himself then; implying, that he was *mad, wild, or out of his WITS* afore, *Luke 15. 17.*

I know there is a difference sometimes, betwixt ones being wild and mad: Yet, sometimes Wildness arriveth to that degree, as to give one rightly the Denomination of being mad: And 'tis always true in Spirituals; namely, that he that is wild, as to God, is mad, or besides himself; and so not capable, before he is tamed, of minding his own eternal good as he should.

There are these several things, that are Tokens of one *wild or mad*; and they all meet in a Carnal Man.

1. A wild or mad Man, gives no heed to good Counsel: The Frenzy of his Head shuts all out, and by its Force, leads him away from Men that are wise and sober; and thus it is with Carnal Men. Good Counsel is to them as *Pearls* are, that are cast afore Swine. It is trampled under foot of them, and the Man is despised that brings it. The poor Man's Wisdom is despised, and his Words are not heard, *Matt. 7. 6. Eccl. 9. 16.*

2. A wild or mad Man, let him alone, and he will greatly busy himself all his Life, to accomplish that, which when it is completed, amounts to nothing. The Work, the Toyl, the Travel of such an one, comes to nothing, save to declare, that he was out of his Wits that did it. David imitating of such an one, *Scrabled upon the Gate of the King, as Fools do with Chalk*; and like to this, is all the Work of all carnal Men in the World, *1 Sam. 21. 12, 13.*

Hence, such an one is said to labour for the Wind, or for what will amount to no more, than if he filled his Belly with the East Wind, *Eccles. 5. 16 Job 15. 2.*

3. A wild or mad Man, if you set him to do any thing, and he does it; he will yet do it, not by, or according to your bidding, but after the folly of his own wild fancy; even as *Jehu* executed the Commandment of the Lord; he did it in his own madness, taking no heed to the Commandment of the Lord, *2 Kings 9. 20. Chap. 10. 31.*

And thus do carnal Men do, when they meddle with any of God's Matters; as Hearing, Praying, Reading, Professing; they do all according to their own wild fancy: They take no heed to do these, after the Commandment of the Lord.

4. Wild or mad Men, if they deck or array themselves with ought, as many times they

they do, why, the Spirit of their wildness or frenzy, appears even in the mode and way, in which they do it. Either the things themselves, which they make use of for that purpose, are very Toys and Trifles; or if they seem to be better, they are put on after an antick manner; rather to the rendering of them ridiculous, than to bespeak them sober, judicious, or wise: And so do natural Men array themselves, with what they would be accepted in with God. Would one in his Wits, think to make himself fine or acceptable to Men, by arraying himself in *Menstruous Cloaths*, or by painting his Face with *drofs* and *dung*? And yet, this is the *finery* of carnal Men, when they approach for Acceptance into the Presence of God, *Isa. 64. 6. Phil. 3. 7, 8.*

O the wildness, the frenzy, the madness that possesses the Heart and Mind of carnal Men! They walk according to the course of this World, according to, or after that Spirit, which is in Truth, the Spirit of the Devil, which worketh in the Children of Disobedience, *Eph. 2. 1, 2, 3.*

But, do they believe, that thus it is with them? No, they are in their own Accounts as other mad Men are, the only ones in the World. Hence they are so taken, and tickled with their own frantick Motions, and deride all else that dwell in the World.

But which is the way to make one that is wild, or a mad Man, sober? To let him alone, will not do it; to give him good Words only, will not do it. No, he must be tamed, means must be used to tame him. He brought down their *Hearts with Labour*, or by continual Molestation; as you have it, *Psal. 107. 10, 11, 12.* He speaketh there of mad Men, *That are kept up in Darkness, and bound in Afflictions and Irons, because they rebelled against the Words of God, and contemned the Counsel of the most High.*

This therefore is the way to deal with such, and none but God can so deal with them. They must be taken, they must be separated from Men; they must be laid in Chains, in Darkness, Afflictions and Irons: They must be blooded, half starved, whipped, purged, and be dealt with, as mad People are dealt with. And thus they must be dealt with, till they come to themselves, and cry out in their distresses: *And then they cry to the Lord in their Troubles, and he saveth them out of their distresses; Then he brings them out of darkness, and the Shadow of Death; and breaks their Bands in sunder,* *Psal. 107. 13, 14, 15.*

Thus, I say, God tames the wild, and brings mad Prodigals to themselves, and so to him for Mercy.

Ninthly, Man as he comes into the World, is not only a *dead Man*, a *Fool*, *Proud*, *Self-willed*, *Fearless*, a *false Believer*, a *Lover of Sin*, and a *wild Man*; but a Man, that *dis-relishes the things of the*

Kingdom of God. I told you *before*, that Unconverted Man, is such as did not taste Things: But now I add, that he *dis-relishes* things, he calls *bitter* things, sweet; and *sweet*, *bitter*; he judges quite amiss. These are they God threatneth with a Woe. *Woe to them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter, Isa. 5. 20.*

This latter part of this Text, shews us evidently, that the things of God are *dis-relished* by some. They call his sweet things, bitter; and the Devil's *bitter* things, sweet; and all this is for want of a broken Heart. A broken Heart, relishes otherwise than an whole, or *unbroken* one doth.

A Man that has no Pain, or bodily distress, cannot find, or feel Vertue or Good, in the most Sovereign Plaister, were it applied to Arm or Leg; no, he rather says, Away with these stinking daubing things. O! But lay the same Plaisters where there is need, and the Patient will *relish*, and *taste*, and *savour* the Goodness of them; yea, will prize and commend them to others.

Thus it is in Spirituals. The World, they know not what the Anguish or Pain of a broken Heart means; they say, Who will shew us any Good; that is, better than we find in our Sports, Pleasures, Estates, and Preferments? *There may be many*, says the Psalmist, *speak after this sort*: But what says the distressed Man? Why, *Lord, lift thou up the light of thy Countenance upon us.* And then adds, *Thou hast put gladness in our Heart*; namely, by the light of thy Countenance, for that is the Plaister for a broken Heart. *Thou hast put Gladness in our Heart, more than in the Time that their Corn and their Wine encreaseth,* *Psal. 4. 1, 6, 7.*

O! A broken Heart can savour Pardon, can savour the Consolations of the Holy Ghost. Yea, as a hungry or thirsty Man prizes Bread and Water, in the want thereof, so doth the broken in Heart prize, and set an high esteem on the things of the Lord Jesus: His Flesh, his Blood, his Promise, and the Light of his Countenance, are the only sweet things both to *Scent* and *Taste*, to those, that are of a wounded Spirit. *The full Soul loatheth the Honey-comb*; the whole despise the Gospel, they savour not the things that are of God.

If twenty Men were to hear a Pardon read, and but one of those twenty were condemned to die; and the Pardon was for none but such; which of these Men, think you, would taste the Sweetness of that Pardon, they who were not, or he that was condemned? The condemned Man doubtless.

This is the Case in hand: The broken in Heart is a condemned Man: yea, 'tis sense of Condemnation, with other things, that has indeed broken his Heart; nor is there any

any thing but sense of Forgiveness, that can bind it up, or heal it. But could that heal it, could he not taste, truly taste, or rightly relish this Forgiveness? No. Forgiveness would be to him, as it is to him that has not Sense of the want of it.

But I say, what's the Reason some so prize what others so despise, since they both stand in need of the same Grace and Mercy of God in Christ? Why, the one sees, and the other sees nothing of this woful, miserable State. And thus have I shewed you the necessity of a broken Heart.

1. Man is *Dead*, and must be quickned.
2. Man is a *Fool*, and must be made wise.
3. Man is *Proud*, and must be humbled.
4. Man is *Self-willed*, and must be broken.
5. Man is *Fearless*, and must be made to consider.

6. Man is a *false Believer*, and must be rectified.

7. Man is a *Lover of Sin*, and must be weaned from it.

8. Man is *Wild*, and must be tamed.

9. Man *disrelishes the Things of God*, and can take no favour in them, until his Heart is broken.

And thus have I done with this, and shall next come to the Reasons of the Point; namely, to shew you, *Why or how it comes to pass, that a broken Heart, a Heart truly contrite, is to God such an excellent thing.*

That to him it is so, we have proved by six Demonstrations: *What it is*, we have shewed by the six Signs thereof: *That it must be*, is manifest by those nine Reasons, but now urged: And *WHAT* it is with God, or *in his esteem an excellent Thing*, that is shewn by that which follows.

First, A broken Heart is the *handy-work of God*; an Heart of his *OWN* preparing, for his *own Service*. It is a *Sacrifice of his own providing*, of his providing for himself. As Abraham said in another case, *God will provide himself a Lamb*, Gen. 22. 8.

Hence it is said, *The preparation of the Heart in Man, &c. is from the Lord*. And again, *God maketh my Heart soft, and the Almighty troubleth me*, Job 23. 16.

The Heart, as it is by Nature hard, stupid, and impenetrable; so it remains, and so will remain, until God, as was said, *bruisseth it with his Hammer, and melts it with his Fire*.

The stony Nature of it, is therefore said to be taken away of God. *I will take away the stony Heart out of your Flesh, and will give you, saith he, an Heart of Flesh*, Ezek. 36. 26.

I will take away the stony Heart, or the *stunness*, or the *hardness of your Heart*, and I will give you an *Heart of Flesh*; that is, I will make your Heart sensible, soft, yielding, governable, and penitent. Sometimes he bids *Men* to rend their Hearts, not because they can, but to convince them rather,

that though it must be so, they cannot do it: So he bids them make themselves a *new Heart*, and a *new Spirit*, for the same purpose also; for if God doth not rend it, it remains unrent; if God makes it not new, it abides an old one still.

This is that that is meant, by his *bending of Men for himself*, and of his working in them, that which is pleasing in his Sight, Zach. 9. 13.

The Heart, Soul, or Spirit, as *in itself*, as it came from God's Fingers, is a *precious Thing*, a Thing in God's Account worth more than all the World; this Heart, Soul or Spirit, Sin has hardened, the Devil has bewitched, the World has deceived. This Heart thus beguiled, God *coveteth and desireth*: *My Son*, saith he, *give me thy Heart, and let thine Eyes observe my Way*, Prov. 30. 26.

This Man cannot do this Thing, for that his Heart has the mastery of him, and will not but carry him after all manner of vanity. What now must be done? Why, God must take the Heart by storm, by power, and bring it to a compliance with the Word: But the Heart of it self, will not, it is deluded, carried away to another, than God. Wherefore, God now betakes him to his Sword, and brings down the Heart with Labour; opens it, and drives out the strong Man armed, that did keep it; wounds it, and makes it smart for its rebellion, that it may cry; so he rectifies it for himself. *He maketh sore, and bindeth up; he woundeth, and his Hands make whole*, Job 5. 18.

Thus having wrought it for himself, it becomes his Habitation, his Dwelling-place: *That Christ might dwell in your Heart by Faith*.

But I would not swerve from the Thing in Hand. I have told you, a broken Heart is the handy-work of God, a Sacrifice of his own preparing; a Material fitted for himself.

1. By breaking of the Heart he openeth it, and makes it a Receptacle for the Graces of his Spirit; that's the Cabinet, when unlocked, where God lays up the Jewels of the Gospel: There he puts his fear; *I will put my fear in their Heart*: There he writes his Law: *I will write my Law in their Heart*. There he puts his Spirit, *I will put my Spirit within you*, Jer. 31. 31, 32, 33. chap. 32. 39, 40, 41. Ezek. 36. 26, 27.

The Heart, I say, God chuses for his Cabinet: There he hides his Treasure, there is the Seat of Justice, Mercy, and of every Grace of God: I mean, when 'tis broken, made contrite, and so regulated by the Holy Word.

2. The Heart when broken, is like sweet Gums and Spices, when beaten: For as such cast their fragrant scent into the Nostrils of Men; so the Heart when broken, casts

casts its sweet smell in the Nostrils of God. The Incense, which was a Type of Prayer of Old, was to be beaten or bruised, and so to be burned in the Censer. The Heart must be beaten or bruised, and then the sweet Scent will come out; even Groans, and Cries, and Sighs for the Mercy of God; which Cries, &c. to him, are a very excellent Thing, and pleasing in his Nostrils.

Secondly, A broken Heart is in the sight of God, an excellent Thing: *Because a broken Heart is submissive; it falleth before God, and giveth to him his Glory.* All this is true from a multitude of Scriptures, which I need not here mention. Hence such an Heart is called an honest Heart, a good Heart, a perfect Heart, a Heart fearing God; and such as is found in God's Statutes.

Now this cannot but be an excellent Thing, if we consider, that by such a Heart, unfeigned Obedience is yielded unto him that calleth for it. *You have obeyed from the Heart,* says Paul to them at Rome, *that Form of Doctrine which was delivered unto you,* Rom. 6.

Alas! the Heart before 'tis broken and made contrite, is quite of another temper; 'Tis not subject to the Law of God, neither indeed can be. The great stir before the Heart is broken, is about *who shall be Lord, God or the Sinner*: True, the right of Dominion is the Lord's, but the Sinner will not suffer it, but will be ALL himself; saying, *Who is Lord over us*; and again say they to God, *We are Lords, we will come no more unto thee*, Psal. 12. 4. Jer. 2. 31.

This also is evident by their Practice; God may say what he will, but they will do what they list. *Keep my Sabbath,* says God; *I will not,* says the Sinner. *Leave your Whoring,* says God; *I will not,* says the Sinner. *Do not tell Lies, nor Swear, nor Curse, nor Blaspheme my holy Name,* says God: *O but I will,* says the Sinner. *Turn to me,* says God; *I will not,* says the Sinner. *The right of Dominion is mine,* says God; but like that young rebel, *1 Kings 1. 5. I will be King,* says the Sinner. Now this is intolerable, this is unsufferable, and every Sinner by Practice says thus; *for they have not submitted themselves unto the Righteousness of God.*

Here can be no Concord, no Communion, no Agreement, no Fellowship. Here, here is Enmity on the one side, and flaming Justice on the other, 2 Cor. 6. 14. 15, 16. Zech. 11. 8.

And what delight, what content, what pleasure can God take in such Men? None at all; No, tho' they should be mingled with the best of the Saints of God; yea, tho' the best of Saints should supplicate for them. Thus, says Jeremiah, *said the Lord unto me, Though Moses and Samuel stood before me, that is, to pray for them, yet my*

mind could not be towards this People, cast them out of my Sight, and let them go forth, Jer. 14. 1.

Here is nought but open War, Acts of Hostility, and shameful Rebellion on the Sinner's side; And what delight can God take in that? Wherefore if God will bend and buckle the Spirit of such an one, he must shoot an Arrow at him, *a bearded Arrow*, such as may not be pluckt out of the Wound; an Arrow *that will stick fast*, (Psal. 38. 1, 2.) and cause that the Sinner falls down as dead at God's Foot; then will the Sinner deliver up his Arms, and surrender up himself as one conquered, into the Hand of, and beg for the Lord's Pardon, and not till then, I mean not sincerely.

And now God has overcome, and his Right Hand, and his Holy Arm has gotten him the Victory. Now he rides in Triumph, with his Captive at his Chariot-wheel: Now he glories, now the Bells in Heaven do ring, now the Angels shout for Joy: yea, are bid to do so; *Rejoyce with me, for I have found my sheep which was lost*, Luke 15. 1, to 11.

Now also the Sinner, as a Token of being overcome, lies groveling at his foot, saying, *Thine arrows are sharp in the Heart of the King's enemies, whereby the People fall under thee*, Psal. 45. 3, 4, 5.

Now the Sinner submits, now he follows his Conqueror in Chains, now he seeks Peace, and would give all the World, were it his own, to be in the favour of God, and to have hopes by Christ of being saved.

Now this must be pleasing, this cannot but be a Thing acceptable in God's Sight. *A broken and a contrite Heart, O God, thou wilt not despise.* For it is the Desire of his own Heart, the Work of his own Hands.

Thirdly, Another reason, why a broken Heart is to God such an excellent Thing, is this: *A broken Heart prizes Christ, and has an high esteem for him.* The whole have no need of a Physician, but the sick; this Sick Man, is the Broken-hearted in the Text. For God makes Men sick by smiting of them, by breaking of their Hearts. Hence Sickness and Wounds are put together, for that the one is a true effect of the other, Mark 2. 17. Micah 6. 13. Hof. 5. 13.

Can any think that God should be pleased, when Men despise his Son; saying, *He hath no Form nor Comeliness; and when we shall see him, there is no Beauty that we should desire him?* And yet so say they of him, whose Hearts God has not mollified; yea, the Elect themselves confess, that before their Hearts were broken, they set light by him also. He is, say they, *despised and rejected of Men, and WE hid as it were our Faces from him; he was despised, and WE esteemed him not*, Isa. 53. 2, 3.

He is indeed the great Deliverer: But what's a Deliverer to them that never saw themselves

themselves in Bondage, as was said before? Hence 'tis said of him that delivered the City, *No Man remember'd that same poor Man*, Eccles. 9. 14, 15.

He has sorely suffered, and been bruised for the Transgression of Man, that they might not receive the Smart, and Hell, which by their Sins they have procured to themselves: But what is that to them that never saw ought but Beauty, and that never tasted any thing but Sweetness in Sin?

'Tis he that holdeth by his Intercession, the Hands of God; and that causes him to forbear to cut off the Drunkard, the Lyar, and unclean Person, even when they are in the very act and work of their Abomination: But their hard Heart, their stupified Heart, has no Sense of such Kindness as this, and therefore they take no notice of it. How many times has God said to this Dreſſer of his Vineyard, *Cut down the barren Fig-Tree*; while he yet by his Intercession, has prevailed for a Reprieve for another Year? But no notice is taken of this, no Thanks is from them returned to him for such Kindness of Christ. Wherefore such ungrateful, inconsiderate Wretches as these, must needs be a continual Eye-sore, as I may say, and great Provocation to God. And yet thus Men will do before their Hearts are broken, *Luke 13. 6, 7, 8, 9.*

Christ, as I said, is called a *Physician*; yea, he is the only *Soul Physician*. He heals, how desperate soever the Disease be; yea, and heals who he undertakes for ever. *I give unto them eternal Life*, (John 10. 27, 28.) and doth all of free Cost, of meer Mercy and Compassion.

But what's all this to one that neither sees his Sickness, that sees nothing of a Wound? What is the best Physician alive, or all the Physicians in the World, put all together, to him that knows no Sickness, that is sensible of no Disease? Physicians, as was said, may go a begging for all the healthful; Physicians are of no esteem, save only to the sick, or upon a Supposition of being so now, or at any other time.

Why, this is the cause Christ is so little set by in the World, God has not made them *sick* by smiting of them; his Sword has not given them the Wound, his Dart has not been struck through their Liver, they have not been broken with his Hammer, nor melted with his Fire. So they have no regard to his Physician; so they slight all the Provision which God has made for the Salvation of the Soul.

But now, let such a Soul be wounded, let such a Man's Heart be broken; let such a Man be made sick through the sting of Guilt, and be made to wallow himself in Ashes under the Burden of his Transgressions; and then *who but Christ*, (as has been shew'd afore) then the Physician; then,

Vol. II.

Wash me Lord; Supple my Wounds; then, Pour thy Wine and Oil into my Sore: Then, Lord Jesus cause me to hear the Voice of Joy and Gladness, that the Bones which thou hast broken may rejoice. Nothing now so welcome as healing; and so nothing, no Man so desirable now as Christ: His Name to such, is the best of Names; His Love to such is the best of Love; himself being now, not only in himself, but also to such a Soul, the chiefest of ten thousands, *Song 5.*

As Bread to the hungry, as Water to the thirsty, as Light to the blind, and Liberty to the imprisoned: So, and a thousand times more, is Jesus Christ to the wounded, and to them that are broken hearted.

Now, as was said, this must be excellent in God's Eyes, since Christ Jesus is so glorious in his Eyes. To contemn what a Man counts excellent, is an offence to him; but to value, esteem, or think highly of that which is of esteem with me, this is pleasing to me, such an Opinion is excellent in my Sight.

What says Christ? *My Father loveth you, because ye loved me.* Who hath an high esteem for Christ, the Father hath an high esteem for them. Hence 'tis said, *He that hath the Son, hath the Father*: the Father will be his, and will do for him as a Father, who receiveth and sets an honourable esteem on his Son, *John 16. 27.*

But none will, none can do this, but the broken hearted; because they, and they only are sensible of the *want* and *worth* of an interest in him.

I dare appeal to all the World as to the Truth of this, and do say again, That *these*, and *none but these*, have Hearts of esteem in the Sight of God. *Alas! the Heart of the wicked is little worth*, (Prov. 10. 20.) for it is destitute of a precious esteem of Christ, and cannot but be destitute, because it is not wounded, broken, and made sensible of the want of mercy by him.

Fourthly, A broken Heart is of great esteem with God, because it is a *thankful Heart for that sense of Sin and of Grace it has received.*

The broken Heart is a *sensible Heart*. This we touched upon before. It is *sensible of the Dangers* which Sin leadeth to; yea, and has cause to be sensible thereof, because it has seen and felt what Sin is, both in the Guilt and Punishment that by Law is due thereto. As a broken Heart is sensible of Sin, in the evil Nature, and Consequences of it; so it is also sensible of the Way of God's delivering the Soul from the Day of Judgment; consequently, *it must be a thankful Heart*. Now *he that praises me, glorifies me*, saith God; and God loves to be glorified, God's Glory is dear unto him, he will not part with that, *Psal. 50. 23. Isa. 42. 8.*

5 U

The

The broken hearted, say I, forasmuch as he is the sensible Soul, it follows, that he is the thankful Soul. *Bless the Lord, O my Soul, said David, and all that is within me bless his holy Name.* Behold what Blessing of God is here! And yet not content herewith, he goes on with it again, saying, *Bless the Lord, O my Soul, and forget not all his Benefits,* Psal. 103. 1, 2. But what's the Matter? *Oh, he has forgiven all thine Iniquities, and healed all thy Diseases. He has redeemed thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercies,* verse 3, 4. But how came he to be affected with this? Why, he knew what it was to hang over the Mouth of Hell for Sin: Yea, he knew what it was for Death and Hell to beset and compass him about: Yea, they took hold of him, as we have said, and were pulling of him down into the deep; this he saw to the breaking of his Heart. He saw also the way of Life, and had his Soul relieved with Faith and Sense of that, and that made him a thankful Man. *If a Man who has had a broken Leg, is but made to understand, that by the breaking of that, he was kept from breaking of his Neck, he will be thankful to God for a broken Leg. 'Tis good for me,* said David, *that I have been afflicted.* I was by that preserved from a great danger; for before that, I went astray, Psal. 119. 67.

71. And who can be thankful for a Mercy, that is not sensible that they want it, have it, and have it of Mercy. Now this the broken hearted, this the Man that is of a contrite Spirit is sensible of; and that with reference to Mercies of the best sort, and therefore must needs be a thankful Man, and so have an Heart of esteem with God, because it is a thankful Heart.

Fifthly, A broken Heart is of great esteem with, or an excellent thing in the Sight of God, *Because 'tis an Heart that desires now to become a Receptacle, or Habitation for the Spirit and Graces of the Spirit of God.* It was the Devil's hold before, and was contented so to be. But now it is for entertaining of, for being possessed with the holy Spirit of God. *Create in me a clean Heart, said David, and renew a right Spirit within me. Take not thy holy Spirit from me, uphold me with thy free Spirit,* Psal. 51. 10, 11, 12.

Now he was for a clean Heart, and a right Spirit; now he was for the sanctifyings of the blessed Spirit of Grace: A thing which the uncircumcised in Heart resists, and do despite unto, Acts 7. 51. Heb. 10. 29.

A broken Heart therefore suiteth with the Heart of God, a contrite Spirit is one Spirit with him. God, as I told you before, covets to dwell with the broken in Heart, and the broken in Heart desireth communion with him. Now here's an

Agreement, an Oneness of Mind; now the same Mind is in thee which was also in Christ Jesus. This must needs be an excellent Spirit; this must needs be better with God, and in his Sight, *than thousands of Rams, or ten thousand Rivers of Oyl.*

But does the carnal World covet this, this Spirit, and the blessed Graces of it? No, they despise it, as I said before, they mock at it, they prefer and countenance any sorry dirty Lust rather; and the reason is, because they want a broken Heart, that Heart so highly in esteem with God; and remain for want thereof, in their enmity to God.

The broken hearted knows, that the Sanctifyings of the Spirit, is a good means to keep from that relapse, out of which a Man cannot come, unless his Heart be wounded a second time. Doubtless David had a broken Heart at first Conversion, and if that brokenness had remained; that is, had he not given way to hardness of Heart again, he had never fallen into that Sin out of which he could not be recovered, but by the breaking of his Bones a second time. Therefore, I say, a broken Heart is of great esteem with God; for it (and I will add, so long as it retains its tenderness) covets none but God, and the things of his holy Spirit, Sin is an abomination to it.

And here, as in a fit place, before I go any further, I will shew you some of the Advantages that a Christian gets by keeping of his Heart tender. For,

As to have a broken Heart, is to have an excellent thing, so to keep this broken Heart tender, is also very advantageous.

First, This is the way to maintain in thy Soul always a fear of sinning against God. Christians do not wink at, or give way to Sin, until their Hearts begin to lose their Tenderness. A tender Heart will be afflicted at the Sin of another, much more it will be afraid of committing Sin it self, 2 Kings 22. 19.

Secondly, A tender Heart quickly yieldeth to Prayer; yea, prompteth to it, puts an edge and fire into it; we never are backward to Prayer, until our Heart has lost its Tenderness, though then it grows cold, flat and formal, and so carnal to, and in that holy duty.

Thirdly, A tender Heart, has always Repentance at hand for the least fault or slip or sinful thought that the Soul is guilty of; in many things the best offend: But if a Christian loseth his Tenderness, if he says he has his Repentance to seek, his Heart is grown hard; has lost that Spirit, that kind Spirit of Repentance it was wont to have. Thus it was with the Corinthians, they were decayed, and lost their Tenderness; wherefore their Sin, yea, great Sins, remain unrepented of, 2 Cor. 12. 20, 21.

Fourthly,

Fourthly, A tender Heart is for receiving often its Communion with God, when he that is hardened, tho' the Seed of Grace is in him, will be content to eat, drink, sleep, wake, and go Days without Number without him, *Isa. 17. 10, 18. Jer. 2. 32.*

Fifthly, A tender Heart is a *wakeful watchful Heart*. It watches against Sin in the Soul, Sin in the Family, Sin in the Calling, Sin in spiritual Duties and Performances, &c. It watches against Satan, against the World, against the Flesh, &c.

But now when the Heart is not tender; there is sleepiness, unwatchfulness, idleness, a suffering the Heart, the Family and Calling to be much defiled, spotted and blemished with Sin; for a hard Heart depart from God, and turns aside in all these things.

Sixthly, A tender Heart will deny it self, and that in *lawful* things, and will forbear even that which may be done, for some *Jew*, or *Gentile*, or the *Church of God*, or any Member of it should be offended, or made weak thereby: whereas the Christian that is not tender, that has lost his Tenderness, is so far off, of denying himself in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby: For an instance for this, we need go no further than to the Man in the Text. who while he was tender, trembled at little things, but when his Heart was hardened, he could take *Bathsheba* to satisfy his Lust, and kill her Husband to cover his Wickedness.

Seventhly, A tender Heart, I mean the Heart kept tender, preserves from many a blow, lash, and fatherly Chastisement; because it shuns the causes, which is Sin, of the scourging hand of God. *With the upright thou wilt shew thy self upright, but with the froward thou wilt shew thy self unsavoury*, 2 Sam. 22. 27. Psal. 18. 25, 26, 27.

Many a needless rebuke and wound, doth happen to the Saints of God thorow their unwise Behaviour; when I say *needless*, I mean, they are not necessary, but to reclaim us from our Vanities, for we should not feel the smart of them, were it not for our Follies. Hence the afflicted is called a Fool, because his Folly brings his Affliction upon him. *Fools*, says David, *Because of their Transgressions, and because of their Iniquities are afflicted*, Psal. 107. 17. And therefore it is, as was said afore, that he calls his Sin his Foolishness. And again, *God will speak Peace to his People, and his Saints, but let not them return again to Folly*, Psal. 38. 5. Psal. 85. 8.

If his Children transgress my Laws, I will visit their Transgressions with a Rod, and their Iniquities with Stripes.

Quest. But what should a Christian do, when God has broke his Heart, to keep it tender.

Ans. To this I will speak briefly. And, *First*, Give you several Cautions. *Secondly*, Several Directions.

For Cautions:

1. Take heed, that you choke not those Convictions that at present do break your Hearts, by labouring to put those things out of your Minds which were the cause of such Convictions, but rather nourish and cherish those things in a deep and sober remembrance of them. Think therefore with thy self thus, What was it that at first did wound my Heart? And let that still be there, until by the Grace of God, and the redeemed Blood of Christ, it is removed.

2. Shun vain Company; the keeping of vain Company has stifled many a Conviction, kill'd many a Desire, and made many a Soul fall into Hell, that once was hot in looking after Heaven. A Companion that is not profitable to the Soul, is hurtful. *He that walketh with wise Men shall be Wise, but a Companion of Fools shall be destroyed*, Prov. 13. 20.

3. Take heed of idle Talk, that thou neither hear nor join with it. *Go from the presence of a foolish Man, when thou perceivest not in him the Lips of Knowledge*, Prov. 14. 7. *Evil Communication corrupts good Manners. And a Fool's Lips are a Snare to his Soul*. Wherefore take heed of these things, Prov. 18. 7. 1 Cor. 15. 33.

4. Beware of the least Motion to Sin, that it be not countenanced, lest the countenancing of that, makes way for a bigger: *David's Eye* took his Heart, and so his Heart nourishing the thought, made way for the Woman's Company, the Act of Adultery and bloody Murder. *Take heed therefore Brethren, lest any of you be hardened through the deceitfulness of Sin*, Heb. 3. 12, 13.

And remember, that he that will rend the Block, puts the thin End of the Wedge first thereto, and so by driving does his Work.

5. Take heed of evil Examples among the godly, learn of no Man to do that which the Word of God forbids. Sometimes Satan makes use of a good Man's bad Ways, to spoil and harden the Heart of them that come after: *Peter's* false doing had like to have spoiled *Barnabas*, yea, and several others more. Wherefore take heed of Men, of good Men's Ways, and measure both theirs and thine own, by no other Rule but the holy Word of God, Gal. 2. 11, 12, 13.

6. Take heed of Unbelief, or Atheistical Thoughts; make no question of the truth and reality of heavenly things: For know, Unbelief is the worst of Evils; nor can the Heart be tender, that nourisheth or gives place unto it. *Take heed therefore lest there be in any of you an evil Heart of unbelief in departing from the living God*, Heb. 3. 12.

These

These Cautions are necessary to be observed with all diligence, of all them that would, when their Heart is made *tender*, keep it so.

And now to come to the Directions.

1. *Labour after a deep Knowledge of God to keep it warm upon thy Heart.* Knowledge of his Presence, that is *every where*. *Do not I fill Heaven and Earth, saith the Lord?* Jer. 23. 24.

2. Knowledge of his *piercing Eye*. That it runneth too and fro thorough the Earth, beholding in every place the Evil and the Good. That his Eyes behold, and his Eye-lids try the Children of Men, *Prov.* 15. 3.

3. The Knowledge of his *Power*, that he is able to turn and dissolve Heaven and Earth into Dust and Ashes; and that they are in his hand but as a Scrole or Vesture, *Heb.* 1. 11, 12.

4. The Knowledge of his *Justice*, that the Rebukes of it are as devouring Fire, *Heb.* 12. 19.

5. The Knowledge of his *Faithfulness*, in fulfilling Promises to them to whom they are made, and of his Threatnings on the impenitent, *Matt.* 5. 18. *Chap.* 24. 35. *Mark* 13. 31.

Secondly, Labour to get, and keep a deep sense of Sin in its evil Nature, and in its Soul-destroying Effects upon thy Heart; be perswaded, that it is the only Enemy of God, and that none hate, or are hated of God, but through that.

1. Remember, it turned Angels into Devils, thrust them down from Heaven to Hell.

2. That it is the *Chain* in which they are held and bound over to Judgment, *2 Pet.* 2. 4. *Jud.* 6.

3. That 'twas for *that* that *Adam* was turned out of *Paradise*: That for which the Old World was drowned: That for which *Sodom* and *Gomorrab* was burned with Fire from Heaven: And that which cost Christ his Blood to redeem thee from the Curse it has brought upon thee: And that, if any thing, will keep thee out of Heaven for ever and ever.

4. Consider the pains of Hell, Christ makes use of that as an Argument to keep the Heart tender; yea, to that End *repeats* and *repeats* both the *Nature* and *Durableness* of the *burning Flame* thereof, and of the *gnawing of the never dying Worm* that dwells there, *Mar.* 9. 43, 44, 45, 46, 47, 48.

Thirdly, Consider of *Death*, both as to the *Certainty of thy dying*, and *Uncertainty of the Time when*. We must dye, we must needs dye, our Days are determined, the Number of our Months are with God, tho' not with us; nor can we pass them, would we, had we them, give a thousand Worlds to do it, *2 Sam.* 14. 14. *Job* 7. 1. *Chap.* 14. 1, 2, 3, 4, 5.

Consider thou must die but *once*, I mean but once as to this World, for if thou, when thou goest hence, dost not die well, thou canst not come back again and die better. 'Tis appointed unto all Men once to die, and after this the Judgment, *Heb.* 9. 27.

Fourthly, Consider also of the Certainty and Terribleness of the Day of Judgment, when Christ shall sit upon his great white Throne, when the Dead shall, by the Sound of the Trump of God, be raised up; when the Elements, with Heaven and Earth, shall be on a burning Flame; when Christ shall separate Men one from another, as a Shepherd divideth his Sheep from the Goats; when the Books shall be opened, the Witness produced, and every Man be judged according to his Works; when Heavens Gate shall stand open to them that shall be saved, and the Jaws of Hell stand gaping for them that shall be damned. *Acts* 7. 30, 31. *Chap.* 10. 42. *Matt.* 25. 30, 31. *Revel.* 2. 11. *1 Cor.* 15. 51, 52. *Revel.* 20. 12. *2 Pet.* 3. 7, 10, 12. *Matt.* 25. 32. *Rom.* 2. 2. 15, 16. *Revel.* 22. 12. *Matt.* 25. 34, 41. *Revel.* 20. 15.

Fifthly, Consider, Christ Jesus did use no means to harden his Heart against doing and suffering those Sorrows which were necessary for the Redemption of thy Soul: No, though he could have hardened his Heart against thee, in the way of Justice and Righteousness, because thou hadst sinned against him; he rather awakened himself, and put on all Pity, Bowels, and Compassion; yea, tender Mercies, and did it. *In his Love, and in his Pity he saved us. His tender Mercies from on high hath visited us. He loved us, and gave himself for us.*

Learn then of Christ, to be tender of thy self, and to endeavour to keep thy Heart tender to Godward, and to the Salvation of thy Soul. But to draw to a Conclusion.

The U S E.

LET us now then make some Use of this Doctrine: As,

First, from the Truth of the Matter, namely, *That the Man who is truly come to God, has had his Heart broken, his Heart broken in order to his coming to him*; and this shews us what to judge of the League that is between Sin and the Soul; to wit, that it is so firm, so strong, so inviolable, as that nothing can break, disannul, or make it void, unless the Heart be broken for it. 'Twas so with *David*; yea, his new League with it could not be broken, until his Heart was broken.

'Tis amazing to consider, what hold Sin has on some Mens Souls, Spirits, Will, and Affections. 'Tis to them better than Heaven, better than God, than the Soul, aye, than Salvation; as is evident, because, tho' all these are offered them upon

upon this Condition, *if they will but leave their Sins*; yet they will choose rather to abide in them, to stand and fall by them. How sayst thou Sinner? Is not this a Truth? How many times hast thou had Heaven and Salvation offer'd to thee freely, wouldst thou but break thy League with this great Enemy of God? Of God, do I say? If thou wouldest but break this League with this great Enemy of thy Soul; but couldest never yet be brought unto it: No, neither by Threatning, nor by Promise couldest thou ever yet be brought unto it.

'Tis said of *Ahab*, *he sold himself to work Wickedness*: And in another place, *Tea, for your iniquities have ye sold your selves*, 1 King. 21. 25. Isa. 50. 1.

But what is this Iniquity? Why, a Thing of nought; nay, worse than nought a thousand times; but because nought, is as we say nought; therefore it goes under that term, where God saith again to the People, *Ye have sold your selves for nought*, Isa. 52. 3.

But I say, What an amazing Thing is this? That a rational Creature should make no better a Bargain; that one that is so wise in all terrene things, should be such a Fool in the Thing that is most weighty: And yet such a Fool he is, and he tells every one that goes by the Way, that he is such an one, because he will not break his League with Sin, until his Heart is broken for it.

Men love Darknes rather than Light: Aye, they make it manifest they love it, since so great a Proffer will not prevail with them to leave it.

Secondly, Is this a Truth? That the Man that truly comes to God in order thereto, has had his Heart broken? Then this shews us a reason, why some Mens Hearts are broken; even a reason, why God breaks some Mens Hearts for Sin; namely, because he would not have them dye in it, but rather come to God that they might be saved.

Behold therefore in this, how God resolved as to the saving of some Mens Souls! He will *have* them, he will *save* them, he will break their Hearts, but he will save them; he will *kill* them, that they may *live*; he will *wound* them, that he may *heal* them.

And it seems by our discourse, that now there is no way left but this; *fair* means, as we say, will not do; good Words, a glorious Gospel, Entreatings, beseeching with Blood and Tears will not do: Men are resolved to put God to the utmost of it; if he will have them, he must fetch them, follow them, catch them, lame them; yea, break their Bones, or else he shall not save them.

Some Men think an *Invitation*, an *outward* call, a *rational* Discourse will do; but they are much deceived. There must

a Power, an exceeding great and mighty Power attend the Word, or it worketh not effectually to the Salvation of the Soul, I know these Things are enough to leave Men without excuse; but yet they are not enough to bring Men home to God. Sin has hold of them, they have sold themselves to it; the Power of the Devil has hold of them, they are his Captives at his will; yea, and more than all this, *their will is one with Sin*, and with the Devil, to be held captive thereby: And if God gives not Contrition, Repentance, or a broken Heart for Sin, there will not be; no, not so much as a mind in Man, to forsake this so horrible a Confederacy and Plot against his Soul, 2 Tim. 2. 24, 25.

Hence Men are said to be drawn from these Breasts, that come, or that are brought to him, Isa. 26. 9. John 6. 44.

Wherefore John might well say, *Behold what manner of Love the Father hath bestowed upon us!* Here is Cost bestowed, Pains bestowed, Labour bestowed, Repentance bestowed; yea, and an Heart made sore, wounded, broken, and fill'd with pain and sorrow, in order to the Salvation of the Soul.

Thirdly, This then may teach us what Estimation to set upon a broken Heart. *A broken Heart is such as God esteems*; yea, as God counts better than all external Service. A broken Heart is that which is in order to Salvation; in order to thy coming to Christ for Life.

The World know not what to make of it, not what to say to one that has a broken Heart, and therefore do despise it, and count that Man that carries it in his Bosom a *moping* Fool, a miserable Wretch, an undone Soul. *But a broken and a contrite Spirit, O God, thou wilt not despise.* A broken Heart takes thine Eye, thy Heart; thou choolest it for thy Companion; yea, has given thy Son a charge to look well to such a Man, and hast promised him thy Salvation, as has afore been proved.

Sinner, hast thou obtained a broken Heart? has God bestowed a contrite Spirit upon thee? he has given thee what himself is pleased with; he has given thee a Cabinet to hold his Grace in, he has given thee an Heart that can heartily desire his Salvation; an Heart, after his own Heart; that is, such as suits his Mind.

True, it is painful *now*, sorrowful *now*, penitent *now*, grieved *now*; *now* 'tis broken, *now* it bleeds, *now*, *now* it sobs, *now* it sighs, *now* it mourns and cryeth unto God. Well, very well. All this is because he has a mind to make thee laugh; he has made thee sorry on Earth, that thou mightest rejoyce in Heaven. *Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that weep now, for ye shall laugh*, Mat. 5. 4. Luke 6. 21.

But Soul, be sure thou hast this broken Heart; all Hearts are not broken Hearts, nor is every heart that seems to have a Wound, an Heart that's truly broken: A Man may be cut *to*, yet not *into* the Heart; a Man may have *another*, yet not a *broken Heart*, Acts 7. 54. 1 Sam. 10. 9. We know there's a Difference betwixt a Wound in the Flesh, and a Wound in the Spirit; yea, a Man's Sin may be wounded, and yet his Heart not broken; so was *Pharaoh's*, so was *Saul's*, so was *Abab's*; but they had none of them the Mercy of a broken Heart: Therefore, I say, Take heed every scratch with a Pin, every prick with a Thorn; nay, every blow that God giveth with his Word upon the Heart of Sinners, doth not therefore break them. God gave *Abab* such a Blow, that he made him stoop, fast, humble himself, gird himself with, and lay in Sackcloth, which was a great Matter for a King; and go softly, and yet he never had a broken Heart, 1 Kings 21. 27, 29.

What shall I say, *Pharaoh* and *Saul* confessed their Sin, *Judas* repented himself of his doings, *Esau* sought the Blessing, and that carefully with Tears, and yet none of these had an Heart rightly broken, or a Spirit truly contrite: *Pharaoh*, *Saul*, and *Judas*, were *Pharaoh*, *Saul*, and *Judas* still; *Esau* was *Esau* still: there was no gracious change, no thorough turn to God, no unfeigned parting with their Sins; no hearty flight for refuge, to lay hold on the hope of Glory, tho' they indeed had thus been touched, Exod. 10. 16. 1 Sam. 26. 21. Mat. 27. 3. Heb. 12. 14, 15, 16, 17.

The Consideration of these Things, call aloud to us to take heed, that we take not that for a broken and a contrite Spirit, that will not go for one at the Day of Death and Judgment.

Wherefore, seeking Soul, let me advise thee, that thou mayest not be deceived as to this Thing of so great weight.

1. To go back towards the beginning of this Book, and compare thy self with those six or seven signs of a broken and a contrite Heart, which there I have, according to the Word of God, given to thee for that End; and deal with thy Soul impartially about them.

2. Or, which may, and will be great help to thee, if thou shalt be sincere therein; namely, to betake thy self to the search of the Word, especially where thou readest of the Conversion of Men, and try if thy Conversion be like, or has a good resemblance or oneness with theirs: But in this have a care, that thou dost not compare thy self with those good folk, of whose Conversion thou readest not, or of the breaking of whose Heart, there is no mention made in Scripture; for all that are recorded in the Scripture for Saints, have

not their Conversion as to the Manner or Nature of it, recorded in the Scripture.

3. Or else, Do thou consider truly, of the true signs of Repentance, which are laid down in Scripture, for that is the true effect of a broken Heart, and of a wounded Spirit. And for this see, Mat. 3. 5, 6. Luke 18. 13. Chap. 19. 8. Acts 2. 37, to 41, &c. Chap. 16. 29, 30. Chap. 19. 18, 19. 2 Cor. 7. 8, 9, 10, 11.

4. Or else, Take into Consideration, how God has said, they shall be in their Spirits, that he intends to save. And for this, read these Scriptures.

1. That in the One and thirtieth of *Jeremiah*, *They shall come with weeping, and with Supplication will I lead them, &c.* ver. 9.

2. Read *Jer. 50. 4, 5.* *In those Days, and at that Time, the Children of Israel shall come, they and the Children of Judah together, going and weeping: They shall go, and seek the Lord their God. They shall ask the Way to Zion with their Faces thitherward; saying, Come and let us joyn our selves to the Lord, in a perpetual Covenant that shall not be forgotten.*

3. Read *Ezek. 6. 9.* *And they that escape of you shall remember me among the Nation, whither they shall be carried Captives, because I am broken with their whorish Heart, which have departed from me, and with their Eyes which go a whoring after their Idols: and they shall loath themselves for the Evils which they have committed in all their Abominations.*

4. Read *Ezek. 7. 16.* *But they that escape of them, shall escape, and shall be on the Mountains like Doves of the Valleys, all of them mourning, every one for his Iniquity.*

5. Read *Ezek. 20. 43.* *And there shall ye remember your Ways, and all your doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your Evils that ye have committed.*

6. Read *Ezek. 36. 31.* *Then shall ye remember your own evil Ways, and your doings that were not good, and shall loath your selves in your own sight, for your Iniquities, and for your Abominations.*

7. Read *Zech. 12. 10.* *And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications: And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him as one that is in bitterness for his first-born.*

Now all these are the Fruits of the Spirit of God, and of the Heart, when it is broken: Wherefore Soul, Take notice of them, and because these are Texts by which God promiseth, that those whom he saveth, shall have *this Heart, this Spirit, and these holy Effects* in them: Therefore consider,

consider again, and examine thy self, whether this is the State and Condition of thy Soul.

And that thou may'st do it fully, consider again, and do thou,

1. Remember that here is such a Sense of Sin, and of the *irksomeness* thereof, as maketh the Man, not only to abhor *that*, but himself, because of that: This is worth the noting by thee.

2. Remember again, That here is not only a *Self-abbhorrence*, but a *sorrowful Mourning* unto God, at the Consideration, that the Soul by Sin has affronted, contemned, disregarded, and set at nought, both God and his holy Word.

3. Remember also, That here are *Prayers* and *Tears* for Mercy, with desires, to be now out of Love with Sin for ever, and to be in Heart and Soul, firmly joined and knit unto God.

4. Remember also, That this People here spoken of, have all the way, from Satan to God, from Sin to Grace, from Death to Life, scattered with Tears and Prayers, with Weeping and Supplication: *They shall go weeping and seeking the Lord their God.*

5. Remember that these People, as Strangers and Pilgrims do, are not ashamed to ask the Way of those they meet with, to *Zion*, or the heavenly Country; whereby they confess their Ignorance as became them, and their desire to know the way to Life; yea, thereby they declare, that there is nothing in this World, under the Sun, or this side Heaven, that can satisfy the Longings, the Desires and Cravings, of a broken and a contrite Spirit.

Reader, be advised, and consider of these things seriously, and compare thy Soul with them, and with what else thou shalt find here written, for thy Conviction and Instruction.

Fourthly, If a broken Heart, and a contrite Spirit, be of such esteem with God, *Then this should encourage them that have it, to come to God with it.* I know the great Encouragement for Men to come to God, is, for that there is a *Mediator between God and Men, the Man Christ Jesus* (1 Tim. 2. 5.) This, I say, is the great Encouragement, and in its place, there is none but that; but there are other Encouragements subordinate to that, and a broken, and a contrite Spirit is one of them; this is evident from several places of Scripture.

Wherefore, thou that canst carry a broken Heart, and a sorrowful Spirit with thee; when thou goest to God, tell him, thy Heart is wounded within thee, that thou hast Sorrow in thy Heart, and art sorry for thy Sins, but take heed of lying. Confess also thy Sins unto him, and tell him, they are continually before thee, *David* made an Argument of these things, when he went to God by Prayer. *O Lord,*

Rebuke me not in thine Anger, neither chasten me in thy sore displeasure. But why so? O, says he, *thine Arrows stick fast in me, and thy Hand presseth me sore. There is no Soundness in my Flesh, because of thine Anger, neither is there any rest in my Bones because of my Sin. For mine Iniquities are gone over mine Head: as an heavy Burden, they are too heavy for me. My Wounds stink and are corrupt, because of my Foolishness, I am troubled, I am bowed down greatly; I go mourning all the Day long. For my Loins are filled with a loathsome Disease: and there is no Soundness in my Flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my Heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My Heart panteth, my Strength faileth me: As for the Light of mine Eyes, it also is gone from me: My Lovers and Friends stand aloof from my Sore.* And so he goes on, *Psal. 38. 1, 2, 3, 4, &c.*

These are the Words, Sighs, Complaints, Prayers, and Arguments of a broken Heart to God for Mercy; and so are they. *Have Mercy upon me, O God, according to thy loving Kindness: according to the Multitude of thy tender Mercies, blot out my Transgressions. Wash me thoroughly from mine Iniquity, and cleanse me from my Sin. For I acknowledge my Transgressions, and my Sins are ever before me, Psal. 51. 1, 2, 3.*

God alloweth poor Creatures, that can without lying, thus to plead and argue with him. *I am poor and sorrowful,* said the good Man to him, *Let thy Salvation set me on high, Psal. 69. 29.*

Wherefore, thou that hast a broken Heart, take Courage, God bids thee take Courage; say therefore to thy Soul, *Why art thou cast down, O my Soul:* As usually the broken hearted are: *And why art thou disquieted within me? Hope thou in God. I had fainted, if I had not been of good Courage; therefore be of good Courage, and he shall strengthen thine Heart, Psal. 42. 11. Psal. 43. 5. Psal. 27. 12, 13, 14.*

But alas! the broken hearted are far off from this, they faint, they reckon themselves among the dead, they think God will remember them no more; the thoughts of the greatness of God, and his Holiness, and their own Sins and Vilenesses, will certainly consume them; they feel guilt and anguish of Soul, they go mourning all the Day long; their Mouth is full of Gravel and Gall, and they are made to drink draughts of *Wormwood* and *Gall*: So that he must be an Artist indeed at believing, who can come to God under his guilt and horror, and plead in Faith, that the Sacrifices of God are a broken Heart, such as he had, *and that a broken and a contrite Spirit, God will not despise.*

Fifthly, If a broken Heart, if a broken and a contrite Spirit is of such esteem with God;

God; *Then why should some be, as they are, so afraid of a broken Heart, and so shy of a contrite Spirit?*

I have observed, that some Men are as afraid of a broken Heart, or that they for their Sins would have their Hearts broken, *as the Dog is of the Whip.* O! they can't away with such Books, with such Sermons, with such Preachers, or with such Talk, as tends to make a Man sensible of, and to break his Heart, and to make him contrite for his Sins. Hence they *heap to themselves such Teachers*, get such Books, love such Company, and delight in such Discourse, as rather tends to harden, than soften; to make desperate in, than sorrowful for their Sins: They say to such Sermons, Books, and Preachers, as *Amaziah* said to *Amos*. *O thou Seer, go, flee thou away into the Land of Judah, and there eat Bread, and prophesy there, but prophesy not again any more at Bethel, &c.* Amos 7. 12, 13.

But do these People know what they do? Yes, think they, for such Preachers, such Books, such Discourses, tend to make one *melancholly* or *mad*; they make us, that we cannot take Pleasure in our selves, in our Concerns, in our Lives.

But, Oh *Fool in grain!* Let me speak unto thee: Is it a time to take Pleasure, and to recreate thy self in any thing, before thou hast mourned and been sorry for thy Sins? That Mirth that is before Repentance for Sin, *will certainly end in heaviness.* Wherefore the wise Man putting both together, saith, that Mourning must be first: *There is a time to Weep, and a time to Laugh, a time to Mourn, and a time to Dance,* Eccles. 3. 4.

What! an Unconverted Man, and laugh! Shouldst thou see one singing merry Songs, that is riding up *Holbourn*, to *Tyburn*, to be hanged for *Felony*, wouldst thou not count him besides himself, if not worse; and yet thus it is with him that is for Mirth, while he standeth condemned by the Book of God for his Trespases. Man! Man! Thou hast *cause* to mourn; yea, thou must mourn, if ever thou art saved. Wherefore my Advice is, that instead of shunning, thou covet both such Books, such Preachers, and such Discourses, as has a tendency to make a Man sensible of, and to break his Heart for Sin; and the Reason is, because thou wilt never be as thou should'st, concerned about, nor seek the Salvation of thine own Soul, before thou hast a broken Heart, a broken and a contrite Spirit.

Wherefore, be not afraid of a *broken Heart*, be not shy of a *contrite Spirit*: It is one of the greatest Mercies that God bestows upon a Man or a Woman. The Heart rightly broken at the sense of, and made truly contrite for Transgression, is a *certain Fore-runner of Salvation.* This is evident from those six Demonstrations,

which was laid down to prove the point in hand at first.

And for thy awaking in this Matter, let me tell thee, and thou wilt find it so, thou must have thy Heart broken, whether thou wilt or no. God is resolved to break all Hearts for Sin, some time or other.

Can it be imagined, Sin being what it is, and God what he is; to wit, a Revenger of Disobedience, but that one time or other, Man must smart for Sin: Smart, I say, either to Repentance, or to Condemnation. He that mourns not now, while the Door of Mercy's open; must mourn for Sin when the Door of Mercy's shut.

Shall Men despise God, break his Law, contemn his Threats, abuse his Grace; yea, shut their Eyes when he says, See; and stop their Ears, when he says, Hear; and shall they So escape? No, no, Because he called, and they refused; he stretched out his Hand, and they regarded it not: Therefore shall Calamity come upon them as upon one in Travail, and they shall cry in their Destruction, and then God will laugh at their Destruction, and mock when their Fear cometh. Then saith he, *They shall cry,* Prov. 1. 24, 25, 26, &c.

I have often observed, that this threatening is repeated at least seven times in the New Testament, saying, *There shall be weeping and gnashing of Teeth; there shall be wailing and gnashing of Teeth,* as Matt. 8. 12. chap. 13. 42. and 50. chap. 12. 13. chap. 24. 51. chap. 25. 30. Luke 13. 28.

There, where: in Hell, and at the Barr of Christ's Tribunal, when he comes to judge the World, and shall have shut too the Door to keep them out of Glory, that have here despised the offer of his Grace, and over-looked the Day of his Patience: *There shall be wailing and gnashing of Teeth.* They shall weep and wail for this.

There are but two Scriptures that I shall use more, and then I shall draw towards a Conclusion. One is that in *Proverbs*, where *Solomon* is counselling of young Men to beware of *strange*, that is of wanton, light, and ensnaring Women. Take heed of such, said he, *Lest thou mourn at last*, that is, *in Hell*, when thou art dead, *when thy Flesh and thy Body are consumed, and say, How have I hated Instruction, and despised Reproof, and have not obeyed the Voice of my Teachers, nor inclined mine Ears to them that instructed me,* Prov. 5. 1, 2, 3, &c.

The other Scripture is that in *Isaiab*, where he says, *Because when I called, ye did not answer; when I spake, ye did not hear, but did Evil before mine Eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my Servants shall eat, but ye shall be hungry; behold, my Servants shall drink, but ye shall be thirsty; behold, my Servants shall rejoice, but ye*

ye shall be ashamed; behold, my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and howl for Vexation of Spirit, Isa. 65. 12, 13, 14.

How many *Beholds* are here? And every *Behold*, is not only a Call to careless ones to *consider*, but as a *Declaration* from Heaven, that thus at last it shall be with all impenitent Sinners; that is, when others sing for Joy in the Kingdom of Heaven, they, they shall sorrow in Hell, and howl for Vexation of Spirit there.

Wherefore, let me advise, that you be not afraid of, but that ye rather covet a broken Heart, and prize a contrite Spirit; I say, covet it now, now the White Flag is hung out, now the Golden Scepter of Grace is held forth to you. Better mourn now God inclines to Mercy and Pardon, than mourn when the Door is quite shut up. And take notice, that this is not the first time that I have given you this Advice.

Lastly, If a broken Heart be a thing of so great esteem with God, as has been said, and if Duties cannot be rightly performed by a Heart that has not been broken. *Then this shews the Vanity of those Peoples Minds, and also the Invalidity of their pretended divine Services, who worship God with an Heart that was never broken, and without a contrite Spirit.* There has indeed at all times been great Flocks of such Professors in the World in every Age; but to little purpose, unless to deceive themselves, to mock God, and lay Stumbling-blocks in the way of others; for a Man whose Heart was never truly broken, and whose Spirit was never contrite, cannot profess Christ in earnest, cannot love his own Soul in earnest: I mean, he cannot do these things in Truth, and seek his own good the right Way, for he wants a Bottom for it; to wit, a broken Heart for Sin, and a contrite Spirit.

That which makes a Man an hearty, an unfeigned, a sincere seeker after the good of his own Soul, is sense of Sin, and a godly fear of being overtaken with the Danger which it brings a Man into. This makes him contrite, or repentant, and puts him upon seeking of Christ the Saviour, with Heart-aking, and Heart-breaking Considerations.

But this cannot be, where this Sense, this godly Fear, and this holy Contrition is wanting: profess Men may, and make a Noise, as the *empty Barrel maketh the biggest Sound*; but prove them, and they are full of *Air*, full of *Emptiness*, and that's all.

Nor are such Professors tender of God's Name, nor of the Credit of that Gospel which they profess; nor can they, for they want that which should oblige them thereunto; which is a sense of Pardon and Forgiveness; by the which their broken Hearts have been replenished, succoured, and made hope in God. *Paul* said, *The love of Christ*
Vol. II.

constrained him. But what was *Paul*, but a broken hearted and a contrite Sinner? See *Acts* 9. 3, 4, 5, 6. *2 Cor.* 5. 14.

When God shews a Man the Sin he has committed, the Hell he has deserved, the Heaven he has lost: and yet that Christ, and Grace, and Pardon may be had; this will make him serious, this will make him melt, this will break his Heart, this will shew him that there is more than Air, than a Noise, that an empty sound in Religion; and this is the Man, whose Heart, whose Life, whose Conversation and all, will be engaged in the Matters of the eternal Salvation of his precious and immortal Soul.

Object. But some may object, *That in this Saying I seem too rigid and censorious; and will, if I moderate not these Lines, with something milder afterward, discourage many an honest Soul.*

I Answer: Not a jot, not an honest Soul in all the World will be offended at my Words, for not one can be an honest Soul, I mean with reference to its Concerns in another World, that has not had a broken Heart, *that never had a contrite Spirit.* This I will say, because I would be understood aright; That all attain not to the same degree of Trouble, nor lie so long there under, as some of their Brethren do: But to go to Heaven without a broken Heart, or to be forgiven Sin without a contrite Spirit, is no Article of my Belief. We speak not now of what is secret, *revealed Things belong to us and our Children*; nor must we venture to go further in our Faith. Doth not Christ say, *The Whole have no need of a Physician*; that is, they see no need, but Christ will make them see their need before he ministers his Sovereign Grace unto them; and good reason, otherwise he will have but little Thanks for his Kindness.

Object. But there are that are godly educated from their Childhood, and so drink in the Principles of Christianity they know not how.

Answer. I count it one Thing to receive the Faith of Christ from Men only, and another to receive it from God by the Means. If thou art taught by an Angel, yet if not taught of God, thou wilt never come to Christ; I do not say thou wilt never profess him. But if God speaks, and thou shalt hear and understand him, that Voice will make such work within thee as was never made before. The Voice of God is a Voice by itself, and is so distinguished by them that are taught thereby. *John* 6. 44, 45. *Psalms* 29. *Hab.* 3. 15, 16. *Ephes.* 4. 20, 21. *1 Pet.* 2. 2, 3.

Object. But some Men are not so debauched and profane as some, and so need not to be so hammered and fired as others: so broken and wounded as others.

Answer. God knows best what we need. *Paul* was as righteous before Conversion,

as any that can pretend to Civility now, I suppose: and yet, that notwithstanding, he was made to shake, and was astonished at himself, at his Conversion. And truly, I think, the more Righteous any is in his own Eyes before Conversion, the more need he has of heart-breaking Work, in order to his Salvation, because a Man is not by Nature so easily convinced that his Righteousness is to God abominable, as he is that his Debauchery and Profaneness is.

A Man's Goodness is that which blinds him most, is dearest to him, and hardly parted with; and therefore when such an one is converted, that thinks he has goodness of his own enough to commend him in whole, or in part to God, (tho' but few such are converted) there is required a great deal of breaking work upon his Heart to make him come to *Paul's* conclusion, *What! are we better than they? No, in no wise*, Rom. 3. 9. I say, before he can be brought to see, his glorious Robes are *filthy Rags*, and his gainful Things but *loß and dung*, Isaiah 64. Phil. 3.

This is also gathered from these words, *Publicans and Harlots enter into the Kingdom of God before the Pharisees*, Mat. 21. 31.

Why before them, but because they lie fairer for the Word, are easier convinced of their need of Christ, and so are brought home to him without (as I may) all that adoe, that the holy Ghost doth make to bring home one of *these* to him.

True, nothing is hard or difficult to God. *But I speak after the manner of Men*. And let who will take to task a Man debauch'd in this Life, and one that is not so, and he shall see, if he laboureth to convince them both that they are in a state of Condemnation by Nature; that the Pharisee will make his Appeals to God, with a great many, *God I thank thee's*; while the Publican hangs his Head, shakes at Heart, and smites upon his Breast, saying, *God be merciful to me a Sinner*, Luke 18. 11, 12, 13.

Wherefore a self-righteous Man, is but a *painted Satan*, or a *Devil in fine Cloaths*; but thinks he is so of himself? No! no! He saith to others, *Stand back*, come not near me, *I am holier than thou*. 'Tis almost impossible, that a self-righteous Man should be saved. But he that can drive a *Camel through the Eye of an Needle*, can cause, that even such a one should see his lost Condition, and that he needeth the Righteousness of God, which is by Faith of Jesus Christ. He can make him see, I say, that his own Goodness did stand more in his Way to the Kingdom of Heaven, than he was aware of; and can make him feel too, that his leaning to that is as great iniquity, as any immorality that Men com-

mit. The sum then is, That Men that are converted to God by Christ, through the Word and Spirit (for all this must go to effectual Conversion) must have their Hearts broken, and Spirits made contrite. I say, it must be so, for the Reasons shewed before.

Yea, and all decayed, apostatized, and backsliden Christians must, in order to their recovery again to God, have their Hearts broken, their Souls wounded, their Spirits made contrite, and sorry for their Sins.

Come, come, Conversion to God is not so easy, and so smooth a Thing, as some would have Men believe it is. Why is Man's Heart compared to *fallow Ground*, *God's Word* to a *Plow*, and his Ministers to *Plow-men*; if the Heart indeed has no need of breaking, in order to the receiving of the Seed of God unto eternal Life, *Jer. 4. 3. Luke 9. 62. 1 Cor. 9. 10.*

Who knows not that fallow ground must be plowed, and plowed too, before the Husband-man will venture his Seed: yea, and after that oft soundly harrowed, or else he will have but a slender Harvest?

Why is the Conversion of the Soul compared to the grafting of a *Tree*, if that be done without cutting?

The Word is the Graft, the Soul is the Tree, and the Word as the *Scion* must be let in by a Wound; for to stick on the outside, or to be tied on with a string, will do no good here; *Heart* must be set to *Heart*, and *Back to Back*, or your pretended ingrafting will come to nothing, *Rom. 11. 17, 24. Jam. 1. 20.*

I say, Heart must be set to Heart, and Back to Back, or the sap will not be conveyed from the Root to the Branch. And I say, This must be done by a Wound. *The Lord opened the Heart of Lidia*, as a Man openeth the stock to graft in the *Scions*, and so the Word was let into her Soul, and so the Word and her Heart cemented, and became one, *Acts 16. 14.*

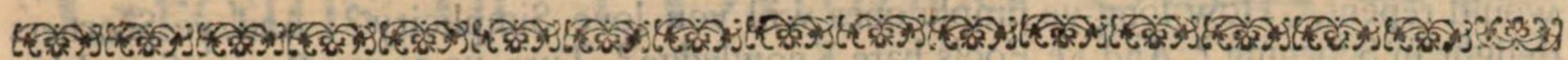
Why is Christ bid to gird his Sword upon his Thigh? And why must he make his Arrows sharp, and all that the Heart may with this Sword and these Arrows, be shot, wounded, and made to bleed? Yea, why is he commanded to let it be so, if the People would bow and fall kindly under him, and heartily implore his Grace without it? *Psal. 45. 55. 3, 4, 4.* Alas, Men are too lofty, too proud, too wild, too devilishly resolved in the Ways of their own Destruction; in their occasions they are like the wild Asses upon the wild Mountains; nothing can break them of their purposes, or hinder them from ruining of their own precious and immortal Souls, but the breaking of their Hearts.

Why is a broken Heart put *in the room of all Sacrifices* which we can offer to God; and a contrite Spirit put in the room of

all

all offerings, as they are, (and you may see it so, if you compare the Text with that Verse which goes before it) I say, why is it counted better than all, were they all put together, if any one part, or if all external parts of Worship were they put together, could be able to render the Man a sound, and a rightly made New Creature without it? *A broken Heart, a contrite Spirit, God will*

not despise; but both thou, and all thy Service he will certainly slight and reject; if when thou comest to him, a broken Heart be wanting: Wherefore here is the Point, Come broken, come contrite, come sensible of, and sorry for thy Sins, or thy coming will be counted no coming to God aright; and if so, consequently thou wilt get no benefit thereby.



SIGHS from HELL:

OR, THE

Groans of a Damned Soul:

Discovering from the 6th of LUKE, the Lamentable Estate of the Damned.

And may fitly serve

As a Warning-Word to SINNERS, both Old and Young, by Faith in JESUS CHRIST, to avoid the same Place of Torment. With a Discovery of the Usefulness of the SCRIPTURES, as our safe Conduct for avoiding the Torments of HELL.

The AUTHOR to the READER.

FR I E N D, because it is a dangerous thing to be walking towards the place of Darkness and Anguish: And again, because it is (notwithstanding) the Journey that most of the poor Souls in the World are taking, and that with Delight and Gladness, as if there was the only Happiness to be found: I have therefore thought it my Duty (being made sensible of the Danger that will befall those that fall therein,) for the preventing of thee, (O thou poor Man or Woman!) to tell thee, by opening this Parable, what sad Success those Souls have had, and are like to have, that have been, or shall be found persevering therein.

We use to count him a Friend that will forewarn his Neighbour of the Danger, when he knoweth thereof, and doth also see that the Way his Neighbour is walking in doth lead right thereto, especially when we think that our Neighbour may be either ignorant or careless of his Way. Why Friend, it may be, nay, twenty to one, but thou hast been ever since thou didst come into the World, with thy Back towards Heaven, and thy Face towards Hell; and thou, either through Ignorance, (or Carelessness, which is as bad, if not worse,) hast been running full hastily that Way ever since. Why, I beseech thee put a little stop to thy earnest Race, and take a View of what Entertainment thou art like to have, if thou do in Deed and in Truth persist in this thy Course. Thy Way leads down to Death, and thy Steps take hold on Hell, Prov. 5. 5. It may be the Path indeed is pleasant to the Flesh, but the End thereof will be bitter to thy Soul. Hark, dost thou not hear the bitter Cries of them that are but newly gone before? Saying, let him dip the Tip of his Finger in Water, and cool my Tongue, that is so tormented in this Flame, Luke 16. Dost thou not hear them say, Send out from the dead, to prevent my Father, my Brother, and my Father's House, from coming into this place of Torment? Shall not then these mournful Groans pierce thy

flinty

flinty Heart? Wilt thou stop thine Ears, and shut thy Eyes? And wilt thou not regard? Take warning and stop thy Journey before it be too late. Wilt thou be like the silly Fly, that is not quiet unless she be either intangled in the Spider's Web, or burned in the Candle? Wilt thou be like the Bird that hasteth to the Snare of the Fowler? Wilt thou be like that simple one named in the seventh of Proverbs, that will be drawn to the Slaughter by the Cord of a silly Lust? O Sinner, Sinner, there are better Things than Hell to be had, and at a cheaper rate by the thousandth part! O (there is no Comparison) there is Heaven, there is God, there is Christ, there is Communion with an innumerable Company of Saints and Angels. Hear the Message then that God doth send, that Christ doth send, that Saints do bring, nay, that the Dead doth send unto thee: I pray thee therefore that thou would'st send him to my Father's House; if one went to them from the Dead they would repent. How long ye simple ones will you love Simplicity? And ye Scorners delight in Scorning? And ye Fools hate Knowledge? Turn ye at my Reproof, and behold, faith God, I will pour out my Spirit upon you, I will make known my Words unto you. I say, hear this Voice, O silly one, and turn and live thou sinful Soul, lest he make thee hear that other Saying. But, because I have called, and you have refused, I have stretched out my Hand, and no Man regarded; I also will laugh at your Calamity, and mock when your Fear cometh.

O poor Soul, if God and Christ did wish thee for thine harm, it would be another Matter; then if thou didst refuse, thou mightst have some Excuse to make, or Fault to find, and Ground to make Delays: But this is for thy Profit, for thy Advantage, for the pardoning of thy Sins, the Salvation of thy Soul, the delivering thee from Hell Fire, from the Wrath to come, from everlasting Burnings, into Favour with God, Christ, and Communion with all Happiness, (that is so indeed.)

But it may be thou wilt say, All that hath been spoken to in this Discourse, is but a Parable, and Parables are no Realities.

I could put thee off with this Answer, That though it be a Parable, yet it is a Truth, and not a Lie; and thou shalt find it so too, to thy cost, if thou shalt be found a sligher of God, Christ, and the Salvation of thy own Soul.

But Secondly, know for certain, that the Things signified by Parables, are wonderful Realities. O what a glorious Reality was there signified by that Parable! The Kingdom of Heaven is like to a Net that is cast into the Sea, &c. signifying, that Sinners of all sorts, of all Nations, should be brought into God's Kingdom, by the Net of the Gospel. And O! how real a thing shall the other Part thereof be, when it is fulfilled, which saith, And when it was full they drew it to the Shore, and put the good into Vessels, but threw the bad away, Matt. 13. 47, 48. signifying the Mansions of Glory that the Saints should have, and also the rejection that God will give to the Ungodly, and to Sinners. And also that Parable, what a glorious Reality is there in it? which saith, Except a Corn of Wheat fall to the Ground and die, it abideth alone; but if it die, it doth bring forth much Fruit, John 12. 24. To signify, that unless Jesus Christ did indeed spill his Blood, and die the cursed Death, he should abide alone; that is, have never a Soul into Glory with him; but if he died, he should bring forth much Fruit; that is, save many Sinners. And also how real a Truth there was in that Parable, concerning the Jews putting Christ to Death, which the poor dispersed Jews can best experience to their Cost; for they have been almost ever since a banished People, and such as have had God's sore Displeasure wonderfully manifested against them, according to the Truth of the Parable, Matt. 21. v. 33, to 41. O therefore, for Jesus Christ's Sake, do not slight the Truth, because it is discovered in a Parable! For by this Argument thou mayst also, nay, thou wilt also slight almost all the Things that our Lord Jesus Christ did speak; for he spake to them for the most part (if not all) in Parables. Why should it be said of thee, as it is said of some? These things are spoken to them that are without, in Parables, that seeing they might not see; and that hearing they might not understand, Luke 8. 10. I say, take heed of being a Quarreller against Christ's Parables; lest Christ also object against the Salvation of thy Soul at the Judgment Day.

Friend, I have no more to say to thee now; If thou dost love me, pray for me, that my God would not forsake me, nor take his Holy Spirit from me; and that God would fit me to do and suffer what shall be from the World or Devil inflicted upon me. I must tell thee, the World rages, they stamp and shake their Heads, and fain they would be doing; the Lord help me to take all they shall do with Patience; and when they smite the one Cheek, to turn the other to them, that I may do as Christ hath bidden me; for then the Spirit of God, and of Glory, shall rest upon me. Farewel.

I am thine, to serve in the Lord Jesus,

John Bunyan.

SIGHS from HELL:

O R, T H E

Groans of a Damned Soul, &c.

LUKE 16. 19, &c.

19. **T**HERE was a certain Rich Man, which was cloathed in Purple and fine Linnen, and fared sumptuously every Day.

20. And there was a certain Beggar named Lazarus, which was laid at his Gate full of Sores.

21. And desiring to be fed with the Crumbs which fell from the rich Man's Table: more-over the Dogs came and licked his Sores.

22. And it came to pass that the Begger died, and was carried by the Angels into Abraham's Bosom: The rich Man also died and was buried.

23. And in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom.

24. And he cried and said, Father Abraham have Mercy on me, and send Lazarus that he may dip the Tip of his Finger in Water and cool my Tongue, for I am tormented in this Flame.

25. But Abraham said, Son, remember that thou in thy Life time receivedst thy good Things, and likewise Lazarus evil Things; but now he is comforted and thou art tormented.

26. And besides all this, between us and you, there is a great Gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

27. Then he said, I pray thee therefore Father, that thou wouldst send him to my Father's House;

28. For I have five Brethren, that he may testify unto them, lest they also come into this place of Torment.

29. Abraham saith unto him, they have Moses and the Prophets, let them hear them.

30. And he said, nay Father Abraham: But if one went to them from the Dead, they will repent.

31. And he said unto him, If they hear not Moses and the Prophets, neither will they be perswaded though one rose from the Dead.

VERSE 29.

THIS Scripture was not spoken by our Lord Jesus Christ, to shew you
N^o. XXII. Vol. II.

the State of two single Persons only, (as some through Ignorance of the drift of Christ in his Parables do dream) but to shew you the State of the Godly and Ungodly to the World's End; as is clear to him that is of an understanding Heart. For he spake them to the End, that After-Generations should take notice thereof, and fear, lest they also fall into the same Condition.

Now in my Discourse upon these Words I shall not be tedious, but as briefly as I may, I shall pass through the several Verses, and lay you down some of the several Truths contained therein: And the Lord grant that they may be profitable, and of great Advantage to those that read them, or hear them read.

The 19th and 20th Verses also, I shall not spend much time upon, only give you three or four short hints, and so pass to the next Verses; for they are the Words I do intend most especially to insist upon.

The 19th, 20th and 21st Verses run thus; *There was a certain rich Man which was cloathed in Purple and fine Linnen, and fared deliciously or sumptuously every Day. And there was a certain Begger named Lazarus, which was laid at his Gate full of Sores, &c.*

1. If these Verses had been spoken by Jesus Christ and no more, all the World would have gone near to have cast a wrong Interpretation upon them. I say, if Jesus had said only thus much, *There was a certain rich Man which fared sumptuously daily, and a certain Begger laid at his Gate full of Sores*: The World would have made this conclusion of them, The rich Man was the happy Man; for, at the first view, it doth represent such a thing: But take all together, (that is) read the whole Parable, and you shall find, that there is no Man in a worse Condition than he; as I shall clearly hold forth afterward.

2. Again, If a Man would judge of Men according to outward Appearance, he shall oft-times take his Mark amiss. Here is a Man to outward Appearance, appears the only blessed Man, better by half than the Begger, in as much as he is rich, the Begger poor; he is well cloathed, but peradventure the Begger is naked; he hath good Food,

Food, but the Begger would be glad of Dog's-Meat. (*And he desired to be fed with the Crumbs that fell from the rich Man's Table* :) the rich Man fares well every Day, but the Begger must be glad of a bit when he can get it. O! who would not be in a rich Man's State? A wealthy Man, sorts of new Suits, and dainty Dishes every Day; enough to make one who minds nothing but his Belly, and his Back, and his Lusts, to say, O that I were in that Man's Condition! O that I had about me as that Man has! Then I should live a Life indeed; then should I have Hearts-ease good store; then I should live pleasantly, and might say to my Soul, *Soul be of good cheer, eat, drink, and be merry*, Luke 12. 19. thou hast every thing plenty, and art in a most blessed Condition.

I say, this might be the conclusion with them that judge according to outward Appearance. But if the whole Parable be well considered, you will see, Luke 26. 15. *That which is had in high Estimation with Men, is an Abomination in the Sight of God.* And again, Job 16. 20, 21, 22. *That Condition that is the saddest Condition, according to outward Appearance, is oft-times the most excellent;* for the Begger had ten thousand Degrees the best of it, though to outward Appearance his State was the saddest; from whence we shall observe thus much:

1. That those who judge according to outward Appearance, do for the most part judge amiss, Job. 7. 24.

2. That they that look upon their outward Enjoyments to be Tokens of God's special Grace unto them, are also deceived Rev. 3. 17. For as it is here in the Parable, *a Man of Wealth, and a Child of the Devil may make but one Person;* or a Man may have abundance of outward Enjoyments, and yet be carried by the Devils into eternal Burning, Luke 12. 10. But this is the Trap in which the Devil hath caught many Thousands of poor Souls, namely, by getting them to judge according to outward Appearance, or according to God's outward Blessings.

Do but ask a poor carnal, covetous Wretch, how we should know a Man to be in a happy State; and he will answer, Those that God Blesseth, and giveth abundance of this World unto; when for the most part they are they that are the cursed Men. Alas, poor Men! they are so ignorant as to think, that because a Man is increased in outward Things, and that by a small Stock, therefore God doth love that Man with a special Love, or else he would never do so much for him, never bless him so, and prosper the Work of his Hands. Ah poor Soul! It is the rich Man that goes to Hell. *And the rich Man died, and in Hell, mark, in Hell he lift up his Eyes, &c.*

Methinks to see how the great Ones of

the World will go strutting up and down the Streets sometimes, it makes me wonder. Surely they look upon themselves to be the only happy Men; but it is because they judge according to outward Appearance; they look upon themselves to be the only blessed Men, when the Lord knows the generality are left out of that blessed Condition. *Not many wise Men after the Flesh, not many Mighty, not many Noble are called,* 1 Cor. 1. 26. Ah! did they that do now so brag, that no Body dare scarce look on them, but believe this, it would make them hang down their Heads and cry, O give me a Lazarus's Portion.

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this World, Have a Care that you have not your portion in this World; take heed that it be not said to you hereafter, when you would very willingly have Heaven, Remember in your Life-time you had your good Things, in your Life-time you had your Portion, Psal. 17. 14.

And Friend, thou that seekest after this World, and desirest Riches, let me ask this Question; wouldest thou be content that God should put thee off with a Portion in this Life? Wouldest thou be glad to be kept out of Heaven with a Back well clothed, and a Belly well filled with the Dainties of this World? Wouldest thou be glad to have all thy good Things in thy Life-time, to have thy Heaven to last no longer than while thou dost live in this World? Wouldest thou be willing to be deprived of eternal Happiness and Felicity? If thou say no, then have a Care of the World and thy Sins; have a Care of desiring to be a rich Man, *lest thy Table be made a Snare unto thee*, Psalm 69. 22. lest the Wealth of this World do bar thee out of Glory. For, as the Apostle saith, *They that will be rich, do fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Perdition and Destruction,* 1 Tim. 6. 9. Thus much in general, but now particularly.

These two Men here spoken of (as I said) do hold forth to us the State of the Godly and Ungodly; the Begger holdeth forth the godly, and the rich Man the ungodly. *There was a certain rich Man, &c.*

But why are the Ungodly held forth under the notion of a rich Man?

1. Because Christ would not have them look too high, as I said before, but that those who have Riches would have a Care that they be not all their Portion, Jam. 1. 10, 11, 12. 1 Tim. 6. 17.

2. Because rich Men are most liable to the Devil's Temptations; are most ready to be puffed up with Pride, Stoutness, Cares of this World, in which things they spend most of their time in Lusts, Drunkenness, Wantonness, Idleness, together with other Works

Works of the Flesh; *For which things sake, the Wrath of God cometh upon the Children of Disobedience,* Col. 3. 6.

3. Because he would comfort the Hearts of his own, which are most commonly of the poorer sort: *But God hath chosen the poor, despised, and base things of this World,* 1 Cor. 1. 26. Should God have set the rich Man in the blessed State, his Children would have concluded, being poor, that they had no share in the Life to come.

And again, had not God given such a discovery of the sad Condition of those that are for the most part rich Men, we should have had Men concluded absolutely, that the Rich are the blessed Men. Nay, albeit the Lord himself doth so evidently declare, that the Rich ones of the World are for the most part in the saddest Condition, yet they through Unbelief, or else Presumption, do harden themselves, and seek for the Glory of this World, as though the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass: But let them know, that the Lord hath a time to fulfil what he had a time to declare, for the Scripture cannot be broken, *Joh. 10. 35.*

But again, the Lord by his Word doth not mean those are ungodly who are Rich in the World, and no other; for then must all those that are Poor, yet graceless and vain Men be saved, and delivered from eternal Vengeance; which would be contrary to the Word of God, which saith, that together with *the Kings of the Earth, and the great Men, and the chief Captains, and the mighty Men; there are Bondmen or Servants, and Slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to Judgment,* Rev. 6. 15.

So that tho' Christ doth say, *There was a certain rich Man,* yet you must understand, he meaneth all the Ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the Day of Christ's second coming, when all that are ungodly shall stand at the left hand of Christ with pale Faces, and guilty Consciences, with the Vials of the Almighty's Wrath ready to be poured out upon them. Thus much in brief touching the 19th Verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Verse 20. *And there was a certain Begger named Lazarus, which was laid at his Gate full of Sores.*

THIS Verse doth chiefly hold forth these things:

1. That the Saints of God are a poor contemptible People: *There was a certain Begger.* If you understand the word *Begger*, to hold forth outward Poverty, or Scarcity in outward Things, such are Saints

of the Lord, for they are for the most part a poor, despised, contemptible People. But if you allegorize it, and interpret it thus, They are such as beg earnestly for heavenly Food; this is also the Spirit of the Children of God, and it may be, and is a Truth in this Sense, tho' not so naturally gathered from this Scripture.

2. *That he was laid at his Gate full of Sores.* These words hold forth the Distempers of Believers, saying, *He was full of Sores;* which may signify the many Troubles, Temptations, Persecutions, and Afflictions in Body and Spirit, which they meet withal while they are in the World, and also the Entertainment they meet with at the Hands of those Ungodly ones who live upon the Earth. Whereas it is said, *He was laid at his Gate full of Sores.* Mark, *He was laid at his Gate,* not in his House, that was thought too good for him, *But he was laid at his Gate full of Sores.* From whence observe, That the ungodly World do not desire to entertain and receive the poor Saints of God into their Houses. If they must needs be somewhere near unto them, yet they shall not come into their Houses, but shut them out of Doors; if they will needs be near us, let them be at the Gate. *And he was laid at the Gate full of Sores.* 2. Observe, that that the World are not at all touched with the Afflictions of God's Children, for all they are full of Sores; a despised, afflicted, tempted, persecuted People, the World doth not pity; no, but rather labour to aggravate their trouble, by shutting them out of Doors; sink or swim, what cares the World, they are resolved to disown them, they will give them no entertainment; if the lying in the Streets will do them any good; if hard usage will do them any good; if to be disowned, rejected, and shut out of Doors by the World will do them any good, they shall have enough of that; but otherwise no refreshment, no comfort from the World. *And he was laid at his Gate full of Sores.*

Verse 21. *And he desired to be fed with the crumbs which fell from the rich Man's Table: The Dogs came also and licked his Sores.*

BY these words, our Lord Jesus doth shew us the Frame of a Christians Heart, and also the Heart and Carriage of worldly Men towards the Saints of the Lord. The Christians Heart is held forth by this, that any Thing will content him while he is on this side Glory; *And he desired to be fed with the crumbs,* the Dogs meat, any Thing. I say, a Christian will be content with any Thing, if he have but to keep Life and Soul together, (as we use to say) he is content, he is satisfied; he hath learned, if he hath learned to be a Christian, to be content with any Thing;

as

as *Paul* saith, *I have learned in whatsoever state I am, therewith to be content.* He learns in all Conditions to study to love God, to walk with God, to give up himself to God, and if the crumbs that fall from the rich Man's Table will but satisfy Nature, and give him bodily Strength, that thereby he may be the more able to walk in the Way of God, he is contented. *And he desired to be fed with the crumbs that fell from the rich Man's Table.* But mark, he had them not, you do not find that he had so much as a Crumb, or a Scrap allow'd unto him. No, then the Dogs will be beguil'd, that must be preserv'd for the Dogs. From whence observe, that the ungodly World do love their Dogs better than the Children of God. You will say, that's strange. It is so indeed, yet it is true, as will be clearly manifested; as for instance; how many pounds do some Men spend on their Dogs, when in the mean while the poor Saints of God may starve for hunger? They will build Houses for their Dogs, when the Saints must be glad to wander and lodge in Dens, and Caves of the Earth, *Heb. 11. 38.* And if they be in any of their Houses for the hire thereof, they will warn them out or eject them, or pull down the House over their Heads, rather than not rid themselves of such Tenants. Again, some Men cannot go half a mile from home but they must have Dogs at their heels; but they can very willingly go half a score miles without the Society of a Christian. Nay, if when they are busy with their Dogs they should chance to meet a Christian, they would willingly shift him if they could. They will go on the other side the Hedge or the Way, rather than they will have any Society with him; and if at any time a Child of God should come into a House where there are but two or three ungodly Wretches, they do commonly wish either themselves or the Saint out of Doors; and why so? because they cannot down with the Society of a Christian; tho' if there come in at the same time a Dog, or a drunken swearing Wretch, which is worse than a Dog, they will make him welcome; he shall sit down with them and partake of their Dainties. And now tell me, you that love your Sins and your Pleasures, had you not rather keep company with a Drunkard, a Swearer, a Strumpet, a Thief, nay, a Dog, than with an honest-hearted Christian? If you say no: What means your four Carriage to the People of God? Why do you look on them as if you would eat them up? Yet at the very same time, if you can but meet your Dog, or a drunken Companion, you can fawn upon them, take Acquaintance with them, to the Tavern or Alehouse with them, if it be two or three times in a Week: But if the Saints of God meet together, pray together, and

labour to edify one another, you will stay till Doomsday before you will look into the House where they are. Ah Friends, when all comes to all, you will be found to love Drunkards, Strumpets, Dogs, any thing, nay, to serve the Devil, rather than to have loving and friendly Society with the Saints of God.

Moreover, *The Dogs came and lick'd his Sores.*) Here again you may see, not only the afflicted state of Saints of God in this World, but also, that even Dogs themselves, according to their kind, are more favourable to the Saints, than the sinful World; tho' the ungodly will have no Mercy on the Saints, yet it is ordered so, that these Creatures, Dogs, Lyons, &c. will. Tho' the rich Man would not entertain him in his House, yet his Dogs will come and do him the best good they can, even to lick his running Sores. It was thus with *Daniel*, when the World was mad against him, and would have him thrown to the Lions to be devoured, the Lions shut their Mouths at him, (or rather the Lord did shut them up) so that there was not that hurt befall to him, as was desired by the Adversaries, *Dan. 6.* And this I am perswaded of, that would the Creatures do as some Men would have them; the Saints of God should not walk so quietly up and down the Streets, and other places as they do. And as I said before, so I say again, I am perswaded, that at the Day of Judgment, many Mens Conditions and Carriages will be so laid open, that it will evidently appear, they have been very merciless, and mad against the Children of God; insomuch, that when the Providence of God did fall out so, as to cross their Expectation, they have been very much offended thereat, as is very evidently seen in them who set themselves to study (*Psal. 31. 13.*) how to bring the Saints into Bondage, and to thrust them into corners, as in these late Years. And because God hath in his Goodness ordered Things otherwise, they have gnashed their Teeth thereat. Hence then let the Saints learn, not to commit themselves to their Enemies; Beware of Men, *Mat. 10. 17.* They are very merciless Men, and will not so much favour you, (if they can help it) as you may suppose they may. Nay, unless the over ruling Hand of God in Goodness, do order Things contrary to their natural Inclination, they will not favour you so much as a Dog.

Verse 22. *And it came to pass, that the Begger died, and was carried by the Angels into Abraham's Bosom: the rich Man also died and was buried.*

THE former Verses do briefly hold forth the Carriage of the Ungodly in this Life, toward the Saints. Now this Verse

Verse doth hold forth the Departure both of the Godly and Ungodly, out of this Life.

Where he saith, *And it came to pass that the Begger died, and was carried into Abraham's Bosom; and the rich Man died also.* This Begger died, that represents the Godly; and the rich Man died, that represents the Ungodly. From whence observe; neither Godly nor Ungodly must live always without a Change, either by Death or Judgment; the good Man died, and the bad Man died. That Scripture doth also back this Truth, that good and bad must die; marvellous well, where it is said, *And it is appointed for Men once to die, and after that the Judgment,* Heb. 9. 27.

Mark, he doth not say it is so, that Men by chance may die; which might begget in the Hearts of the Ungodly especially, some hope to escape the Bitterness of it: But he saith, it is a Thing most certain, it is *appointed*; mark, *it is appointed for Men once to die, and after that the Judgment*: God hath decreed it, that since Men have fallen from that happy Estate that God at the first did set them in, *they shall die*, Rom. 6. 23. Now when it is said the Begger died, and the rich Man died, part of the meaning is, they ceased to be any more in this World; I say partly the meaning is, but not altogether. Tho' it be altogether the meaning when some of the Creatures die, and yet it is but in part the meaning, when it is said that Men, Women, or Children die; for there is to them something else to be said, more than a barely going out of the World; For if when unregenerate Men and Women die there were an end of them, not only in this World but also in the World to come, they would be happy over they will be now; for when ungodly Men and Women die, there is that to come after Death that will be very terrible to them, namely, to be carried by the Angels of Darkness from their Death-beds to Hell, there to be reserved to the Judgment of the great Day, when both Body and Soul shall meet and be united together again, and made capable to undergo the uttermost Vengeance of the Almighty to all Eternity. This is that I say, which doth follow a Man (that is not born again) after Death; as is clear from that in *1 Pet. 3. 18, 19.* where before speaking of Christ being raised again by the Power of his Eternal Spirit, he saith, *By which, that is, by that Spirit he went and preached to the Spirits in Prison*: But what is the meaning of this? Why thus much, that those Souls who were once alive in the World, in the Time or Days in which *Noah* lived, being disobedient in their times to the Calls of God, by his Spirit in *Noah*, for so I understand it, was according to that which was foretold by that Preacher, deprived of Life, and over-

Vol. II.

come by the Flood, and are now in Prison. Mark, he preached to the *Spirits in Prison*: He doth not say, who were in Prison, under Chains of Darkness, reserved, or kept there in that Prison, in which now they are, (ready like Villains in the Goal, to be brought before the Judgment-Seat of Christ at the great Day.) But of this I shall speak further by and by. Now if this one Truth, that Men must die and depart this World, and either enter into Joy, or else into Prison, to be reserved to the Day of Judgment, were believed, we should not have so many Wantons walk up and down the Streets as there do; at least it would put a mighty check to their filthy Carriages, so that they would not, could not walk so basely and sinfully as they do. *Belshazzar*, notwithstanding he was so far from the Fear of God as he was, yet when he did but see God was offended, and threatned him for his Wickedness, *it made him hang down his Head, and knock his Knees together*, Dan. 5. 5, 6. If you read the Verses before, you will find he was careless; and satisfying his Lusts in drinking, and playing the Wanton with his Concubines: But so soon as he did perceive the Finger of an Hand writing, *then* (saith the Scripture) *the King's Countenance was changed, and his Thoughts troubled him; so that the joints of his Loyns were loosed, and his knees smote one against another.* And when *Paul* told *Felix* of Righteousness, Temperance, and Judgment to come, *it made him tremble.* And let me tell thee (Soul) whoever thou art, that if thou didst but verily believe that thou must die, and come to Judgment, it would make thee turn over a new Leaf. But this is the Misery, the Devil doth labour by all means, as to keep out other things that are good, so to keep out of the Heart, as much as in him lies, the Thoughts of passing from this Life into another World; for he knows, if he can but keep them from the serious Thoughts of Death, he shall the more easily keep them in their Sins, and so from closing with Jesus Christ; as *Job* saith, *Their Houses are safe from fear, neither is the Rod of God upon them.* Which makes them say to God, *Depart from us, for we desire not the knowledge of thy Ways*, verse 14. Because there is no fear of Death and Judgment to come, therefore they do put off God and his Ways; and spend their Days in their Sins, and in a Moment, that is, before they are aware, go down to the Grave, verse 17. And thus it fared also with the Man spoken of in *Luke 12. 20.* The Man instead of thinking on Death, he thought how he might make his Barns bigger: But in the midst of his Business in the World, he lost his Soul before he was aware, supposing that Death had been many Years off: But God said unto him,

6 A

Thou

Thou Fool, thou troublest thy self about things of this Life, thou puttest off the thoughts of departing this World, when this Night thy Soul shall be taken from thee; or, this Night, They, that is, Devils will fetch away thy Soul from thee. And here it comes to pass, Mens not being exercised with the Thoughts of departing this Life, that they are so unexpectedly to themselves and their Neighbours, taken away from the Pleasures and Profits, yea, and all the Enjoyments they busy themselves withal while they live in this World. And hence it is again, that you have some in your Towns and Cities that are so suddenly taken away, some from haunting the Alehouses, others from haunting the Whorehouses, others from Playing and Gaming, others from the Cares and covetous Desires after this World, unlooked for as by themselves, or their Companions. Hence it is also, that Men do so wonder at such Tydings as these, That there is such a one Dead, such a one Departed; it is because they do so little consider both the Transitoriness of themselves and their Neighbours: For had they but their Thoughts well exercised about the Shortness of this Life, and the Danger that will befall such as do miss of the Lord Jesus Christ, it would make them more wary and sober, and spend more time in the Service of God, and be more delighted and diligent in enquiring after the Lord Jesus Christ, *who is the Deliverer from Wrath to come,* 1 Thess. 1. 10. For, as I said before, it is evident, that they who live after the Flesh in the Lusts thereof, do not really and seriously think on Death, and the Judgment that doth follow after; neither do they indeed endeavour so to do; for did they, it would make them say with holy Job, *All the Days of my appointed Time, will I wait till my Change come,* Job 14. 14. And as I said before, that not only the Wicked, but also the Godly have their time to depart this Life. *And the Begger died.* The Saints of the Lord, they must be deprived of this Life also, they must yield up the Ghost into the Hands of the Lord their God; they must also be separated from their Wives, Children, Husbands, Friends, Goods, and all that they have in the World. For God hath decreed it; It is appointed, namely, by the Lord, *for Men once to die, and we must appear before the Judgment-seat of Christ.* As it is, 2 Cor. 5. 10, 11. But it may be objected, if the Godly die as well as the Wicked, and if the Saints must appear before the Judgment-seat, as well as the Sinners; then what Advantage have the Godly more than the Ungodly, and how can the Saints be in a better Condition than the Wicked?

Ans. Read the 22d Verse over again, and you will find a marvellous difference between them, as much as is between Heaven and Hell, everlasting Joy, and ever-

lasting Torments; for you find, that when the Begger died, which represents the Godly, *He was carried by the Angels into Abraham's Bosom,* or into everlasting Joy, Psal. 1. *But the Ungodly are not so,* but are hurried by the Devils into the bottomless Pit, drawn away in their Wickedness, Prov. 14. 32. *for he saith, And in Hell he lift up his Eyes.* When the Ungodly do die, their Misery beginneth, for then appear the Devils, like so many Lions; waiting every Moment till the Soul depart from the Body. Sometimes they are visible to the dying Party, but sometimes more invisible; but always this is certain, they never miss of the Soul, if it do die out of the Lord Jesus Christ; but do hale it away to the Prison, as I said before, there to be tormented and reserved until the great and dreadful Day of Judgment, at which Day they must, Body and Soul, receive a final Sentence from the Righteous Judge, and from that time be shut out from the Presence of God into everlasting Woe and Distress. But the Godly, when the time of their Departure is at hand, then also are the Angels of the Lord at hand; yea, they are ready waiting upon the Soul to conduct it safe into *Abraham's Bosom.* I do not say, but the Devils are oft-times very busy doubtless, and attending the Saints in their Sickness; Ay, and no question but they wou'd willingly deprive the Soul of Glory. But here is the comfort, as the Devils come from Hell to devour the Soul, (if it be possible at its departure) so the Angels of the Lord come from Heaven, to watch over and conduct the Soul (in spite of the Devils) safe into *Abraham's Bosom.*

David had the comfort of this, and speaks it forth for the comfort of his Brethren, Psal. 34. 7. saying, *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Mark, the Angel of the Lord encampeth round about his Children, to deliver them: From what? From their Enemies, of which the Devil is not the least. This is an excellent comfort at any time, to have the holy Angels of God to attend a poor Man or Woman; but especially it is comfortable in the time of Distress, at the time of Death, when the Devils beset the Soul with all the Power that Hell can afford them. But now it may be, that the glorious Angels of God do not appear at the first, to the view of the Soul; nay, rather Hell stands before it, and the Devils ready, as if they would carry it thither; but this is the comfort, the Angels do always appear at the last, and will not fail the Soul, but will carry it safe into *Abraham's Bosom.* Ah Friends! consider, here is an ungodly Man upon his Death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the Children of God, for they have the Spirit to comfort them.

them. Here is the Ungodly, and they have no Christ to pray for their safe Conduct to Glory; but the Saints have an Intercessor, *Job 17. 9.* Here is the World, when they die, they have none of the Angels of God to attend upon them; but the Saints have their Company. In a word, the unconverted Person when he dieth, he sinks into the bottomless Pit; but the Saints, when they die, do ascend with, and by the Angels, into *Abraham's Bosom*, or into unspeakable Glory, *Luke 23. 43.*

Again it is said, that the rich Man when he died, was buried, or put into the Earth; but when the Begger died, he was carried by the Angels into *Abraham's Bosom*. The one is a very excellent Stile, where he saith, he was carried by Angels into *Abraham's Bosom*; it denotes the excellent Condition of the Saints of God, as I said before; and not only so, but also the preciousness of the Death of the Saints in the Eyes of the Lord, *Ps. 116. 15.* that After-Generations may see how precious in the Sight of the Lord, the Death of his Saints is, when he saith, *they are carried by the Angels into Abraham's Bosom.*

Thus many times the Lord adorneth the Death and Departure of his Saints, to hold forth to After-Generations, how excellent they are in his Eyes. It is said of *Enoch*, that God took him; of *Abraham*, that he died in a good Old Age; of *Moses*, that the Lord buried him; of *Elijah*, that he was taken up into Heaven; that the Saints sleep in Jesus; that they die in the Lord; that they rest from their Labours, that their Works follow them: That they are under the Altar; that they are with Christ; that they are in Light; that they are to come with the Lord Jesus to Judge the World. All which Sayings signify thus much, That to die as a Saint, is a very great Honour and Dignity. But the Ungodly are not so. The Rich or Ungodly die and are buried, he is carried from his Dwelling to his Grave, and there he is buried, hid in the Dust; and his Body doth not so fast moulder and come to nought there, but his Name doth stink as fast in the World. As saith the holy Scripture: *The Name of the Wicked shall rot.* And indeed, the Names of the Godly are not in so much Honour after their Departure, but the Wicked and their Names do as much rot. What a Dishonour to Posterity was the Death of *Balaam*, *Agag*, *Achitophel*, *Haman*, *Judas*, *Herod*, with the rest of their Companions?

Thus the wicked have their Names written in the Earth, and they do perish and rot, and the Name of the Saints casts forth a dainty savour to following Generations; and that the Lord Jesus doth signify, where he saith, *The Godly are carried by the Angels into Abraham's Bosom.* And the wicked are nothing worth; where he saith, *The Ungodly die and are buried.*

Verse 23. *And in Hell he lift up his Eyes, being in Torment, and seeth Abraham afar off, and Lazarus in his Bosom.*

THE former Verse speaks only of the departure of the Ungodly out of this Life, together with the glorious Conduct that the Godly have into the Kingdom of their Father. Now our Lord doth shew in this Verse, partly what doth, and shall befall to the Reprobate, after this Life is ended, where he saith, [*And in Hell he lift up his Eyes*] That is, the Ungodly after they depart this Life, do lift up their Eyes in Hell. From these Words, may be observed these things.

1. That there is an Hell for Souls to be tormented in, when this Life is ended. Mark, after he was dead and buried, *In Hell he lift up his Eyes.*

2. That all that are Ungodly, and do live and die in their Sins, so soon as ever they die, they go into Hell: he died and was buried; *And in Hell he lift up his Eyes.*

3. That some are so fast asleep, and secure in their Sins, that they scarce know well where they are till they come into Hell; and that I gather from these Words, *In Hell he lift up his Eyes.* He was asleep before, but Hell makes him lift up his Eyes.

As I said before, it is evident, there is an Hell for Souls, yea, and Bodies too, to be tormented in after they depart this Life: as is clear, First, because the Lord Jesus Christ that cannot lie, did say that after the Sinner was dead and buried, *In Hell he lift up his Eyes.*

Now if it be objected that by Hell is here meant the Grave. That I plainly deny:

First, Because there the Body is not sensible of torment or ease; but in that Hell, into which the Spirits of the damned depart, they are sensible of Torment, and would very willingly be free from it, to enjoy Ease, which they are sensible of the want of; as is clearly discovered in this Parable, *Send Lazarus that he may dip the Tip of his Finger in Water, to cool my Tongue.*

Secondly, It is not meant the Grave, but some other place, because the Bodies, so long as they lie there, are not capable of lifting up their Eyes, to see the glorious Condition of the Children of God, as the Souls of the damned do. *In Hell he lift up his Eyes.*

Thirdly, It cannot be the Grave, for then it must follow, that the Soul was buried there with the Body, which cannot stand with such a dead State as is here mentioned; for he saith, *The rich Man died*; that is, his Soul was separated from his Body. *And in Hell he lift up his Eyes.*

If it be again objected that there is no Hell but in this Life; that I do also deny, as I said before: after he was dead and buried

ried, *In Hell he lift up his Eyes.* And let me tell thee, O Soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done, and is doing in his own Person for Sinners, thou wilt find such an Hell after this Life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and dost make but a mock at the Servants of the Lord, when they tell thee of the Torments of Hell, thou wilt find, that when thou departest out of this Life, that Hell, even the Hell which is after this Life, will meet thee in thy Journey thither; and will with its hellish Crew, give thee such a sad Salutation, that thou wilt not forget it to all Eternity; when that Scripture comes to be fulfilled on thy Soul, in *Isa. 14. 9. Hell from beneath is moved for thee to meet thee at thy coming: It stirreth up the Dead for thee, even all the chief ones of the Earth: It hath raised from their Thrones all the Kings of the Nations.* All they, that is, that are in Hell, shall say, *Art thou become weak as we? Art thou become like unto us?* O sometimes when I have had but thoughts of going to Hell, and consider the everlastingness of their Ruin that fall in thither, it hath stirred me up, rather to seek to the Lord Jesus Christ to deliver me from thence, than to slight it, and make a mock at it.

And in Hell he lift up his Eyes.] The second thing I told you was this, That all the Ungodly that live and die in their Sins, so soon as ever they depart this Life, do descend into Hell. This is also verified by the Words in this Parable, where Christ saith, *he died and was buried, and in Hell he lift up his Eyes. As the Tree falls, so it shall lie, whether it be to Heaven or Hell, Eccles. 11. 3.* And as Christ said to the Thief on the Cross, *This Day shalt thou be with me in Paradise;* Even so the Devil in the like manner may say unto the Soul, *To Morrow shalt thou be with me in Hell.* See then what a miserable case he that dies in an Unregenerate State, is in; he departs from a long Sickness to a longer Hell; from the Gripings of Death, to the everlasting Torments of Hell. *And in Hell he lift up his Eyes.* Ah Friends! If you were but your selves, you would have a care of your Souls; if you did but regard, you would see how mad they are that slight the Salvation of their Souls. *O what will it profit thy Soul to have Pleasure in this Life, and Torment in Hell, Mark 8. 36.* Thou hadst better part with all thy Sins, and Pleasures, and Companions, or whatsoever thou delightest in, than to have Soul and Body cast into Hell. *O then do not neglect our Lord Jesus Christ, lest thou drop down to Hell, Heb. 2. 3.* Consider, would it not wound thee to thine Heart, to come upon thy Death-bed, and instead of having the

Comfort of a well spent Life, and the Merits of the Lord Jesus Christ, together with the Comfort of his glorious Spirit: to have, first, the Sight of an ill-spent Life, thy Sins flying in thy Face, thy Conscience uttering of it self with Thunder-claps against thee, the Thoughts of God terrifying of thee, Death with his merciless Paw seizing upon thee, the Devils standing ready to scramble for thy Soul, and Hell enlarging herself, and ready to swallow thee up; and Eternity of Misery and Torment attending upon thee, from which there will be no release. For mark, Death doth not come alone to an unconverted Soul, but with such Company, as wast thou but sensible of, it would make thee tremble. I pray consider that Scripture, *Rev. 6. 8. And I looked and behold a pale Horse, and his Name that sat upon him was Death, and Hell followed with him.* Mark, Death doth not come alone to the ungodly, no, but Hell goeth with him. O miserable Comforters! O miserable Society! Here comes Death and Hell unto thee. Death goeth into thy Body, and separates Body and Soul asunder; Hell stands without (as I may say) to embrace, or rather, to crush thy Soul between its everlasting Grinders. Then thy Mirth, thy Joy, thy sinful Delights will be ended when this comes to pass. Lo it will come. Blessed are all those, that through Jesus Christ his Mercies, by Faith, do escape these Soul murdering Companions. *And in Hell he lift up his Eyes.*

The third Thing you know that we did observe from these Words, was this, *That some are so fast asleep, and secure in their Sins, that they scarce know where they are, until they come into Hell.* And that I told you I gather by these Words, *In Hell he lift up his Eyes:* Mark, it was in Hell that he lift up his Eyes. Now some do understand by these Words, that he came to himself, or began to consider with himself, or to think with himself in what an Estate he was, and what he was deprived of; which is still a Confirmation of the Thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed; Thus it fares with some Men that they scarce know where they are, till they lift up their Eyes in Hell. It is with those People as with those that fall down in a Swoon; you know if a Man do fall down in a Swoon in one Room, tho' you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself, and lifts up his Eyes.

Truly, thus, as it is to be feared, it is with many poor Souls, they are so senseless, so hard, so seared in their Conscience, *1 Tim. 4. 2.* that they are very ignorant of their State; and when Death comes, it strikes them as it were into a Swoon, (especially if they die suddenly) and so they are hurried away,

away, and scarce know where they are, *till in Hell they lift up their Eyes*: this is he who dieth in his full strength fully at Ease and Quiet, *Job 21. 23.*

Of this sort are they spoken of in *Psal. 37.* where he saith, *There are no bonds in their Death, but their strength is firm: They are not troubled as other folk, neither are they plagued like other Men.* And again, *they spend their days in Wealth, and in a Moment, mark, in a Moment, before they are aware, they go down into the Grave, Job 21. 17.*

Indeed this is too much known by woful and daily Experience; sometimes when we go to visit them that are sick in the Towns and Places where we live, O how senseless, how seared in their Consciences are they! They are neither sensible of Heaven, nor of Hell; of Sin, nor of a Saviour: speak to them of their Condition and the State of their Souls, and you shall find them as ignorant as if they had no Souls to regard. Others, tho' they lye ready to dye, yet they are busying themselves about their outward Affairs, as tho' they should certainly live here, even to live and enjoy the same for ever. Again, come to others, speak to them about the State of their Souls, tho' they have no more Experience of the new Birth than a Beast, yet will they speak as confidently of their eternal Estate, and the welfare of their Souls, as if they had the most excellent Experience of any Man or Woman in the World, saying, *I shall have Peace, Deut. 29. 19.* When, as I said even now, the Lord knows they are as ignorant of the New-birth, of the Nature and Operation of Faith, of the Witness of the Spirit, as if there were no New-birth, no Faith, no Witness of the Spirit of Christ in any of the Saints in the World. Nay, thus many of them are, even an hour or less before their departure. Ah, poor Souls! tho' they may go away here *like a Lamb*, as the World says, yet if you could but follow them a little, to stand and listen, soon after their departure; it is to be feared, you shall hear them roar like a Lion, at their first entrance into Hell, far worse than ever did *Corah*, &c. when they went down quick into the Ground, *Numb. 16. 31 to 36.*

Now by this one Thing doth the Devil take great advantage on the Hearts of the Ignorant, suggesting unto them, that because the Party deceased, departed so quietly, without all doubt they are gone to Rest and Joy; when, alas! It is to be feared, the Reason why they went away so quietly, was rather because they were senseless and hardned in their Consciences; yea, dead before in Sins and Trespases. For had they had but some awakenings on their Death-beds, as some have had, they would have made all the Town ring of their doleful Condition; But because they are seared and ignorant, and so depart quiet-

ly, therefore the World takes Heart at grafs, (as we use to say) and make no great matter of living and dying they cannot tell how: *Therefore Pride compasseth them as a Chain, Psal. 73. 5, 6.* But let them look to themselves, for if they have not an Interest in the Lord Jesus now while they live in the World, they will, whether they die raging or still, go unto the same Place, *and lift up their Eyes in Hell.*

O my Friends, did you but know what a miserable Condition they are in, that go out of this World without an Interest in the Son of God, it would make you smite upon your Thigh, and in the Bitterness of your Souls cry out, *Acts 16. 29, 30, 31. Men and Brethren, what shall we do to be saved?* And not only so, but thou wouldst not be comforted until thou didst find a rest for thy Soul in the Lord Jesus Christ.

Verse 23. *And in Hell he lift up his Eyes being in Torments, and seeth Abraham afar off, and Lazarus in his bosom.*

Something in brief I have observed from the first part of this Verse, namely from these Words, *And in Hell he lift up his Eyes.* And indeed, I have observed but some things, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this saying, and that is this. Methinks the Lord Jesus Christ doth hereby signify, that Men are naturally unwilling to see or to take notice of their sad State, I say by Nature; but tho' now they are willingly Ignorant; yet in Hell they shall lift up their Eyes. That is, in Hell they shall see and understand their miserable Condition; and therefore to these Words; *In Hell he lifted up his Eyes*, he adds, *being in Torment.* As if he had said, tho' once they shut their Eyes, tho' once they were (2 *Pet. 3. 5.*) willingly Ignorant, yet when they depart into Hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their Eyes. While Men live in this World, and are in a natural State, they will have a good conceit of themselves, and of their Condition; they will conclude that they are Christians, that *Abraham* is their Father, *Mat. 3. 7, 8.* and their State to be as good as the best; they will conclude they have Faith, the Spirit, good Hope, and an Interest in the Lord Jesus Christ: but when they drop into Hell, and lift up their Eyes there, and behold, first their Souls to be in extream Torments; their dwelling to be the bottomless Pit; their Company thousands of damned Souls; also the innumerable company of Devils; and the hot scalding Vengeance of God, not only to drop, but to fall very violently upon them; then they will be awakened, who all their Life-time were in a dead Sleep, I say, when this comes to pass; For so it will; then in Hell they

they shall lift up their Eyes, in the midst of Torment they shall lift up their Eyes.

Again, you may observe in these Words: *And in Hell he lift up his Eyes, being in Torment*, That ungodly Men will smart for their Sins, in the Torments of Hell. Now here I am put to a stand, when I consider the Torments of Hell into which the Damned do fall: O unspeakable Torments! O endless Torments! Now that thy Soul might be made to flee from these intolerable Torments into which the Damned do go, I shall shew you briefly what are the Torments of Hell. First, by the Names of it. Secondly, by the sad State thou wilt be in, if thou comest there. First, the Names: It is called *a never dying Worm*, Mark 9. It is called, *an oven fire, hot*, Malachi 4. 1. It is called, *a Furnace, a Fiery-Furnace*, Mat. 13. It is called *the bottomless Pit, the unquenchable Fire, Fire and Brimstone, Hell Fire, the lake of Fire, devouring Fire, everlasting Fire, eternal Fire, a stream of Fire*, Rev. 21.

First, One part of thy Torments will be this, thou shalt have a full Sight of all thy ill spent Life from first to last; tho' here thou canst sin to Day, and forget it by to Morrow; yet there thou shalt be made to remember how thou didst sin against God at such a Time, and in such a Place, for such a Thing, and with such an One, which will be an Hell unto thee, *Psalms 50. 21. God will set them in order before thine Eyes.*

2. Thou shalt have the Guilt of them all lie heavy on thy Soul, not only the Guilt of one or two, but the Guilt of them all together, and there they shall lie in thy Soul, as if thy Belly were full of pitch, and set on a light Fire. Here Men can sometimes think on their Sins with Delight, but there with unspeakable Torment; for that I understand to be the Fire that Christ speaketh of, which shall never be quenched, *Mark 8. 43, to 47.* While Men live here, O how doth the Guilt of one Sin sometimes crush the Soul! It makes a Man in such plight, that he is a weary of his Life, so that he can neither rest at home nor abroad, neither up nor in bed. Nay, I do know, that they have been so tormented with the Guilt of one sinful Thought, that they have been even at their Wits ends, and have hanged themselves. But now when thou comest into Hell, and hast not only one or two, or an hundred Sins, with the Guilt of them all on thy Soul and Body, but all the Sins that ever thou didst commit since thou camest into the World, altogether clapt on thy Conscience at one Time, as one should clap a red hot Iron to thy Breast, and there to continue to all Eternity; this is miserable.

Again, then thou shalt have brought in to thy remembrance, the slighting of the Gospel of Christ; here thou shalt consider

how willing Christ was to come into the World to save Sinners, and for what a trifle thou didst reject him. This is plainly held forth in *Isa. 28.* where, speaking of the Lord Jesus Christ, the Foundation of Salvation, *ver. 16.* he saith of them that reject the Gospel, that when the overflowing scourge doth pass through the Earth, (which I understand to be at the End of the World) then saith he, *It shall take you morning by morning, by day and by night shall it pass over you*; that is, continually without any Intermission. *And it shall be a Vexation only to hear the report.* A Vexation, that is, a Torment, or a great part of Hell only to understand the Report, to understand the good Tidings that came into the World by Christ's Death for poor Sinners. And you will find this verily to be the mind of the Spirit, if you compare it with *Isa. 53. 1.* where he speaks of Mens turning their backs upon the Tenders of God's Grace in the Gospel, he saith, *Who hath believed our report*, or the Gospel declared by us? Now this will be a mighty Torment to the Ungodly, when they shall understand the Goodness of God was so great, that he even sent his Son out of his bosom to die for Sinners, and yet that they should be so foolish as to put him off from one time to another, that they should be so foolish, as to lose Heaven and Christ, and eternal Life in Glory, for the Society of a Company of Drunkards; that they should lose their Souls for a little sport, for this World, for a Strumpet, for that which is lighter than Vanity and nothing; I say this will be a very great Torment unto thee.

4. Another part of thy Torment will be this; Thou shalt see thy Friends, thy Acquaintance, thy Neighbours; nay, it may be thy Father, thy Mother, thy Wife, thy Husband, thy Children, thy Brother, thy Sister, with others, in the Kingdom of Heaven, and thy self thrust out, *Luke 13. 28. There shall be weeping, &c. when you shall see Abraham, (your Father) and Isaac, and Jacob, (together with your Brethren) the Prophets in the Kingdom of Heaven, and you your selves thrust out.* Nay, saith he, *They shall come from the East, and from the West*, that is, those that thou didst never see in all thy Life before, *and they shall sit down with thy Friends, and thy Neighbours, thy Wife and Children, in the Kingdom of Heaven*, and thou for thy Sins and Disobedience shalt be shut, nay, thrust out. O wonderful Torment!

5. Again, thou shalt have none but a Company of damned Souls, with an innumerable Company of Devils to keep Company with thee; while thou art in this World, the very Thoughts of the Devils appearing to thee makes thy Flesh to tremble, and thine hair ready to stand up right on thy Head. But O! What wilt thou do (when not

not only the Supposition of the Devils appearing) but the real Society of all the Devils of Hell will be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits end, and be ready to run stark mad again for Anguish and Torment.

6. Again, that thou mightest be tormented to purpose, the mighty God of Heaven will lay as great Wrath and Vengeance upon thee as ever he can, by the might of his glorious Power. As I said before, Thou shalt have his Wrath, not by Drops, but by whole Showers shall it come, Thunder, Thunder, upon thy Body and Soul so fast, and so thick, that thou shalt be tormented out of Measure. And so saith the Scripture, *2 Thess. 1. 9. speaking of the Wicked, Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, when the Saints shall be admiring his Goodness and Glory.*

Again, this thou shalt have, as I said before, without any Intermission; thou shalt not have any ease so long as while a Man may turn himself round; thou shalt have it always every Hour, Day and Night; for their Worm never dies, but always gnaws, and their Fire is never quenched; as it is written in *Mark 9.*

Again, in this Condition thou must be for ever, and that is as sad as all the rest. For if a Man were to have all his Sins laid to his charge, and Communion with the Devils, and as much Wrath as the great God of Heaven can inflict upon him; I say, if it were but for a Time, even ten thousand Years, and so end, there would be ground of Comfort, and hopes of Deliverance; but here is thy Misery, this is thy State for ever, here thou must be for ever; when thou lookest about thee, and seest what an innumerable Company of howling Devils thou art amongst, thou shalt think this again, this is my Portion for ever. When thou hast been in Hell so many thousand Years as there are Stars in the Firmament, or Drops in the Sea, or Sands on the Sea-shore, yet thou hast to lie there for ever. O this one Word *Ever*, how will it torment thy Soul!

Friends, I have only given a very short touch of the Torments of Hell. O! I am set, I am set, and am not able to utter what my Mind conceives of the Torments of Hell. Yet this let me say to thee, accept of God's Mercy through our Lord Jesus Christ, lest thou feel that with thy Conscience, which I cannot express with my Tongue, and say, *I am sorely tormented in this Flame.*

And seeth Abraham afar off, and Lazarus in Bosom.

When the damned are in this pitiful State, surrounded with Fears, with Terrors,

with Torment and Vengeance, one thing they shall have, which is this, They shall see the happy and blessed State of God's Children: He seeth *Abraham* afar off, and *Lazarus* in his Bosom; which as I said before, is the happy State of the Saints when this Life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their Torment, as I said before. There shall be weeping, or cause of Lamentation, when they shall see *Abraham*, and *Isaac* and *Jacob* in the Kingdom of Heaven, and themselves thrust out.

2. Observe, Those that die in their Sins are far from going to Heaven; he seeth *Abraham* afar off, and *Lazarus* in his Bosom. And indeed, it is just with God to deal with them that die in their Sins according to what they have done; and to make them who are far from Righteousness now, to stand far from Heaven to all Eternity. Harken to this, ye stout-hearted, that are far from Righteousness, and that are resolved to go on in your Sins, when you die you will be far from Heaven; you will see *Lazarus*, but it will be afar off.

Again, *he seeth Abraham afar off, and Lazarus in his Bosom.*

These are some of the Things the damned do behold, so soon as they come into Torment. Mark, *And he seeth Lazarus in Abraham's Bosom. Lazarus*, Who was he? Why, even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the World, he seeth *Lazarus* in his Bosom.

From whence observe, That those who live and die the Enemies of the Saints of God, let them be never so great and stout, let them bear never so much Sway while they are in the World, let them brag and boast never so much while they are here, they shall in spite of their Teeth see the Saints, yea, the poor Saints, even the *Lazarus's*, or the ragged ones that belong to Jesus, to be in a better Condition than themselves, O! Who do you think was in the best Condition? Who do you think saw themselves in the best Condition, he that was in Hell, or he that was in Heaven? He that was in Darkness, or he that was in Light? He that was in everlasting Joy, or he that was in everlasting Torments? The one with God, Christ, Saints, Angels, the other in tormenting Flames, under the Curse of God's eternal Hatred, with the Devils and their Angels, together with an innumerable Company of howling, roaring, cursing, ever burning Reprobates? Certainly, this Observation will be easily proved to be true here in this World, by him that looks upon it with an understanding Heart, and will clear it self to be true in the World to come, by such as shall go either to Heaven or to Hell.

2. The second Observation from these Words, [*And seeth Abraham afar off, and Lazarus in his Bosom*] is this; they that are the Persecutors of the Saints of the Lord now in this World, shall see the Lord's persecuted Ones to be they that are so highly esteemed by the Lord, as to sit or to be in *Abraham's Bosom* (in everlasting Glory) tho' the Enemies to the Children of God did so lightly esteem them, that they scorn'd to let them gather up the Dogs-meat that fell under their Table. This is also verified, and held forth plainly by this Parable. And therefore be not grieved, O you that are the Tempted, Persecuted, Afflicted, Sighing, Praying Saints of the Lord, tho' your Adversaries look upon you now with a Disdainful, Surly, Rugged, Proud and Haughty Countenance, yet the time shall come, when they shall spy you in *Abraham's Bosom*.

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand Degrees enlarge them on thy Heart and Conscience, than I can upon a piece of Paper: Therefore leaving these to the Blessing of the Lord, I shall come to the next Verse, and shall be brief in speaking to that also, and so pass to the rest.

Verse 24. *And he cried, and said, Father Abraham have Mercy upon me, and send Lazarus, that he may dip the Tip of his Finger in Water, to cool my Tongue; for I am tormented in this Flame.*

YOU know I told you, that Verse 22. is a discovery of the departure of the godly and the ungodly out of this Life; where he saith, *The Begger died, and the Rich Man also died.* The 23d Verse is a Discovery of the proper places, both of the godly and the ungodly after Death; one being in *Abraham's Bosom*, or in Glory, the other in Hell: Now Verse 24. is a Discovery of part of the too late Repentance of the ungodly, when they are dropt down into Hell; [*And he cried, and said, Father Abraham have Mercy on me.*]

From the Words, *And he cried*, we may observe, First, What a change the ungodly will have when they come into Hell. *He cried*: It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the ungodly in his Prosperity, among his filthy Companions: But now the Case is otherwise, now he is in another Frame, now his Proud, Stout, Curriish Carriage is come down; *And he cried.* The Laughter of the ungodly will not last always, but will be sure to end in a Cry; *The triumphing of the Wicked is short*, Job 20. 5. Consider, you must have a change either here or in Hell. If you be not New Creatures, Regenerate Persons, New-born Babes, in this World before you go hence, your Note will be

changed, your Conditions will be changed; for if you come into Hell, you must Cry. O did but the singing Drunkards, when they are making merry on the Alehouse-bench, think on this, it would make them change their Note and Cry, What shall I do? Whither shall I go when I die? But as I said before, the Devil, as he labours to get poor Souls to follow their Sins, so he labours also to keep the Thoughts of eternal Damnation out of their Minds; and indeed, these two Things are so nearly linked together, that the Devil cannot well get the Soul to go on in Sin with delight unless he can keep the Thoughts of that terrible After-clap out of their Minds.

But let them know, that it shall not always be thus with them; for if when they depart, they drop down into eternal Destruction, they shall have such a Sense of their Sins, and the Punishment due to the same, that it shall make them to Cry; *And he cried.* O what an alteration will there be among the ungodly when they go out of this World? It may be a Fortnight, or a Month before their Departure, they were light, stout, surly, drinking themselves drunk, slighting God's People, mocking at Goodness, and delighting in Sin, following the World, seeking after Riches, faring deliciously, keeping Company with the bravest; but now, they are dropt down into Hell, they Cry. A little while ago they were painting their Faces, feeding their Lusts, following their Whores, robbing their Neighbours, telling of Lies, following of Plays and Sports to pass away the Time; but now they are in Hell, they do Cry. It may be last Year they heard some good Sermons, were invited to receive Heaven, were told their Sins should be pardoned if they closed in with Jesus, but refusing his Proffers, and slighting the Grace that was once tendred, they are now in Hell, and do Cry.

Before they had so much time, they thought that they could not tell how to spend it, unless it were in Hunting, and Whoring, in Dancing, and Playing, and spending whole Hours, yea, Days, nay, Weeks, in the Lusts of the Flesh: but when they depart into another place, and begin to lift up their Eyes in Hell, and consider their miserable, and irrecoverable Condition, *They will Cry.*

O what a Condition wilt thou fall into, when thou dost depart this World; if thou depart unconverted, and not born again, thou hadst better have been smothered the first Hour thou wast born; thou hadst better have been plucked one Limb from another; thou hadst better have been made a Dog, a Toad, a Serpent, nay, any other Creature in the visible World, than to die unconverted; and this thou wilt find to be true, when in Hell thou dost lift up thine Eyes, and dost Cry.

Here

Here then before we go any further, you may see that it is not without good Ground, that these Words are here spoken by our Lord, that when any of the ungodly do depart into Hell, *they will Cry. Cry, why so?*

1. They will cry to think that they should be cut off from the Land of the Living, never more to have any footing therein.

2. They will cry to think, that the Gospel of Christ should be so often proffered to them, and yet they are not profited by it.

3. They will cry to think that now, tho' they would never so willingly repent and be saved, yet they are past all recovery.

4. They will cry to think that they should be so foolish as to follow their Pleasures, when others were following of Christ, *Luke 13. 28.*

5. They will cry to think that they must be separated from God, Christ and the Kingdom of Heaven, and that for ever.

6. To think that their crying will now do them no good.

7. To think that at the Day of Judgment they must stand at the left Hand of Christ, among an innumerable Company of damned Ones.

8. They will cry to think, that *Lazarus* whom once they slighted, must be of them that must sit down with Christ to judge, or together with Christ, to pass a Sentence of Condemnation on their Souls for ever, *1 Cor. 6. 2, 3.*

9. Cry to think, that when the Judgment is over, and others are taken into the everlasting Kingdom of Glory, then they must depart back again into that Dungeon of Darkness from whence they came out, (to appear before the terrible Tribunal) where they shall be tormented so long as Eternity lasts, without the least Intermission or Ease.

How sayest thou, O thou wanton, proud, swearing, lying ungodly Wretch! Whether this be to be slighted and made a mock at; And again, tell me, now if it be not better to leave Sin, and to close in with Christ Jesus, notwithstanding that Reproach thou shalt meet with for so doing, than to live a little while in this World in Pleasures and feeding thy Lusts, in neglecting the Welfare of thy Soul, and refusing to be justified by Jesus; and in a Moment, to drop down to Hell, and to Cry? O! Consider, I say, consider betimes, and put not off the Tenders of the Grace of our Lord Jesus Christ, lest you lift up your Eyes in Hell, and cry for anguish of Spirit.

And he cried, and said, Father Abraham, have Mercy upon me, and send Lazarus, &c.

These Words do not only hold forth the lamentable Condition of the Damned, and their lamentable howling and crying out under their anguish of Spirit, but also they

Vol. II.

do signify to us (as I said before) their too late Repentance; and also that they would very willingly, if they might, be set at Liberty from that everlasting Misery, that by their Sins they have plunged themselves into. I say, these Words do hold forth a desire that the Damned have, to be delivered from those Torments that they now are in: *O Father Abraham, saith he, have Mercy upon me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue, for I am tormented in this Flame.* These Words, *Father Abraham*, may have some Difficulty in them. It is possible that some may think them to be meant of *Abraham*; and those, or him that cryeth out here, to be the Jews. Or it may be some may understand it to be GOD, or Jesus Christ his Son, which I rather suppose it may be, that is here cried unto; because you find the same Cry to him as it were uttered by the ungodly in other places of Scripture; as in *Luke 13. 25, 26. Then shall they say, Lord, Lord, we have eat and drunk in thy Presence, and thou hast taught in our Streets.* Nay more, *In thy Name have we cast out Devils, and in thy Name done many wonderful Works.* This was just at their Rejection. And again, in *Matt. 25. 11.* They cry again to him, even to Jesus, *Lord, Lord, open to us.* And he there again gives them a Repulse, as also in this Parable. But however, or whosoever *Abraham* is, yet these Truths may be observed from the Words.

1. That the Damned, when in an irrecoverable Estate will seek for, or desire Deliverance from the Wrath that they are, and shall be in for Eternity. *Surely in the Floods of great Waters they shall not come nigh unto him.*

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable Estate. These two Things are clear from the Words. For mark, He not only said *Father Abraham have Mercy upon me*; But he cried, and said, *Father Abraham have Mercy on me.* From whence, take a third Observation, and that is, There is a Time coming wherein tho' Men shall both cry and pray, yet they are like to have no Mercy at the Hand of God; for so was this Man served, as I shall further shew by and by when I come to it.

Some People are so deluded by the Devil, as to think that God is so merciful, as to own and regard any thing for Prayer; They think any thing will go for current and good Satisfaction, while they are here in this World, through Ignorance of the true Nature of the Mercy of GOD, and the Knowledge in what way God is satisfied for Sinners. Now I say, through Ignorance they think, that if they do but mutter over some Form of Prayers, tho' they know not what they say, nor what they request, yet God is satisfied, yea, very well

well satisfied with their doings; when alas! there is nothing less. O Friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ so to help you now, to strive and pray, and to enable you to lay hold on Christ, that your Souls may be saved, lest the Time come, that tho' you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must and shall be damned.

Then again, you may see that tho' God be willing to save Sinners at some time, yet this time doth not always last. No, he that can find in his Heart to turn his Back upon Jesus Christ now, shall have the Back turned upon him hereafter, when he may cry and pray for Mercy, and yet go without it. God will have a Time to meet with them, that now do not seek after him: They shall have a Time, yea Time enough hereafter to repent their Folly, and to befool themselves, for turning their Backs upon the Lord Jesus Christ. *I will laugh at their Calamities, saith he, and mock when their fear cometh, Prov. 1. 26, 27.*

Again, This should admonish us to take Time while it is proffered, lest we repent us of our Unbelief and Rebellion when we are deprived of it. Ah Friends! Time is precious, an hours Time to hear a Sermon is precious: I have sometimes thought thus with my self, *Set the Case, the Lord should send two or three of his Servants the Ministers of the Gospel, to Hell among the Damned, with this Commission; Go ye to Hell, and preach my Grace to those that are there: Let your Sermon be an Hour long, and hold forth the Merits of my Son's Birth, Righteousness, Death, Resurrection, Ascension and Intercession, with all my Love in him, and proffer it to them, telling them, that now once, do I proffer the means of Reconciliation to them.* They who are now roaring, being past Hope, would then leap at the least proffer of Mercy: Oh they that could spend whole Days, Weeks, nay, Years in rejecting the Son of God, would now be glad of one Tender of that Mercy. *Father, saith he, have Mercy on me.*

Again, From these Words you may observe, that Mercy would be welcome, when Souls are under Judgment: Now this Soul is in the Fire, now he is under the Wrath of God, now he is in Hell, there to be tormented; now he is with the Devils and damned Spirits, now he feels the Vengeance of God: Now, oh now *have Mercy upon me!* Here you may see, that Mercy is prized by them that are in Hell, they would be glad if they could have it. *Father have Mercy on me; for my poor Soul's sake, send me a little Mercy.*

And send Lazarus, that he may dip the tip of his Finger in water, and cool my Tongue.

These words do not only hold forth,

that the Ungodly have a desire of Mercy, but what those Mercies are, what these poor Creatures would be glad of.

As first, to have the Company of a *Lazarus* granted to them. *Father Abraham have Mercy upon me, and send Lazarus.* Now *Lazarus* was he that was beloved of God, and also he that was hated of them. Therefore,

2. Observe, That those Saints, that the World in their Life-time could not endure, now they are departed, they would be glad to have Society with them. O now send *Lazarus!* Though the Time was when I cared not for him, yet now let me have some Society with him.

Though the World disregard the Society of God's Children now, yet there is a Time coming, in which they would be glad to have the least Company with them. Nay, do but observe, those of the Saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. *Send Lazarus;* he that I slighted more than my Dogs, he that I could not endure should come into my House, but must lye at my Gate, send him: Now *Lazarus* shall be welcome to me, now I desire some Comfort from him; but he shall go without it.

From whence again observe; That there is a Time coming, O ye furly dogged Persecuters of the Saints, that they shall slight you as much as ever you slighted them. You have given them many an hard Word, told many a Lye of them, given them many a Blow: And now in your greatest need and extremity they shall not pity you, the Righteous shall rather rejoyce when he seeth the Vengeance of God upon thee, *Psal. 58. 10.*

Again, *Send Lazarus.* From whence observe, *That any of the Saints shall then be owned by you to be Saints.* Now you look upon them to be the Sect with *Hymeneus* and *Philetus*, but then you shall see them to be the *Lazarus's* of God, even God's dear Children. Tho' now the Saints of the Lord will not be owned by you, because they are beggerly, low, poor, contemptible among you; yet the Day is coming that you shall own them, desire their Company and wish for the least Courtesy from them.

Send Lazarus, that he may dip the tip of his Finger in Water and cool my Tongue: for I am tormented in this Flame.

Thus shall the Souls that abide in their Sins, cry out in the Bitterness of their Spirits, with wonderful anguish and torment of Conscience, without Intermission; *That he may dip the tip of his Finger in Water and cool my Tongue.* That he, namely the Man who before I scorned should eat with the Dogs of my flock, that before I slighted and had no regard of, that I shut out of Door; send him, *that he may dip the*

the tip of his Finger in Water and cool my Tongue.

Now these Words, *that he may dip the tip of his Finger in Water, &c.* do hold forth the least Friendship, or Favour; as if he should have said, Now I would be glad of the least Mercy, now I would be glad of the least Comfort, tho' it be but one drop of cold Water on the tip of his Finger. One would have thought that this had been a small Request, a small Courtesy, one drop of Water, what is that? Take a Pail full of it if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a Man may hold upon the tip of his Finger; this signifies, That they that fall short of Christ, shall be tormented even as long as Eternity lasteth, and shall not have so much as the least ease, no not so long as while a Man may turn himself round, not so much leave as to swallow his spittle, *not one drop of cold Water.*

O that these Things did take place in your Hearts, how would it make you to seek after Rest for your Souls before it be too late, before the Sun of the Gospel be set upon you.

Consider, I say, the Misery of the Ungodly that they shall be in, and avoid their Vices, by closing in with the Tenders of Mercy; lest you partake of the same Portion with them, and cry out in Bitterness of your Souls, *One drop of cool Water to cool my Tongue:*

For I am tormented in this Flame.

Indeed, the Reason why the poor World do not so earnestly desire Mercy, is partly, because they do not so seriously consider the Torment that they must certainly fall into if they die out of Christ. For let me tell you, did but poor Souls indeed consider that Wrath, that doth by right fall to their Shares, because of their Sins against God, they would make more haste to God through Christ for Mercy than they do; then we should have them say, It is good closing with Christ to Day, before we fall into such distress.

But why is it said, *Let him dip the tip of his Finger in Water, and cool my Tongue?* Because that as the several Members in the Body, have their share in Sin, and committing of that; so the several members of the Body, shall at that Time be punished for the same. Therefore when Christ is admonishing his Disciples, that they should not turn aside from him, and that they should rather fear and dread the Power of their God, than another Power; he saith, *Fear him therefore, that can cast both [Body] and Soul into Hell,* Luke 12. 4. And again, *Fear him that can destroy both Body and Soul in Hell.* Here is not one Member only, but all the Body, the whole Body, of which the Hands, Feet, Eyes, Ears and Tongue, are Members. And I am per-

swaded, that though this may be judged carnal by some now, yet it will appear to be a Truth then to the greater Misery of those, who shall be forced to undergo that which God in his just Judgment shall inflict upon them. O then they will cry, one Dram of Ease for my cursing, swearing, lying, jeering Tongue. Some Ease for my bragging, braving, flattering, threatening, dissembling Tongue. Now Men can let their Tongues run at random, as we use to say; now they will be apt to say, *Our Tongues are our own, who shall controul them?* Psal. 12. 4. But then they will be in another mind. Then, O that I might have a little Ease for my deceitful Tongue! Methinks sometimes to consider, how some Men do let their Tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an Account for their offending with their Tongue. Did they but think they shall be made to give an Account to him who is ready to judge the quick and the dead; surely they would be more wary of, and have more regard unto their Tongue.

The Tongue, saith James, is an unruly Member, full of deadly Poyson; it setteth on fire the whole frame of Nature, and is set on fire of Hell, Jam. 2. The Tongue, how much mischief will it stir up in a very little Time? How many blows and wounds doth it cause? How many times doth it (as James saith) curse Man? How oft is the Tongue made the conveyer of that hellish Poyson that is in the Heart, both to the dishonour of God, the hurt of its Neighbours, and the utter ruin of its own Soul? and do you think the Lord will sit still (as I may say) and let thy Tongue run as it lists, and yet never bring you to an Account for the same; No, stay; *The Lord will not always keep silence, but will reprove thee, and set thy Sins in order before thine Eyes,* O sinner: Yea, and thy Tongue, together with the rest of thy Members, shall be tormented for sinning. And I say, I am very confident, that tho' this be made light of now, yet the Time is coming, when many poor Souls will rue the Day that ever they did speak with a Tongue; O, will one say, that I should so disregard my Tongue! O that I, when I said so and so, had before bitten off my Tongue! That I had been born without a Tongue! my Tongue, my Tongue, a little Water to cool my Tongue, for I am tormented in this Flame; even in that Flame that my Tongue, together with the rest of my Members, by sinning have brought me to. Poor Souls now will let their Tongues say any thing for a little Profit, for two pence or three pence gain. But, O what a grief will this be at that Day, when they together with their Tongue, must smart for that which they by their Tongues have done while they were in this World. Then you that

that love your Souls, look to your Tongues, lest you bind your selves down so fast to Hell with the Sins of your Tongues, that you will never be able to get loose again to all Eternity. *For by thy Words thou shalt be condemned, if thou have not a care of thy Tongue. For I say unto you, that for every idle Word that Man shall speak, he shall give an account thereof in the Day of Judgment, Mat. 12. 36.*

Verse 25. *But Abraham said, Son, Remember that thou in thy Life-time hadst thy good Things, and likewise Lazarus evil Things, but now he is comforted, and thou art tormented.*

TH E S E Words are the Answer to the Request of the Damned. The Verse before (as I told you) is a discovery of the Desires they have after they depart this World. Here is the Answer, *Son, Remember, &c.*

The Answer signifies thus much, That instead of having any Relief or Ease, they are hereby the more tormented, and that by fresh Recollections, or by bringing afresh their former ill-spent Life, while in the World, into their remembrance: *Son, Remember, thou hadst good Things in thy Life-time; as much as if he had said, Thou art now sensible what it is to lose thy Soul, thou art now sensible what is to put off Repentance; thou art now sensible that thou hast befooled thy self, in that thou didst spend that time in seeking after outward, momentary, earthly Things, which thou shouldst have spent in seeking to make Jesus Christ sure to thy Soul; and now through thy Anguish of Spirit, in the Pains of Hell thou wouldst enjoy that which in former Time thou didst make slight of, but alas! Thou art here beguiled and altogether disappointed, thy crying will now avail thee nothing at all, This is not the acceptable Time, 2 Cor. 6. 2. This is not a time to answer the desires of damned Reprobates; if thou hadst cried out in good earnest while Grace was offered, much might have been; but then thou wast careless, and didst turn the Forbearance and Goodness of God into Wantonness. Wast thou not told, that those who would not hear the Lord when he did call, should not be heard (if they turned away from him) when they did call, Prov. 1. 24. to 28. But contrariwise he would laugh at their Calamity, and mock when their Fear did come.*

Now therefore, instead of expecting the least drop of Mercy and Favour, call into thy Mind how thou didst spend those Days which God did permit thee to live; I say, remember, that in thy Life-time thou didst behave thy self rebelliously against the Lord, in that thou wert careless of his Word and Ordinances, yea, and of the Welfare of

thine own Soul also: Therefore, now I say, instead of expecting or hoping for any Relief, thou must be forced to call to Remembrance thy filthy Ways, and feed upon them, to thine everlasting Astonishment and Confusion.

From these Words therefore which say, *Remember, that thou in thy Life-time hadst thy good Things*, There are these Things to be taken notice of.

1. They that by putting off Repentance and living in their Sins, lose their Souls; shall instead of having the least measure of Comfort when they come into Hell, have their ill-spent Life always very fresh in their Remembrance. While they live here, they can Sin and forget it; but when they depart, they shall have it before them; they shall have a Remembrance, or their Memory notably enlightned, and a clearer, and a continual Sight of all their wicked Practices that they wrought and did while they were in the World. *Son, remember, saith he; then you will be made to remember: 1. How you were born in Sin, and brought up in the same.*

2. Remember how thou hadst many a time the Gospel preached to thee for taking away of the same, by him whom the Gospel doth hold forth.

3. Remember that out of Love to thy Sins and Lusts, thou didst turn thy Back on the Tenders of the same Gospel of good Tidings and Peace.

4. Remember that the reason why thou didst lose thy Soul, was because thou didst not close in with free Grace, and the Tenders of a loving and free-hearted Jesus Christ.

5. Remember how near thou wast to turning at such and such a time, only thou wast willing to give way to thy Lusts when they wrought, to Drunkards when they called, to Pleasures when they proffered themselves, to the Cares and Incumbrance of the World, which like so many Thorns, did choak that or those Convictions that were set on thy Heart.

6. Remember how willing thou wast to satisfy thy self with an Hypocrite's hope, and with a Notion of the Things of God, without the real Power and Life of the same.

7. Remember how thou, when thou wast admonished to turn, didst put off turning and repenting till another time.

8. Remember how thou didst dissemble such a time, lie at such a time, cheat thy Neighbour at such a time, Mock, Flout, Scoff, Taunt, Hate, Persecute the People of God at such a time, in such a place, among such Company.

9. Remember that while others were met together in the fear of the Lord to seek him, thou wast met with a Company of vain Companions to Sin against him, while the Saints were a Praying, thou wast a Cursing;

Cursing; while they were speaking good of the Name of God, thou wast speaking Evil of the Saints of God. O then thou shalt have a *Scalding hot Remembrance* of all thy sinful Thoughts, Words and Actions, from the very first, to the last of them that ever thou didst commit in all thy Life-time: Then thou wilt find that Scripture to be a Truth, (*Deut. 28. 65, 66, 67.*) *The Lord shall give thee there a trembling Heart and failing of Eyes, and Sorrow of Mind. And thy Life shall hang in doubt before thee, and thou shalt fear Day and Night, and shalt have none Assurance of thy Life. In the Morning thou shalt say, would to God it were Evening; for the fear of thine Heart where-with thou shalt fear, and for the Sight of thine Eyes which thou shalt see.* Nay, thou shalt find worst things to thy Woe than this Scripture doth manifest. For indeed there is no Tongue able to express the Horror, Terror, Torment, and Eternal Misery, that those poor Souls shall undergo, without the least Mitigation of Ease, a very great part of it shall come from that quick, full, and continual Remembrance of their Sins that they shall have. And therefore there is much weight in these Words, *Son, Remember that thou in thy Life-time hadst thy good Things.*

From these Words you see, this is to be observed, That the Ungodly shall remember, or have in remembrance the mispending their Lives; *Remember that in thy Life-time, thou hadst thy good Things.* You may take these Words, *good Things*, either simply for the Things of this World, which in themselves are called and may be called *good Things*; or else with these Words, namely, (the Things of *this Life*) all the Pleasures, Delights, Profits and Vanities, which the ignorant People of the World do count their good Things, and do very much cheer themselves therewith. *Soul, Soul, eat, drink, and be merry; for thou hast much Goods laid up for many Years,* Luke 12. 20. Now I say God according to his glorious Power and Wisdom, will make poor Creatures have always in their Minds, a fresh and clear remembrance of their ill spent Life; he will say unto them, *Remember, remember, that in thy Life-time, it was thus and thus with thee, and in thy Life-time thy Carriage was so and so.*

If Sinners might have their choice, they would not have their Sins and Transgressions so much in the remembrance, as it is evident by their Carriages here in this World; for they will not endure to entertain a serious Thought of their filthy Life, they *put far away the evil Day,* Amos 6. 3. Ezek. 12. 27. and labour by all means to put the Thoughts of it out of their Mind; but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ

comes to Judgment, it will be to *convince the ungodly World of their wicked and ungodly Deeds*; Mark, *To convince them,* Jude 14, 15. They will not willingly take notice of them now. But then they shall, hereafter in spite of their Teeth: for those that die out of Christ shall be made to see, acknowledge, and confess their Guilt, do what they can, when they lift up their Eyes in Hell, and remember their Transgressions. God will be a *swift Witness against them,* Mal. 3. 5. and will say, *Remember what thou didst in thy Life-time, how thou didst live in thy Life-time.* Ha Friend! If thou dost not in these Days of Light remember the Days of Darkness, Eccl. 11. 8. (the Days of Death, Hell, and Judgment) thou shalt be made in the Days of Darkness, Death, Hell, and at the Judgment too, to remember the Days of the Gospel, and how thou didst disregard them too, to thy own Destruction, and everlasting Misery. This is intimated in that 25th of St. Matthew.

Remember that in thy Life-time thou hadst thy good Things.

The Great God, instead of giving the Ungodly any Ease, will even aggravate their Torments; first, by slighting their Perplexities, and by telling of them what they must be thinking of: *Remember, saith he, O ye lost Souls, that you had your Joy in your Life-time, your Peace in your Life-time, your Comforts, Delights, Ease, Wealth, Health, your Heaven, your Happiness, and your Portion in your Life-time.*

O miserable State! Thou wilt then be in a sad Condition indeed, when thou shalt see that thou hast had thy good Things, thy best Things, thy pleasant Things; for that is clearly signified by these Words, *Remember that thou in thy Life-time hadst thy good Things, or all the good Things thou art like to have.* From whence take notice of another Truth, (though it be a dreadful one) which is this; There are many poor Creatures, who have all their good, sweet, and comfortable Things in this Life, or while they are alive in this World: *Remember, saith he, that in thy Life-time thou hadst thy good Things,* Psal. 17. 14.

The Wicked's good Things will shortly have an End; they will last no longer with them than this Life, or their Life-time. That Scripture, was not written in vain: *It is like the crackling of Thorns under a Pot, make a little Blaze for a sudden, a little Heat for a while; but come and consider them by and by, and instead of a comfortable Heat, you will find nothing but a few dead Ashes; and instead of a flaming Fire, nothing but a smell of Smoke.*

There is a time coming, that the Ungodly would be glad of a better Portion, when they shall see the Vanity of this, *that is,* when they shall see what a poor thing it is, for a Man to have his Portion in this World.

World. 'Tis true, while they are here on this Side-Hell, they think there is nothing to be compared with Riches, Honours, and Pleasures in this World; which makes them cry out, *Who will shew us any good*, Psal. 4. 7. that is comparable to the Pleasures, Profits, and Glory of this World? But then they will see there is another thing that is better, and of more value than ten thousand Worlds. And seriously Friends, will it not grieve you, trouble, perplex, and torment you, when you shall see that you lost Heaven for a little Pleasure and Profit in your Life-time? Certainly, it will grieve you and perplex you exceedingly, to see what a blessed Heaven you left for a Dunghil-World. Oh! That you did but believe this, that you did but consider this, and say within your selves, *What, shall I be contented with my Portion in this World? What, shall I lose Heaven for this World?* I say, consider it while you have Day-light, and Gospel-light, while the Son of God doth hold out Terms of Reconciliation to you, lest you be made to hear such a Voice as this is, *Son, remember that in thy Life-time thou hadst thy good Things; Thy Comforts, thy Joys, thy Ease, thy Peace, and all the Heaven thou art like to have.* O poor Heaven! O short Pleasures! What a pitiful thing it is to be left in such a Case? Soul consider is it not miserable to lose Heaven, for twenty, thirty, or forty Years sinning against God? When thy Life is done, thy Heaven is also done; when Death comes to separate thy Soul and Body, in that Day also thou must have thy Heaven and Happiness separated from thee, and thou from that. Consider these Things sometimes, lest thou have thy Portion in thy Life-time. *For if in this Life only we have our Portion, we are of all People the most miserable*, 1 Cor. 15. 19. Again consider that when other Men (the Saints) are to receive their good Things, then thou hast had thine: When others are to enter into Joy, then thou art to leave and depart from thy Joy: When others are to go to God, thou must go to the Devil. O miserable! Thou hadst better thou hadst never been born, than to be an Heir of such a Portion; therefore, I say, have a care it be not thy Condition.

Remember that thou hadst thy good Things, and Lazarus evil Things.

These Words do not only hold forth the Misery of the Wicked in this Life, but also great Consolation to the Saints; where he saith, *And Lazarus evil Things*; That is, *Lazarus* had his evil Things in his Life-time, or when he was in the World.

From whence observe,

1. That the Life of the Saints, so long as they are in this World, is attended with many Evils or Afflictions; which may be discovered to be of divers Natures; as saith the Scripture, *Many are the Troubles of the*

Righteous, but the Lord delivereth him out of them all.

2. Take notice, that the Afflictions or Evils that accompany the Saints, may continue with them their Life-time, so long as they live in this Vale of Tears; Yea, and they may be divers, that is, of several sorts; some *outward*, some *inward*, and that as long as they shall continue here below, as hath been the Experience of all Saints in all Ages; and this might be proved at large, but I only hint in these things, though I might enlarge much upon them.

3. The Evils that do accompany the Saints will continue no longer with them than their Life-time; and here indeed lies the comfort of Believers, the *Lazarus's*, the Saints, they must have all their bitter Cup wrung up to them in their Life-time: Here must be all their Trouble, here must be all their Grief, *Behold*, saith Christ, *the World shall rejoice, but ye shall lament; but your Mourning shall*, mark, *it shall be turned into Joy*, Joh. 16. 2. You shall lament, you shall be sorrowful, you shall weep in your Life-time, but your Sorrow shall be turned into Joy, and your Joy no Man (let him be what he will, no Man) shall take away from you. Now if you think, when I say the Saints have all their evil Things in their Life-time, that I mean, they have nothing else but Trouble in this their Life-time, this is your Mistake: For let me tell you, That tho' the Saints have all their evil Things in their Life-time, yet even in their Life-time they have also *Joy unspeakable, and full of Glory, while they look not at the Things that are seen, but at the Things which are not seen.* The Joy that the Saints have sometimes in their Heart, by a believing Consideration of the good Things to come, when this Life is ended, doth fill them fuller of Joy, than all the Crosses, Troubles, Temptations, and Evils, that accompany them in this Life can fill them with Grief, 2 Cor. 4.

But some Saints may say, *My Troubles are such as are ready to overcome me.* *Ans.* Yet be of good Comfort, they shall last no longer than thy *Life-time*.

But my Trouble is, I am perplex'd with an Heart full of Corruption and Sin, so that I am much hindred in walking with God. *Ans.* 'Tis like so, but thou shalt have these Troubles no longer than thy *Life-time*.

But I have a cross Husband, and that's a great Grief to me.

Well but thou shalt be troubled with him no longer than thy *Life-time*, and therefore be not dismayd, be not discomfited, thou shalt have no Trouble longer than this *Life-time*.

Art thou troubled with cross Children, cross Relations, cross Neighbours? They shall trouble thee no longer than this *Life-time*.

Art thou troubled with a cunning Devil, with

with Unbelief; yea, let it be what it will, thou shalt take thy farewell of them all (if thou be a Believer) after thy Life-time is ended. O Excellent! Then God shall wipe away all Tears from your Eyes; There shall be no more Death, nor Sorrow, nor Crying, nor any more Pain; for the former Things are passed away.

But now on the contrary, if thou be not a right and sound Believer: Then thou shouldest live a thousand Years in this World, and meet with sore Afflictions every Day; Yet these Afflictions, be they never so great and grievous, they are nothing to that Torment that will come upon thee, both in Soul and Body, after this Life is ended.

I say, be what thou wilt, if thou be found in unbelief, or under the first Covenant, thou art sure to smart for it at the Time when thou dost depart this World. But the Thing to be lamented is, for all this is so sad a Condition to be fallen into, yet poor Souls are for the most part senseless of it, yea, so senseless (at some times) as tho' there was no such misery to come hereafter. Because the Lord doth not immediately strike with his Sword, but doth bear long with his Creature, waiting that he might be gracious: *Therefore, I say, the Hearts of some of the Sons of Men, are wholly set upon it to do mischief*, Eccl. 8. 11. And that Forbearance and Goodness of God, that one would think should lead them to Repentance; the Devil hardening of them, by their continuing in Sin, and by blinding their Eyes, as to the End of God's Forbearance towards them, they are lead away with a very hardened and senseless Heart, even until they drop into eternal Destruction.

But poor Hearts, they must have a Time in which they must be made sensible of their former Behaviours, when the just Judgments of the Lord shall flame about their Ears, inasmuch, that they shall be made to cry out again with anguish, *I am sorely tormented in this Flame*.

But now he is Comforted, and thou art Tormented.

As if he should say, Now hath God recompensed both *Lazarus* and you, according to what you sought after, while you were in this World: As for your part, you did neglect the precious Mercy and Goodness of God, you did turn your Back on the Son of God, that came into the World to save Sinners; you made a mock of Preaching the Gospel; you was admonished over and over, to close in with the loving Kindness of the Lord, in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty Years; all which time, you instead of spending it, *to make your Calling and Election sure*, Job 21. 29, 30. did spend it in making of eternal Damnation sure to thy Soul. And also *Lazarus*, he in his Life time did make it his business

to accept of my Grace and Salvation in the Lord Jesus Christ. When thou wast in the Ale-house, he frequented the Word preached; when thou wert jeering at Goodness, *he was sighing for the Sins of the Times*, Eccles. 9. 4. While thou wert Swearing, he was Praying; In a Word, while thou wert making sure of Eternal Ruin, he by Faith in the Blood of the Lord Jesus Christ, was making sure of Eternal Salvation. Therefore, *Now he is Comforted, and thou art Tormented*.

Here then you may see, that as the Righteous shall not be always void of Comfort and Blessedness; so neither shall the Ungodly go always without their Punishment. As sure as God is in Heaven, it will be thus: They must have their several Portions. And therefore, you that are the Saints of the Lord, follow on, be not dismayed, *Forasmuch as you know, that your Labour is not in vain in the Lord*, 1 Cor. 15. last Verse. Your Portion is eternal Glory. And, you that are so loath now to close in with Jesus Christ, and to leave your Sins to follow him; Your *Day is coming*, Psal. 37. 13. in which you shall know, that your *sweet morsels of Sin, that you so easily take down*, Job 20. 12, 13, 14. and it scarce troubles you, will have a Time so to Work within you to your eternal Ruin, that you will be in a worse Condition than if you had ten thousand Devils tormenting you: Nay, you had better have been plucked Limb from Limb a thousand times, (if it could be) than to be Partakers of this Torment, and will assuredly, without Mercy, lye upon you.

Verse 26. *And besides all this, between us and you, there is a great Gulf fixed, so that they which would go from hence to you cannot, neither can they come to us, that would come from thence.*

THESE Words are still part of that Answer, that the Souls in Hell shall have for all the sobbings, sighings, grievous cries, tears and desires, that they have, to be released out of those intolerable Pains they feel, and are perplexed with. And O methinks the Words at the first view, if rightly considered, are enough to make any hard-hearted Sinner in the World to fall down dead. The Verse I last spake to, was, and is a very terrible one, and aggravates the Torments of poor Sinners wonderfully. Where he saith, *Remember that thou in thy Life time hadst thy good Things, and Lazarus his evil Things*, &c. I say, these words are very terrible to those poor Souls that dye out of Christ. But these latter words do much more hold out their Sorrow. They were spoken, as to the present Condition of the Sinner: These do not only back the former, but do yet further aggravate their Misery, holding

holding forth that which will be more intolerable: The former Verse is enough to smite any Sinner into a Swound, but this is to make them fall down dead. Where he saith, *And besides all this*: There is still something to aggravate thy Misery, yet far more abundantly. I shall briefly speak to the Words, as they have relation to the Terrour spoken of in the Verses before. As if he had said, Thou thinkest the present State unsupportable, it makes thee Sob and Sigh, it makes thee to rue the Time that ever thou wert born: Now thou findest the want of Mercy; now thou wouldst leap at the least dram of it; now thou feelest what it is to slight the Tenders of the Grace of God; now it makes thee to Sob, Sigh, and Roar exceedingly, for the anguish that thou art in. *But besides all this*, I have other things to tell thee of, that will break thine Heart indeed. Thou art now deprived of a Being in the World; thou art deprived of hearing the Gospel; the Devil hath been too hard for thee, and hath made thee miss of Heaven; thou art now in *Hell* among an innumerable Company of Devils, and all thy Sins beset thee round; thou art all over wrapped in Flames, and canst not have one drop of Water to give thee any Ease; Thou cryest in vain, for nothing will be granted; Thou seeest the Saints in Heaven, which is no small trouble to thy damned Soul; Thou seeest that neither God nor Christ takes any care to ease thee, or speak any comfort unto thee: *But besides all this*, There thou art like to lie, never think of any Ease, never look for any Comfort; Repentance now will do thee no good, the Time is past, and can never be called again; look what thou hast now, thou must have for ever.

'Tis true, I spoke enough before to break thine Heart asunder; *But besides all this*, there lye and swim in Flame for ever: These words, *Besides all this*, are terrible Words indeed. I will give you the Scope of them in a Similitude. Set the case you should take a Man, and tie him to a Stake, and with red-hot pinchers, pinch off his Flesh by little Pieces for two or three Years together, and at last, when the poor Man cries out for Ease and Help, the Tormentors answer, Nay, *But besides all this*, you must be handled worse.

We will serve you thus these twenty Years together, and after that we will fill your mangled Body full of scalding Lead, or run you through with a red-hot Spit; would not this be lamentable? Yet this is but a *Flee-biting* to the Sorrow of those that go to Hell; for if a Man were served so, there would e'er it were long be an end of him. But he that goes to Hell shall suffer ten thousand times worse Torments than these, and yet shall never be quite Dead under them. There they shall be

ever Whining, Pining, Weeping, Mourning, ever Tormented without Ease; and yet never dissolv'd into nothing; if the biggest Devil in Hell might pull thee all to pieces, and rend thee small as dust, and dissolve thee into nothing, thou wouldst count this a Mercy. But here thou mayst lye and Fry, Scorch, and Broil, and Burn for ever: For ever, that is a long while, and yet it must be so long. *Depart from me*, saith Christ, *into everlasting Fire*, into the Fire that burns for ever, *prepared for the Devil and his Angels*, Mat. 25. 41. Oh, thou that wast loath to foul thy Foot if it were but Dirty, or did but Rain; thou that wast loath to come out of the Chimney-corner, if the Wind did but blow a little Cold; and wast loath to go half a Mile, yea, half a Furlong to hear the Word of God, if it were but a little Dark; thou that wast loath to leave a few vain Companions to edify thy Soul; thou shalt have Fire enough, thou shalt have Night enough, and evil Company enough, thy Belly-full if thou miss of Jesus Christ; and *besides all this*, thou shalt have them for ever, and for ever.

O thou that dost spend whole Nights in Carding and Dicing, in Rioting and Wantonness; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest Spend-thrift in the Country; thou that lovest to Sin in a Corner when no Body sees thee! O thou that for by-ends dost carry on the Hypocrite's Profession, because thou wouldst be counted somebody among the Children of God, but art an Enemy to the things of Christ in thine Heart; Thou that dost satisfy thy self, either with Sins, or a bare Profession of Godliness, thy Soul will fall into extream Torment and Anguish, so soon as ever thou dost depart this World, and there thou shalt be Weeping and Gnashing thy Teeth, Mat. 8. 11, 12. *And besides all this*, thou art like never to have any Ease or Remedy, never look for any Deliverance, thou shalt die in thy Sins, and be tormented as many Years, as there are Stars in the Firmament, or Sands on the Sea-shore; and *besides all this*, thou must abide it for ever.

And besides all this, Between us and you there is a great Gulf fixed, so that they which would pass from hence to you, cannot; neither can they come to us that would come from hence. *There is a great Gulf fixed.*] You will say, what is that? *Ans.* It is a nice Question; therefore, first seek thou, rather to enter in at the strait Gate, than curiously to enquire what this Gulf is.

But 2dly, If thou wouldst needs know, if thou do fall short of Heaven, thou wilt find it this, namely, *The Everlasting Decree of God*; that is, There is a Decree gone forth from God, that those who fall short of Heaven in this World, God is resolv'd they shall never enjoy it in the World to come.

come. And thou wilt find this Gulf so deep, that thou shalt never be able to wade through it as long as Eternity lasts. As Christ saith, *Agree with thine Adversary quickly, while thou art in the way with him, lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison: I tell thee thou shalt in no wise come out thence* (there is the Gulf) *the Decree: thou shalt not depart thence till thou hast paid the uttermost Farthing, or very last Mite, Luk. 12. 58, 59.* These Words therefore, *there is a great Gulf fixed*, I do understand to be the everlasting Decree of God: God hath decreed, that those who go to Heaven shall never go from thence again into a worse place; and also those that go to Hell, and would come out, they shall not come out from thence again. And Friend, this is such a Gulf, so fixed by him that cannot lie, that thou wilt find it so which way soever thou goest, whether it be to Heaven or Hell. Here therefore thou seest how secure God will make those who die in the Faith; God will keep them in Heaven; but those that die in their Sins, God will throw them to Hell, and keep them there; so that they that would go from Heaven to Hell, cannot, neither can they come from Hell that would go to Heaven: Mark, he doth not say, they would not: For O how fain would these who have lost their Souls for a Lust, for Twopence, for a Jugg of Ale, for a Strumpet, for this World, come out of that hot scalding fiery Furnace of God's Eternal Vengeance, if they might; but here is their Misery, they that would come from you to us, that is, from Hell to Heaven, cannot, they must not, they shall not; they cannot, God hath Decreed it, and is resolv'd the contrary; here therefore lies the Misery, not so much as they are in Hell, but there they must lie for ever and ever. Therefore if thy Heart would at any time tempt thee to Sin against God, cry out, No, for then I must go to Hell, and lie there for ever. If the Drunkards, Swearers, Liars, and Hypocrites did but take this Doctrine soundly down, it would make them tremble when they think of Sinning. But poor Souls, *Now they will make a mock of Sin, Prov. 14. 9. and play with it as a Child doth play with a Rattle; but the time is coming, that these Rattles that now they play with, will make such a Noise in their Ears and Consciences, that they shall find, that if all the Devils in Hell were yelling at their Heels, the Noise would not be comparable to it, Numb. 32. 23.* Friend, *Thy Sins, as so many Blood-hounds, will first hunt thee out, and then take thee and bind thee, and hold thee down for ever, Prov. 5. 22.* They will gripe thee and gnaw thee as if thou hadst a Nest of pisonous Serpents in thy Bowels, *Job 20. 14.* and this will not be for a time, but as I have said

Vol. II.

for ever, for ever, for ever.

Verse 27. *Then he said, I pray thee therefore, Father, that thou wouldst send him to my Father's House.*

THE Verses before I told you, were spoken partly to hold forth a desire that the Damned have to be freed of their endless Misery. Now this Verse still holds forth the Cries of those poor Souls very vehement, they would very fain have something granted to them, but it will not be; as will more clearly appear afterward.

Then he said, I pray thee therefore Father, &c.] As if he should say, Seeing I have brought my self into such a miserable Condition, that God will not regard me, that my exceeding loud and bitter Cries will not be heard for my self; seeing I must not be admitted to have so much as one Drop of cold Water, nor the least help for the poorest Saints.

And seeing, *besides all this*, here my Soul must lie to all Eternity broiling and frying; seeing I must whether I will or no, undergo the Hand of Eternal Vengeance, and the rebukes of devouring Fire; seeing my State is such, that I would not wish a Dog in my Condition, *Send him to my Father's House.* It is worthy to be taken notice of, (again) who it is he desired to be sent, namely, *Lazarus.* O Friend, see here now the stout Hearts and Stomachs of poor Creatures will be humbled, (as I said before) they will be so brought down, that those things that they disdained and made light of in this World, they would be glad of in the Life to come; He who by this Man was so slighted, as that he thought it a dishonour that he should eat with the Dogs of his Flock; what, shall I regard *Lazarus*, scrubbed, beggarly *Lazarus*; What shall I so far dishonour my fair, sumptuous, and gay House, with such a scabbed Creep-hedge as he? No, I scorn he should be entertained under my Roof. Thus in his Life-time, while he was in his Bravery; but now he is come into another World, now he is parted from his Pleasures, now he sees his fine House, his dainty Dishes, his rich Neighbours and Companions, and he are parted asunder; now he finds instead of Pleasures, Torments; instead of Joys, Heaviness; instead of Heaven, Hell; instead of the Pleasures of Sin, the Horror and Guilt of Sin; O now *send Lazarus!*

Lazarus it may be, might have done him some good, if he might have been entertained in time past, and might have persuaded him, at least not to have gone on so grievously wicked, but he slights him, will not regard him, he is resolved to dishonour him, tho' he lose his own Soul for so doing. Ay, but now *send Lazarus*, if not to me, *to my Father's House*, and let him

6 E

tell

tell them, from me, That if they run on in Sin, as I have done, they must and shall receive the same Wages that I have received.

Take notice of this, you that are despisers of the least of the *Lazarus's* of our Lord Jesus Christ; it may be now you are loth to receive these little Ones of his, because they are not Gentlemen, because they cannot with *Pontius Pilate* speak *Hebrew*, *Greek* and *Latin*. Nay, they must not, shall not speak to them, to admonish them, and all because of this.

Tho' now the Gospel of the Lord Jesus Christ may be preached to them freely, and for nothing; nay, they are now desired to hear and receive it. Though now they will not own, regard, and embrace these Christian Proffers of the glorious Truth of Jesus, because they come out of some of the basest earthen Vessels, *1 Cor. 1. 26.* yet the time is coming, when they will both Sigh and Cry, *Send him to my Father's House.* I say, remember this, ye that *despise the Day of small Things*; the time is coming, when you would be glad, if you might enjoy from God, from Christ, or his Saints, *one small drop of cold Water*, tho' now you are unwilling to receive the glorious distilling drops of the Gospel of our Lord Jesus.

Again, See here the lamentable State they are in, that go to Hell from their Fathers, Mothers, Sisters, Brothers, &c. While they are in this World, Men delight to set their Children ill Examples: and also Children love to follow the wicked Steps of their ungodly Parents; but when they depart this Life, and drop down into Hell, and find themselves in irrecoverable Misery, then they cry, *Send some body to my Father's House, to my Brother's House.* Tell them my State is miserable, tell them I am undone for ever; and tell them also, that if they will be walking in these ungodly Steps wherein I left them, they will assuredly fall into this place of Torments.

I pray thee send him to my Father's House. Ah Friends and Neighbours, it is like you little think of this, that some of your Friends and Relations are crying out in Hell, *Lord send some Body to my Father's House, to preach the Gospel to them, lest they also come into these Torments.*

Here, Men while they live, can willingly walk together in the way of Sin, and when they are parted by Death, they that are Living, seldom or never consider of the sad Condition that they that are dead are descended into. But ye ungodly Fathers, how are your ungodly Children, roaring now in Hell? And your ungodly Parents that lived and died ungodly, now in the Pains of Hell also? And one Drunkard is singing on the Alehouse-bench, and another roaring under the Wrath of God, saying, O that I was with him, how would I

rebuke him, and perswade him by all means, to leave off these evil Courses. O that they did but consider what I now suffer for Pride, Covetousness, Drunkenness, Lying, Swearing, Stealing, Whoring, and the like. O! did they but feel the thousandth part thereof, it would make them look about them, and not buy Sin at so dear a rate as I have done; even with the loss of my precious Soul.

Send him to my Father's House. Not to my Father's, but to my *Father's House.* It may be there's ungodly Children, there's ungodly Servants, wallowing in their Ungodliness; send him therefore to my Father's House. It is like, they are still the same that I left them; I left them wicked, and they are wicked still; I left them flighters of the Gospel, Saints, and ways of God, and they do it still; *send him to my Father's House*, it is like there is but a little between them and the place where I am; send him to Day, before to Morrow, *lest they come into the same place of Torment.* I pray thee thou wouldst send him.] I beg it on my bended Knee, with Crying and with Tears, in the Agony of my Soul. It may be, they will not consider, if thou do not send him: I left them sottish enough, hardened as well as I; they have the same Devil to tempt them, the same Lusts and World to overcome them, *I pray thee therefore, that thou wouldst send him to my Father's House*; make no delay, lest they lose their Souls, lest they come hither; if they do, they are like never to return again. O little do they think, how easily they may lose their Souls, they are apt to think their Condition to be as good as the best, as I once through Ignorance did; but send him, send him without delay, *lest they come into this place of Torment.* O that thou wouldst give him Commission, do thou send him thy self; the time was when I, together with them, slighted those that were *sent of God*; tho' we could not deny but that he spake the Word of God, and was sent of him, as our Conscience told us; yet we preferred the Calls of Men before the Calls of God: For tho' they had the one, yet because they had not the other in that Antichristian way which we thought meet, we could not, would not, either hear him our selves, nor yet give consent that others should. But now a Call from God is worth all. Do (*Thou*) *therefore send him to my Father's House.*

The time was, when we did not like it, except it might be preached in the Synagogue; we thought it a low thing to Preach and Pray together in Houses: We were too High-spirited, too Superstitious; the Gospel would not down with us, unless we had it in such a place, by such a Man; no, nor then neither effectually: But now, Oh that I was to live in the World again; and might have that Privilege to have some

some Acquaintance with blessed *Lazarus*, some Familiarity with that holy Man; what Attendance would I give unto his wholesome Words? How would I affect his Doctrine, and close in with it? How would I square my Life thereby? Now (therefore) as it is better to hear the Gospel under a Hedge, than to sit roaring in a Tavern; it is better to welcome God's begging *Lazarus's*, than the wicked Companions of this World. It is better to receive a Saint in the Name of a Saint, a *Disciple, in the Name of a Disciple*, Luke 10. 16. than to do as I have done. O! It is better to receive a Child of God, that can by Experience deliver the things of God, his free Love, his tender Grace, his rich Forbearance, and also the Misery of Man if without it, than to be *daubed up with untempered Mortar*, Ezek. 13. O! I may curse the Day that ever I gave way to the Flatteries, and Fawning of a Company of carnal Men, but this my Repentance is too late; I should have look'd about me sooner, if I would have been saved from this woful place. Therefore send him, not only to the Town I liv'd in, and unto some of my Acquaintance, but to my Father's House.

In my Life-time, I did not care to hear that Word that cut me most, and shewed me mine Estate aright.

I was vexed to hear my Sins mentioned, and laid to my charge; I loved him best that deceived me most, that said, *Peace, Peace when there were no such Thing*, Jer. 5. 30, 31. But now, O that I had been soundly told of it! O that it had pierced both mine Ears and Heart, and had stuck so fast, that nothing could have cured me, saving the Blood of Christ! It is better to be dealt plainly with, than that we should be deceived; they had better see their lost Condition in the World, than stay while they be Damned, as I have done: Therefore send *Lazarus*, send him to my Father's House. Let him go and say, I saw your Son, your Brother, in Hell weeping and wailing, and gnashing his Teeth: Let him bear them down in it, and tell them plainly, it is so, and that they shall see their everlasting Misery, if they have not a special Care. *Send him to my Father's House.*

Verse 28. *For I have five Brethren, that he may testify unto them, lest they also come into this Place of Torment.*

THESE words are (if I may so say) a Reason given by those in Hell, why they are restless and do cry so loud, it is that their Companions might be delivered from those intolerable Torments, which they must and shall undergo, if they fall short of everlasting Life by Jesus Christ. *Send him to my Father's House; for I have five Brethren, &c.* Tho' while they liv'd

among them in the World, they were not so sensible of their ruin, yet now they are passed out of the World, and do partake of that which before they were warned of; they can, I say, then cry out, now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to pass.

For I have five Brethren] Here you may see that there may be, and are, whole households in a damnable State and Condition, as our Lord Jesus doth by this signify. *Send him to my Father's House*, for they are all in one State, I left all my Brethren in a pitiful Case. People while they live here, cannot endure to hear that they should be all in a miserable Condition; but when they are under the Wrath of God, they see it, they know it, and are very sure of it; for they themselves, when they were in the World, lived as they do, but they fell short of Heaven, and therefore if they go on, so shall they. *Oh therefore send quickly to my Father's House, for all the House is in an undone condition, and must be damned if they continue so.*

The Thing observable is this, namely, That those that are in Hell, do not desire that their Companions should come thither; nay, rather saith he, *Send him to my Father's House, and let him testify to them that are therein, lest they also come, &c.*

Quest. But some may say; *What should be the Reason, that the Damned should desire not to have their Companions come into the same Condition that they are fallen into, but rather that they might be kept from it, and escape that dreadful State?*

Ans. I do believe there is scarce so much Love in any of the damned in Hell, as really to desire the Salvation of any. But in that there is any desire in them that are Damned, that their Friends and Relations should not come into that place of Torment: It appears to me, to be rather for their own ease, than for their Neighbours good; for let me tell you, this I do believe, that it will aggravate the Grief and Horror of them, to see their ungodly Neighbours in the like Destruction with them: For where the ungodly do live and die, and descend into the Pit together, the one is rather a Vexation to the other, than any Thing else. And it must needs be so, because there are no ungodly People that do live ungodly together, but they do learn ill Examples one of another, as thus; If there live one in the Town that is very expert and cunning for the World, why now the rest that are of the same mind with him, they will labour to imitate and follow his Steps; this is commonly seen.

Again, If there be one given to Drunkenness, others of the Town through his means, run the more into that Sin with him, and do accustom themselves the more unto it, because of his enticing them, and

and also by setting such an ill Example before them. And so if there be any addicted to Pride, and must needs be in all the newest Fashions, how do their Example provoke others to love and follow the same Vanity! Spending that upon their Lusts, which should relieve their own and others Wants. Also if there be any giving to Jestings, Scoffing, Lying, Whoring, Backbiting, Junketing, Wantonness, or any other Sin; they that are most expert in these things, do oft-times intangle others, that peradventure would not have been so vile as now they are, had they not had such an Example, and hence they are called Corrupters, *Isa. i. 4.*

Now these will by their doings, exceedingly aggravate the Condemnation of one another. He that did set his Neighbour an *ill Example*, and thereby caused him to walk in Sin: He will be found one cause of his Friend's Destruction, inasmuch, that he will have to answer for his own Sin, and for a great part of his Neighbours too, which will still add to his Destruction; as the Scripture in *Ezekiel* sheweth, where speaking of the Watchman that should give the People warning; if he do not, though the Man did die in his Sins, yet his *Blood should be required at the Watchman's Hand*, *Ezek. 33.*

So here let me tell thee that if thou shouldst be such an one, as by thy Conversation and Practices shalt be a Trap and a Stumbling-block to cause thy Neighbour to fall into eternal Ruin; though he be damned for his own Sin; yet God may, nay he will charge thee, as being guilty of his Blood, in that thou didst not content thyself to keep from Heaven thyself, but didst also by thy filthy Conversation keep away others, and cause them to fall with thee. O therefore, will not this aggravate thy Torment? Yea, if thou shouldst die and go to Hell before thy Neighbours or Companions, besides the guilt of thine own Sins, thou wouldst be so laden with the Fear of the Damnation of others to be laid to thy Charge, that thou wouldst cry out; *O send one from the Dead to this Companion, and that Companion with whom I had Society in my Life-time, for I see my cursed Carriage will be one cause of his Condemnation, if he fall short of Glory.*

I left him living in foul and heinous Offences: But I was one of the first instruments to bring him to them. Oh! I shall be guilty both of my own, and his Damnation too! O that he might be kept out hence, lest my Torment be aggravated by his coming hither.

For where ungodly People do dwell together, they being a Snare and Stumbling-block one to another by their Practice, they must be a Torment one to another, and an Aggravation of each others Damnation. *O cursed be thy Face*, saith one,

that ever I set mine Eyes on thee: It was long of thee: I may thank thee: It was thee that did intice me, and ensnare me: It was your filthy Conversation that was a Stumbling-block to me: It was your Covetousness, it was your Pride, your haunting the Ale-house, your Gaming and Whoring: It was long of you that I fell short of Life; if you had set me a good Example, as you set me an ill one, it may be I might have done better than now I do: But I learned of you, I followed your Steps: I took Council of you. O, that I had never seen your Face! O, that thou hadst never been born to do my Soul this Wrong, as you have done: O, saith the other: And I may as much blame you, for do you not remember how at such a time, and at such a time, you drew me out; and drew me away, and asked me if I would go with you, when I was going about other Business, about my Calling; but you called me away, you sent for me, you are as much in the fault as I; though I were Covetous, you were Proud; and if you learned Covetousness of me, I learned Pride and Drunkenness of you; Though I learned you to Cheat, you learned me to Whore, to Lie, to Scoff at Goodness. Though I base Wretch did stumble you in some Things, you did as much stumble me in others. I can blame you as you blame me; and if I have to answer for some of your most filthy Actions, you have to answer for some of mine. I would you had not come hither, the very looks of you do wound my Soul, by bringing my Sins afresh into my Mind, the time when, the manner how, the place where, the Persons with whom: It was with you, you! Grief to my Soul! Since I could not shun thy Company there, O that I had been without thy Company here?

I say therefore for these that have sinned together, to go to Hell together, it will very much perplex and torment them both; therefore I judge this one Reason, why they that are in Hell do desire, that their Friends, or Companions do not come thither into the same place of Torment that they are in. And therefore where Christ saith, that the damned Souls cry out, *Send to our Companions, that they may be warned and commanded to look to themselves. O, send to my five Brethren!* It is because they would not have their own Torments heightened by their Company; and a Sense, yea, a continual Sense of their Sins, which they caused them to commit, when they were in the World with them. For I do believe that the very Looks of those that have been beguiled of their Fellows, I say, their very Looks will be a Torment to them; for thereby will the Remembrance of their own Sins be kept (if possible) the fresher on their Consciences, which they committed with them; and also they will wonderfully have the guilt of the others Sins upon them, in that they were partly the cause of his committing them, being Instru-

Instruments in the Hands of the Devil, to draw them in too. And therefore, lest this come to pass, *I pray thee send him to my Father's House.* For if they might not come hither, peradventure my Torment might have some Mitigation; *that is,* If they might be saved, then their Sins will be pardoned, and not so heavily charged on my Soul. But if they do fall into the same Place where I am, the Sins that I have caused them to commit, will lye so heavy, not only on their Soul, but also on mine, that they sink me into eternal Misery, deeper and deeper. *O therefore send him to my Father's House, to my five Brethren, and let him testify to them, lest they come into this place of Torment.*

These Words being thus understood: What a Condition doth it shew them to be in then, that now much delight in being the very Ring-leaders of their Companions into Sins of all sorts whatsoever?

While Men live here, if they can be counted the cunningest in Cheating, the boldest for Lying, the archest for Whoring, subtillest for Coveting, and getting the World: If they can but cunningly defraud, undermine, cross, and anger their Neighbours; yea, and hinder them from the Means of Grace, the Gospel of Christ; they glory in it, take a pride in't, and think themselves pretty well at ease, and their Minds are somewhat quiet, being beguiled with Sin.

But Friend, when thou hast lost this Life, and dost begin to lift up thine Eyes in Hell, and seest what thy Sins have brought thee to; and not only so, but that thou by thy filthy Sins didst cause others (Devil-like) to fall into the same Condemnation with thee: And that one of the Reasons of their Damnation was this, that thou didst lead them to the Commission of those wicked Practices of this World, and the Lusts thereof. Then, Oh that some Body would stop them from coming, lest they also come into this place of Torment, and be damned as I am! How will it Torment me? *Balaam* could not be contented to be damned himself, but also he must by his Wickedness cause others to stumble and fall. The *Scribes* and *Pharisees* could not be content to keep out of Heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater Damnation.

The deceived cannot be content to be deceived himself, but he must labour to deceive others also. The Drunkard cannot be content to go to Hell for his Sins, but he must labour to cause others to fall into the same Furnace with him. But look to your selves, for here will be Damnation upon Damnation, damned for thy own Sins, and damned for thy being partakers with others in their Sins; and damned for being guilty of the Damnation of others. O how

will the Drunkards cry, for leading their Neighbours into Drunkenness? How will the covetous Person howl, for setting his Neighbour, his Friend, his Brother, his Children and Relations, so wicked an Example? by which he hath not only wronged his own Soul, but also the Souls of others. The Liar, by lying, learned others to lie; the Swearer learned others to swear; the Whoremonger learned others to whore.

Now all these with others of the like sort, will be guilty, not only of their own Damnation, but of others. I tell you, that some Men have so much been the Authors of the Damnation of others, that I am ready to think, that the Damnation of them will trouble them, as much as their own Damnation. Some Men (it is to be feared) at the Day of Judgment, will be found to be the Authors of destroying whole Nations. How many Souls do you think, *Balaam* with his deceit, will have to answer for? How many *Mabomet*? How many the *Pharisees*, that hired the *Soldiers* to say the *Disciples* stole away *Jesus*? Mat. 28. 11 to 16. And by that means, stumbled their Brethren to this Day; and was one means of binding them from believing the Things of God and *Jesus Christ*, and so the cause of the Damnation of their Brethren to this very Day.

How many poor Souls hath *Bonner* to answer for, think you? And several filthy blind Priests? How many Souls have they been the means of destroying by their Ignorance and corrupt Doctrine? Preaching, that was no better for their Souls, than Ratsbane to the Body, for filthy *Lucre's* sake. They shall see, that they, many of them, it is to be feared, will have whole Towns to answer for; whole Cities to answer for. Ah Friend, I tell thee, thou that hast taken in hand to Preach to the People, it may be thou hast taken in hand thou canst not tell what; Will it not grieve thee, to see thy whole Parish come bellowing after thee to Hell, crying out, This we may thank thee for, this is long of thee, thou didst not teach us the Truth; Thou didst lead us away with Fables, thou wast afraid to tell us of our Sins, lest we should not put Meat fast enough into thy Mouth. O cursed Wretch, that ever thou shouldst beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the Word abroad; but that thou didst reprove us; and also tell us, That that which we see now is the way of God, was Heresy, and a deceivable Doctrine; and wast not contented (blind Guide as thou wert) to fall into the Ditch thy self, but hast also led us thither with thee.

I say, look to thy self, lest thou cry out when it is too late, *Send Lazarus to my People, my Friends, my Children, my Congregation to whom I Preached, and beguiled,*

through my Folly. Send him to the Town in which I did Preach last, lest I be the cause of their Damnation. Send him to my Friends from whence I came, lest I be made to answer for their Souls and mine own to, Ezek. 33. 1, 2, 3, 4, 5, 6.

O send him therefore, and let him tell them, and testify unto them, lest they also come into this place of Torment. Consider that ye thus live in the World, while ye are in the Land of the Living, lest you fall into this Condition. Set case thou shouldest by thy carriage destroy but a Soul, but one poor Soul, by one of thy Carriages or Actions, by thy sinful Works; consider it now, I say, lest thou be forced to cry, *I pray thee therefore that thou wouldst send him to my Father's House, for I have five Brethren, that he may testify unto them, lest they also come into this Place of Torment.*

If so, then I shall not only say to the blind Guides, look you to your selves and shut not out others: No, but this doth reach unto all those that do not only keep Souls from Heaven by Preaching, and the like, but speaks forth the doom of those that shall any ways be instrumental to hinder others from closing in with Jesus Christ. O what red Lines will those be against all these rich ungodly Landlords, that so kept under their poor Tenants, that they dare not go out to hear the Word, for fear their Rent should be raised, or they turned out of their Houses? What sayest thou Landlord, will it not cut thy Soul, when thou shalt see that thou couldest not be content to miss of Heaven thy self, but thou must labour to hinder others also? Will it not give thee an Eternal Wound in thy Heart, both at Death and Judgment, to be accused of the ruin of thy Neighbour's Soul, thy Servant's Soul, thy Wife's Soul, together with the ruin of thy own? Think on this you drunken, proud, rich and scornful Landlords, think on this mad-brained blasphemous Husbands, that are against the godly and chaste Conversation of your Wives; also you that hold your Servants so hard to it, that you will not spare them time to hear the Word, unless it be where, and when your Lusts will let you. If you love your own Souls, your Tenants Souls, your Wives Souls, your Servants Souls, your Childrens Souls: If you would not cry, if you would not howl, if you would not bear the Burden of the ruin of others for ever; then I beseech you consider this doleful Story, and labour to avoid the Soul-killing Torment that this poor Wretch groaneth under, when he saith, *I pray thee therefore that thou wouldst send him to my Father's House.*

For I have five Brethren, that he may testify, Mark, that he may testify unto them, lest they come into this Place of Torment.

These Words have still something more

in them than I have yet observed from them; there are one or two things more that I shall briefly touch upon, and therefore, Mark, he saith, *That he may testify unto them, &c.* Mark I pray you, and take notice of the Word *Testify*. He doth not say, and let him go unto them, or speak with, or tell them such and such Things. No, but *let him Testify*, or affirm it constantly, in case any should oppose it. *Let him Testify unto them.* It is the same Word the Scripture uses to set forth the vehemency of Christ, his telling of his Disciples of him that should betray him. *And he Testified, saying, One of you shall betray me.* And *he Testified*, that is, he spake it so as to dash, or overcome any that should have said it shall not be. It is a Word that signifies, that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. *And he commanded them to Preach, and to testify, that it is he that was ordained of God to be the Judge of Quick and Dead.* To testify, Mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him *testify to them, lest they come into this Place of Torment.*

From whence observe, That it is not an easy matter to persuade them who are in their Sins alive in this World, that they must, and shall be damned if they turn not, and be converted to God, *Let him testify to them*, let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this Truth verified and cleared by the Carriages of almost all Men now in the World toward them that do preach the Gospel; and shew their own miserable State plainly to them, if they close not with it? If a Man do but indeed labour to convince Sinners of their Sins, and lost condition by Nature, though they must be damned if they live and die in that Condition, O how angry are they at it! Look how he judges, say they, hark how he condemns us; he tells us we must be damn'd if we live and die in this State: We are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are a going; *Forbear, why shouldst thou be smitten*, said the ungodly King to the Prophet, when he told him of his Sins, 2 Chron. 25. 15, 16.

I say, tell the Drunkard he must be damned if he leaves not his Drunkenness, the Swearer, Lyar, Cheater, Thief, Covetous, Railers, or any ungodly Persons, they must and shall lie in Hell for it, if they die in this Condition; they will not believe you, not credit you.

Again, Tell others that there are many in Hell that have lived and died in their Conditions, and so are they like to be, if they convert not to Jesus Christ, and be found

found in him, or that there are others that are more civil and sober Men, who (although we know that their civility will not save them) if we do but tell them plainly of the Emptiness, and Unprofitableness of that, as to the saving of their Souls, and that God will not accept them, nor love them, notwithstanding these things, and that if they intend to be saved, they must be better provided than with such Righteousness as this; they will either fling away, and come to hear no more, or else if they do come, they will bring such prejudice with them in their Hearts, *That the Word Preached shall not profit them, it being mixed not with Faith, but with Prejudice in them that hear it*, Heb. 4. 1, 2. Nay, they will some of them be so full of Anger, that they will break out and call, even those that speak the Truth, *Hereticks*; yea, and kill them, *Luk. 4. 25, 26, 27, 28, 29*. And why so? Because they tell them, That if they live in their Sins, that will damn them; yet if they turn and live a righteous Life, according to the holy, and just, and good Law of God, that will not save them. Yea, because we tell them plainly, that unless they leave their Sins and Unrighteousness too, and close in with a naked Jesus Christ, his Blood and Merits, and what he hath done, and is now doing for Sinners, they cannot be saved; and unless they do eat the Flesh of the Son of Man, and drink his Blood, they have no Life abiding in them; they gravel presently, and are offended at it (as the Jews were with Christ for speaking the same thing to them, *Joh. 6. 53, 60*.) and fling away themselves, their Souls and all; by quarrelling against the Doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a Preacher of the Word, had need, not only tell them, *but testify to them*; again and again, that their Sins, if they continue in them, will Damn them, and Damn them again. And tell them again, their living honestly according to the Law, their paying every one their own, their living quietly with their Neighbours, their giving to the Poor, their Notion of the Gospel, and saying, they do believe in Christ, will do them no good at the general Day of Judgment. Ha Friends! How many of you are there at this very Day, that have been told once and again of your lost undone Condition, because you want the right, real, and saving Work of God upon your Souls? I say, hath not this been told you, yea, *testified* unto you from time to time, that your State is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly Life, and some drown'd in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your Souls, consider, and beg of God for Jesus Christ's sake, that he would work such a Work of

Grace in your Hearts, and give you such a Faith in his Son Jesus Christ, that you may not only have rest here, as you think, not only think your State safe while you live here, as you may be safe indeed, not only here, but also when you are gone, lest you do cry in the anguish and perplexity of your Souls; Send one to my Companions that have been beguiled by Satan, as I have been; and so by going on, come into this Place of Torment, as I have done.

Again, one thing more is to be observed from these Words, *Let him testify to them, lest they come into this Place of Torment*.

Mark, lest they come in, as if he had said, or else they will come into this Place of Torment, as sure as I am here. From whence observe, That though some Souls do for Sin fall into the bottomless Pit of Hell before their Fellows, because they depart this World before them; yet the other abiding in the same course, are as sure to go to the same place as if they were there already. How so? Because they are all condemned together, they have all fallen under the same Law, and have all offended the same Justice, and must for certain, if they die in that Condition, drink as deep, if not deeper, of the same Destruction. Mark I pray you what the Scripture say, *He that believeth not, is condemned already*, John 3. 18.

He is condemned as well as they, having broken the same Law with them; if so, then what hinders, but they will partake of the same Destruction with them? Only the one hath not the Law yet so executed upon them, because they are here; the other have had the Law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this Life, which thou must certainly drink. The same Law, I say, is in force against you both, only he is executed, and thou art not. Just as if there were a Company of Prisoners at the Bar, and all condemned to die; what because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same Law that executed its severity upon the Parties now deceased, will for certain be executed upon them that are alive in its appointed time. Even so it is here, we are all condemned by Nature, if we close not in with the Grace of God by Jesus Christ, we must and shall be destroyed with the same Destruction; *and therefore send him, (saith he) lest, Mark, lest they come into this Place of Torment*.

Again, *Send him to my Father's House, and let him testify to them, lest they come into this place of Torment*. As if he had said, It may be he may prevail with them, it may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of Torment. Observe again, *That there is a possibility of obtaining*

obtaining Mercy, if now, I say, now in this Day of Grace we turn from our Sins to Jesus Christ; yea, it is more than possible. And therefore for thy encouragement, do thou know for certain, that if thou shalt in this thy Day accept of Mercy upon God's own Terms, and close with him effectually, God hath promised, yea, made many Promises, that thy Soul shall be conducted safe to Glory, and shall for certain escape all the Evils that I have told thee of; Ay, and many more than I can imagine. Do but search the Scriptures, and see how full of Consolation they are to a poor Soul that is minded to close in with Jesus Christ. *He that cometh to me, (saith Christ) I will in no wise cast out.* Tho' he be an old Sinner, *I will in no wise cast him out*; mark, *in no wise*, tho' he be a great Sinner, *I will in no wise cast him out*, if he come unto me. Tho' he have slighted me never so many times, and not regarded the Welfare of his own Soul, yet let him now come to me, and notwithstanding this, *I will in no wise cast him out*, nor throw away his Soul, *John 6. 37.* Again, saith the Apostle, *Now (mark now,) is the accepted time, now is the Day of their Salvation.* Now here is Mercy good store, now God's Heart is open to Sinners; now he will make you welcome; now he will receive any Body if they do but come to Christ. *He that comes to me (saith Christ) I will in no wise cast out.* And why? Because *now is the accepted Time, now is the Day of Salvation,* *1 Cor. 6. 2, 3.* As if the Apostle had said, If you will have Mercy, have it now, receive it now, close in with it now.

God hath a certain Day to hold out his Grace to Sinners: Now is the Time, now is the Day. 'Tis true, there is a Day of Damnation, but this is a Day of Salvation. There is a Day coming, wherein Sinners must cry to the Mountains to fall on them, to the Hills to cover them from the Wrath of God; but now, now is the Day in which he doth hold out his Grace. There is a Day coming, in which you will not be admitted to have the Privilege of one drop of Water to cool your Tongue, if now, I say, if now you slight his Grace and Goodness which he holds out to you. Ah Friends, consider there is now hopes of Mercy, but then there will not; now Christ holds forth Mercy unto you, but then he will not, *Mat. 7. 23.* Now there are his Servants that do beseech you to accept of his Grace, but if thou lose the Opportunity that is put into thine Hand, thou thyself mayest beseech hereafter, and no Mercy be given thee. *And he cried and said, Father Abraham, have Mercy me, and send Lazarus, that he may dip the tip of his Finger in Water and cool my Tongue.* And there was none given. Therefore let it never be said of thee, as it will be said of some, *Why is there a Price put into the Hand of a Fool,*

seeing he hath no heart to it: Seeing he hath no heart to make a good use of it? (Prov. 17. 16.) consider therefore with thy self, and say, *It is better going to Heaven than Hell: It is better to be saved than damned; It is better to be with Saints, than with damned Souls; and to go to God is better than to go to the Devil.*

Therefore seek the Lord while he may be found, and call upon him while he is near; *Isa. 55. 6.* Left in thy trouble he leave thee to thy self, and say unto thee plainly, *Where I am, thither ye cannot come,* *John 8. 21.*

O if they that are in Hell might but now again have one such Invitation as this, how would they leap for Joy? I have thought sometimes should God send but one of his Ministers to the damned in Hell, and give him Commission to Preach the free Love of God in Christ extended to them, and held out to them, if now while it is proffered to them they will accept of his Kindness; O how welcome would they make this News, and close in with it on any Terms!

Certainly they would say, we will accept of Grace on any terms in the World, and thank you too, tho' it cost Life and Limbs to boot; we will spare no cost nor charge, if Mercy may be had. But poor Souls, while they live here they will not part from Sin, with Hell-bred devilish Sin: No, they will rather lose their Souls, than lose their filthy Sins.

But Friend, thou wilt change thy note before it be long and cry, *O simple Wretch that I am that I should damn my Soul by Sin!*

'Tis true, I have had the Gospel preached to me, and have been invited in: I have been preached to, and have been warned of this; but *how have I hated Instruction, and mine Heart despised Reproof? I have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me,* *Prov. 5. 10, 11.* O therefore, I say, poor Soul! Is there hope? Then lay thine Hand upon thy Mouth, and kiss the Dust, and close in with the Lord Jesus Christ, and make much of his glorious Mercy; and invite also thy Companions to close in with the same Lord Jesus Christ, lest one of you do go to Hell beforehand, and expect with grief of Heart your Companions to come after; and in the mean Time, with anguish of Heart, do sigh and say,

O send him to my Companions, and let him testify to them, lest they also come into this place of Torment.

Now then from what hath been said, there might many Things be spoken by way of Use and Application; But I shall be very brief, and but touch some Things, and so wind up.

And first, I shall begin with the sad Condition

dition of those that die out of Christ, and speak something to that.

Secondly, To the latter end of the Parable, which more evidently concerns the Scripture, and speak some what to that.

1. Therefore you see, that the first part of the Parable, contains a sad Declaration of the State of one living and dying out of Christ; how that they lose *Heaven* for *Hell*, *God* for the *Devil*, *Light* for *Darkness*, *Joy* for *Sorrow*.

2. How that they have not so much as the least Comfort from God, who in the Time they live here below, neglect coming to him for Mercy; not so much as one drop of cold Water.

3. That such Souls will repent of their *Folly*, when Repentance will do them no good, or when they shall be past recovery.

4. That all the Comfort such Souls are like to have, they have it in this World.

5. That all their groanings and sighs, will not move God to mitigate in the least, his heavy Hand of Vengeance that is upon them, for the Transgressions they have committed against him.

6. That their sad State is irrecoverable, or they must never, (mark) never come out of that Condition.

7. Their desires will not be heard for their ungodly Neighbours.

From these things then, I pray you consider the State of those that die out of Christ Jesus; yea, I say, consider their miserable State; and think thus with thy self: Well, if I neglect coming to Christ, I must go to the Devil, and he will not neglect to fetch me away into those intolerable Torments.

Think thus with thy self; What, shall I lose a long Heaven for short Pleasure? shall I buy the Pleasures of this World at so dear a Rate, as to lose my Soul for the obtaining of that? shall I content my self with a Heaven, that will last no longer than my Life-time? What advantage will these be to me, when the Lord shall separate Soul and Body asunder, and send one to the Grave, the other to *Hell*, and at the Judgment-day, the final Sentence of Eternal Ruin must be past upon me?

1. Consider, That the Profits, Pleasures and Vanities of this World will not last for ever, but the Time is coming, yea, just at the Doors, when they will give thee the slip, and leave thee in the Suds, and in the Brambles of all that thou hast done.

2. And therefore to prevent this thy dismal State, think thus with thy self. 'Tis true, I do love my Sins, my Lusts and Pleasures; but what good will they do me at the day of Death and of Judgment? Will my Sins do me good then? Will they be able to help me when I come to fetch my last Breath? What good will my Profits do me? And what good will my Vanities do, when Death says he will

have no nay? What good will all my Companions, Fellow-jesters, Jeerers, Liars, Drunkards, and all my Wantons do me? Will they help to ease the pains of *Hell*? Will these help to turn the Hand of God from inflicting his fierce Anger upon me? Nay, will they not rather cause God to shew me no Mercy, to give me no Comfort; but rather to thrust me down in the hottest Place of *Hell*, where I may swim in Fire and Brimstone.

3. Consider thus with thy self; would I be glad to have all, every one of my Sins to come in against me, to inflame the Justice of God against me? Would I be glad to be bound up in them, as the three Children were bound in their Clothes, and to be as really thrown into the *Fiery Furnace* of the Wrath of Almighty God, as they were into *Nebuchadnezzar's* Fiery Furnace?

4. Consider thus; would I be glad to have all, and every one of the Ten Commandments, to discharge themselves against my Soul? The first saying damn him, for he hath broken me. The second, saying, damn him, for he hath broken me, &c.

Consider how terrible this will be, yea more terrible, than if thou shouldest have ten of the biggest Pieces of Ordinance in *England* to be discharged against thy Body, thunder, thunder, one after another! Nay: this would not be comparable to the reports that the Law (for the Breach thereof) will give against thy *Soul*? For those can but *kill* the Body; but these *will* kill both Body and Soul; and that not for an Hour, a Day, a Month or a Year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting Damnation, *eternal* Destruction, *eternal* Wrath and Displeasure from God, *eternal* gnawings of Conscience, *eternal* Continuance with *Devils*.

O consider, it may be the Thought of seeing the *Devil*, doth now make thine Hair to stand right upon thy Head. O but this, to be damned, to be among all the *Devils*, and that not only for a Time, as I said before, but for ever, to *all Eternity*!

This is *wonderfully miserable, ever miserable*; that no Tongue of Man, no nor of *Angels*, is able to express it.

5. Consider much with thy self, not only my sins against the Law will be laid to my charge, but also the Sins I have committed in slighting the Gospel, the glorious Gospel: These also must come with a Voice against me. As thus, Nay, he is worthy to be damned, for he rejected the Gospel, he slighted the free Grace of God tendered in the Gospel; How many times wast thou (damned Wretch) invited, intreated, beseeched to come to Christ, to accept of Mercy, that thou mightest have Heaven, thy Sins pardoned, thy Soul saved, thy Body

and Soul glorified, and all this for nothing but the acceptance, and through Faith forsaking those Imps of Satan, which by their Embracements have drawn thee down toward the Gulf of God's *Eternal Displeasure*?

How often didst thou read the Promises, yea the free Promises of the common Salvation? How oft didst thou read the sweet Counsels and Admonitions of the Gospel, to accept of the Grace of God? But thou wouldst not, thou regardest it not, thou didst slight all.

2. As I would have thee to consider the sad and woful State of those that die out of Christ, and are past all recovery, so would I have thee consider the many Mercies and Privileges thou enjoyest above some (peradventure) of thy Companions that are departed to their proper place.

As first, Consider, thou hast still the thread of thy Life lengthned, which for thy Sins might seven Years ago, or more, have been cut asunder, and thou have dropped down amongst the Flames.

2. Consider, the Terms of Reconciliation by Faith in Christ, are still proffered unto thee, and thou invited, yea intreated to accept of them.

3. Consider, the Terms of Reconciliation are but (bear with me, tho' I say but) only to believe in Jesus Christ, with Faith that purifies the Heart, and enables thy Soul to feed on him effectually, and be saved from this sad State.

4. Consider, the time of thy Departure is at hand, and the time is uncertain, and also that for ought thou knowest, the Day of Grace may be past to thee before thou diest, not lasting so long as the uncertain Life in this World. And if so, then know for certain, that thou art as sure to be damned, as if thou wast in Hell already; if thou convert not in the mean while.

5. Consider, it may be some of thy Friends are given all diligence to make their Calling and Election sure, being resolved for Heaven, and thou thy self endeavourst as fast to make sure of Hell, as if resolved to have it; and together with this, consider how it will grieve thee, that while thou wast making sure of Hell, thy Friends were making sure of Heaven; but more of this by and by.

6. Consider, what a sad Reflection this will have on thy Soul, to see thy Friends in Heaven, and thy self in *Hell*; thy Father in Heaven, and thou in Hell; thy Mother in Heaven and thou in Hell; thy Brother, thy Sister, thy Children in Heaven, and thou in Hell. As Christ said to the *Jews* of their Relations according to the Flesh, *so may I say to thee concerning thy Friends, There shall be weeping and wailing and gnashing of Teeth*, when you shall see your Fathers and Mothers, Brethren and Sisters, Husbands and Wives, Children and Kin-

folk, with your Friends and Neighbours in the Kingdom of Heaven, *and thou thy self thrust out*, Luke 13. 27, 28, 29.

But again, because I would not only tell thee of the damnable State of those that die out of Christ, but also perswade thee to take hold of Life, and go to Heaven, take notice of these following Things.

1. Consider, that whatever thou canst do, as to thy Acceptance with God, is not worth the dirt of thy Shoes, but is *all as menstruous Rags*, Isa. 64. 6.

2. Consider, that all the Conditions of the new Covenant (as to Salvation) are and have been compleatly fulfilled by the Lord Jesus Christ, and that for Sinners.

3. Consider, That the Lord calls to thee, for to receive whatsoever Christ hath done, and that on free-cost, *Rev. 22. 17*.

4. Consider, That thou canst not honour God more, than to close in with his Profers of Grace, Mercy, and Pardon of Sin, *Rom. 4*.

Again, That which will add to all the rest, Thou shalt have the very Mercy of God, the Blood of Christ, the Preachers of the Word, together with every Sermon; all the Promises, Invitations, Exhortations, and all the Counsels and Threatnings of the Blessed Word of God; Thou shalt have all thy Thoughts, Words, and Actions, together with all thy Food, thy Raiment, thy Sleep, thy Goods, and also all Hours, Days, Weeks, Months and Years, together with whatsoever else God hath given thee; I say thy abuse of all these shall come up in Judgment against thy Soul. For God will reckon with thee *for every Thing, whether it be good or bad*, Eccl. 12. 14.

5. Nay further, it is so unreasonable a thing for a Sinner to refuse the Gospel, that the very Devils themselves will come in against thee, as well as *Sodom*, that damned Crew: May not they, I say, come in against thee, and say, O thou simple Man! O vile Wretch! That had not so much care of thy Soul, thy precious Soul, as the Beast hath of its Young, or the Dog of the very Bone that lyeth before him. Was thy Soul worth so much, and didst thou so little regard it? Were the Thunder-claps of the Law so terrible, and didst thou so slight them? Besides, was the Gospel so freely, so frequently, so fully tendred to thee, and yet hast thou rejected all these things?

Hast thou valued Sin at a higher rate than thy Soul? Than God, Christ, Angels, Saints, and Communion with them in Eternal Blessedness and Glory? Wast thou not told of Hell-fire, those intolerable Flames? Didst thou never hear of those intolerable Roarings of the Damned Ones that are therein? Didst thou never hear or read that doleful Saying in the 16th of *Luke*, how the sinful Man cries out among the Flames, *One drop of Water to cool my Tongue*? Thus

I say,

I say, may the very Devils, being ready to go with thee into the Burning Furnace of Fire and Brimstone, tho' not for Sins of so high a Nature as thine, trembling say, O that Christ had died for Devils, as he died for Man! And, O that the Gospel had been preached to us, as it hath been to thee! How would we have laboured to have closed in with it? But woe be to us, for we might never have it proffered; no, not in the least, tho' we would have been glad of it. But you, you have it proffered, preached and proclaimed unto you, *Prov. 8. 4.* Besides, you have been intreated, and beseeched to accept of it, but you would not. O simple Fools! That might have escaped Wrath, Vengeance, Hell-fire, and that to all Eternity, and had no Heart at all to do it.

6. May not the Messengers of Jesus Christ also come in with a shrill and terrible Note against thy Soul, when thou standest at the Bar of God's Justice, saying, Nay, Thou ungodly One, how often hast thou been forewarned of this Day? Did we not sound an Alarm in thine Ears, by the Trumpet of God's Word Day after Day? How often didst thou hear us tell thee of these things! Did we not tell thee, Sin would damn thy Soul? Did we not tell thee, that without Conversion, there was no Salvation? Did we not tell thee, that they who loved their Sins, should be damned at this dark and gloomy Day (as thou art like to be?) Yea, did we not tell thee, that God out of his Love to Sinners, sent Christ to die for them, that they might (by coming to him) be saved? Did not we tell thee of these things? Did we not run, ride, labour and strive abundantly (if it might have been) for the good of thy Soul, (tho' now a damned Soul?) Did we not venture our Goods, our Names, our Lives? Yea, did we not even kill our selves with our earnest intreaties of thee to consider of thine Estate, and by Christ to escape this dreadful Day? O sad doom! When thou shalt be forced full sore against thy Will, to fall under the Truth of this Judgment, saying, *O how have I hated Instruction, and how hath my Heart despised Reproof?* (for indeed) *I have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me,* *Prov. 5. 11, 12, 13.*

7. May not thy Father, thy Mother, thy Brother, thy Sister, thy Friend, &c. appear with gladness against thee at the terrible Day? Saying, O thou silly Wretch! How rightly hath God met with thee? O how righteously doth his Sentence pass upon thee? Remember, thou wouldst not be ruled; nor perswaded in thy Life-time: As thou didst not care for us and our Admonitions then, so neither do we care for thy Ruin, Terror, and Damnation now. No, but we will stand on God's Side in sentencing of thee to that Portion which the De-

vils must be partakers of. *The Righteous shall rejoice when he seeth the Vengeance, he shall wash his Foot in the Blood of the Wicked,* *Plal. 5. 8, 10.* O sad! It is enough to make Mountains tremble, and the Rocks rend in pieces, to hear this doleful sound. Consider these things, and if thou wouldst be loath to be in this Condition, than have a care of living in Sin now. How loath wilt thou be to be thrust away from the Gates of Heaven? And how loath wilt thou be to be deprived of the Mercy of God?

How unwillingly wilt thou set Foot forward towards the Lake of Fire; Never did Malefactor so unwillingly turn off the Ladder, when the Halter was about his Neck, as thou wilt turn from God to the Devil, from Heaven to Hell, when the Sentence is passed upon thy Soul.

O how wilt thou sigh and groan? How willingly wouldst thou hide thy self, and run away from Justice? But alas! As it is with them that are on the Ladder ready to be executed, so it will be with thee. They would fain run away, but there are many Halbard-men to stay them: And so the Angels of God will beset thee round, I say, round on every Side; so that thou mayst indeed look, but run thou canst not: *Thou mayst wish thy self under some Rock, or Mountain,* *Rev. 6. 15, 16.* But how to get under, thou knowest not.

O how unwilling wilt thou be to let thy Father go to Heaven without thee? thy Mother or Friends, &c. go to Heaven without thee? How willingly wouldst thou hang on them, and not let them go? O Father! Cannot you help me? Mother, cannot you do me some good? O how loath am I to Burn and Fry in Hell, while you are Singing in Heaven? But alas, the Father, Mother, or Friends reject them, slight them, and turn their Backs upon them, saying, *You would have none of Heaven in your Life-time, therefore you shall have none of it now: You slighted our Counsels then, and we slight your Tears, Cries, and Condition now.* What sayst thou Sinner? Will not this perswade thine Heart, nor make thee bethink thy self? This is now before thou fall into that dreadful place, that fiery Furnace. But O consider how dreadful the place it self, the Devils themselves, the Fire it self will be! And this at the end of all, here thou must lye for ever, here thou must fry for ever, and for ever. This will be more to thee, than any Man with Tongue can express, or with Pen can write: There is none that can, I say, by the ten thousandth part, discover the State and Condition of such a Soul.

I shall conclude this then with a few Considerations of Encouragement.

1. Consider, (for I would fain have thee come in Sinner) that there is way made by Jesus Christ for them that are under the Curse

Curse of God, to come to this comfortable and blessed State of *Lazarus*, I was speaking of. See *Ephes.* 2.

2. Consider, What pains Christ Jesus took for the Ransoming of thy Soul from all the Curses, Thunder-claps, and Tempests of the Law; from all the intolerable Flames of Hell; from that Soul-sinking appearance of thy Person, (on the Left-hand) before the Judgment-Seat of Christ Jesus, from everlasting Fellowship, with innumerable Companies of Yelling, and Soul-amazing Devils, I say, consider what Pains the Lord Jesus Christ took in bringing in Redemption for Sinners, from these things.

1. In that, *Though he were rich, yet he became poor, that thou, through his Poverty, might be made rich*, 2 Cor. 8. 9. He laid aside his Glory, Joh. 17. *and became a Servant*, Phil. 2. He left the Company of Angels, and incountred with the Devil, *Luk.* 4. *Matt.* 4. He left Heaven's Ease for a time, to lie upon hard Mountains, *Joh.* 8. In a Word, he became poorer than those that go with Flail and Rake; yea, than the very Birds or Foxes, and all to do thee good. Besides, consider a little of these unspeakable and intolerable Slightings and Rejections, and the manifold Abuses that came from Men upon him. How he was falsely accused, being a sweet, harmless, and undefiled Lamb. How he was undervalued, so that a Murtherer was counted less worthy of Condemnation than he. Besides, how they mock him, spit on him, beat him over the Head with Staves, had the Hair pluck'd from his Cheeks. *I gave my Back to the Smilers*, (saith he) *and my Cheeks to them that pluck'd off the Hair; I hid not my Face from Shame and Spitting*. His Head crown'd with Thorns, his Hands pierced with Nails, and his Side with a Spear; together, with how they used him, Scourged him, and so miserably misusing him, that they had even spent him in a great measure before they did Crucify him. Inasmuch, that there was another pain to carry his Cross.

Again, not only this, but lay to heart a little what he received from GOD his dear Father, though he were his dear and tender Son. First, in that he did deal with him as the greatest Sinner and Rebel in the World: For he laid the Sins of Thousands, and Ten Thousands, and Thousand of Thousands of Sinners to his charge, *Isa.* 53. And caused him to drink the terrible Cup that was due to them all: And not only so, but did delight in so doing: *For it pleased the Lord to bruise him*. God dealt indeed with his Son, as *Abraham* would have dealt with *Isaac*, ay, and more terrible by ten thousand Parts. For he did not only tear his Body like a Lion, but made his Soul an Offering for Sin. And this was not done feignedly, but really (for Justice call'd for it, he standing in the room of Sinners) witness that horri-

ble and unspeakable Agony that fell on him suddenly in the Garden, as if all the Vials of God's unspeakable scalding Vengeance had been cast upon him all at once, and all the Devils in Hell had broken loose from thence at once to destroy him, and that for ever; inasmuch, that the very Pangs of Death seized upon him in the same hour. For, saith he, *My Soul is exceeding sorrowful and amazed, even unto Death*, Mark 14. 33, 34.

Witness also that strange kind of Sweat, that trickled down his most blessed Face, where it is said; *And he Sweat, as it were great drops or clodders of Blood, trickling down to the Ground*. O Lord Jesus! What a Load didst thou carry? What a Burden didst thou bear of the Sins of the World, and the Wrath of God? O thou that didst not only bleed at Nose and Mouth, with the pressure that lay upon thee, but thou wast so pressed, so loaden, that the pure Blood gushed through the Flesh and Skin, and so ran trickling down to the Ground. *And his Sweat was as it were great drops of Blood, trickling or falling down to the Ground*, Luke 22. 44. Canst thou read this, O thou wicked Sinner, and yet go on in Sin? Canst thou think of this, and defer Repentance one hour longer? O heart of Flint! yea, harder. O miserable Wretch! What place in Hell will be hot enough for thee to have thy Soul put into, if thou shalt persist or go on still to add Iniquity to Iniquity.

Besides, his Soul went down to Hell, *Psal.* 16. 10. *Acts* 2. 31. and his Body to the Bars of the Grave. And had Hell, Death or the Grave, been strong enough to hold him, then he had suffered the Vengeance of eternal Fire to all Eternity. But, O Blessed Jesus! How didst thou discover thy Love to Man in thy thus suffering? And, O God the Father! How didst thou also declare the Purity, and Exactness of thy Justice, in that, tho' it was thine only, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our Nature, and represent our Persons, answering for our Sins, instead of our selves: Thou didst so wonderfully pour out thy wrath upon him, to the making of him cry out, *My God, my God, why hast thou forsaken me?* And, O Lord Jesus! What a glorious Conquest hast thou made over the Enemies of our Souls, even Wrath, Sin, Death, Hell and Devils, in that thou didst wring thy self from under the Power of them all? And not only so, but hast led them Captive which would have led us Captive; and also hast received for us that glorious and unspeakable Inheritance, *That Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man to conceive*. And also hast given them some discovery thereof through thy Spirit.

And now Sinner, together with this, consider,

Fourthly,

Fourthly, That though Jesus Christ hath done all these things for Sinners, yet the Devils make it their whole Work, and continual Study, how they may keep thee and others from enjoying of these Blessed Privileges, that have been thus obtained for Sinners, by this sweet Jesus. He labours, I say,

First, To keep thee ignorant of thy State by Nature.

Secondly, To harden thy Heart against the Ways of God.

Thirdly, To inflame thy Heart with love to Sin and the Ways of Darkness.

And *Fourthly*, To get thee to continue herein. For that is the Way, he knows, to get thee to be a Partaker with him of flaming Hell-fire, even the same that he himself is fallen into; together with the rest of the wicked World by reason of Sin: Look to it therefore.

But now, in the next place, a Word of Encouragement to you that are the Saints of the Lord.

1. Consider what an happy State thou art in, that hast gotten the Faith of the Lord Jesus into thy Soul. (But be sure thou have it) I say, how safe, how sure, how happy art thou! For when others go to Hell, thou must go to Heaven; when others go to the Devil, thou must go to God; when as others go to Prison, thou must be set at Liberty, at Ease, and at Freedom; when others must roar for sorrow of Heart, then thou shalt also sing for the joy of Heart.

Secondly, Consider thou must have all thy well-spent Life to follow thee, instead of all thy Sins, and the glorious Blessings of the Gospel, instead of the dreadful Curses and Condemnations of the Law; the Blessing of the Father, instead of a fiery Sentence from the Judge.

Thirdly, let Dissolution come when it will, it can do thee no harm; for it will be but only a Passage out of a Prison into a Palace; out of a Sea of Troubles into an Haven of Rest, out of a Croud of Enemies, to an innumerable Company of true, loving and faithful Friends; out of Shame, Reproach and Contempt, into exceeding great and eternal Glory. For Death shall not hurt thee with his Sting, nor bite thee with his Soul-murdering Teeth, but shall be a welcome Guest to thee, even to thy Soul, in that it is sent to free thee from thy Troubles which thou art in whilst here in this World, dwelling in the Tabernacle of Clay.

Fourthly, consider, However it goes with Friends and Relations, yet it will go well with thee, *Eccles.* 8. 12.

However it goes with the Wicked, yet I know; mark, yet I know, (saith he) that it shall go well with them that fear the Lord, that fear before him.

And therefore let this in the first Place

cause thee chearfully to exercise thy Patience under all the Calamities, Crosses, Troubles and Afflictions that may come upon thee; and by patient Continuance in well-doing, to commit both thy self, and thine Affairs and Actions into the hands of God, through Jesus Christ, as to a faithful Creator, who is true to his Word, and loveth to give unto thee whatsoever he hath promised to thee.

And therefore to encourage thee, while thou art here with Comfort, to hold on for all thy Crosses in this thy Journey, be much in considering the Place that thou must go into, so soon as Dissolution comes.

It must be into Heaven, to God the Judge of all, to an innumerable Company of Angels, to the Spirits of just Men made perfect, to the general Assembly and Church of the first born, whose names are written in Heaven, and to Jesus (to the Redeemer) who is the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaks better things for thee than *Abel's* did for *Cain*, *Heb.* 11. 22, 23, 24.

3. Consider, That when the Time of the Dead that they shall be raised is come, then shall thy Body be raised out of the Grave, and be glorified, and be made like to Jesus Christ, *Phil.* 3. 21. O Excellent Condition!

4. When Jesus Christ shall sit on the Throne of his Glory, you shall also sit with him, even when he shall sit on the Throne of his Glory. O will not this be glorious, that when thousands, and thousands of thousands shall be arraigned before the Judgment-Seat of Christ, then for them to sit with him upon the Throne, together with him to pass the Sentence upon the ungodly, *1 Cor.* 6. 2, 3. Will it not be glorious to enjoy those things that Eye hath not seen, nor Ear heard, neither hath entred into the Heart of Man to conceive?

Will it not be glorious to have this Sentence, *Come ye Blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World?* Will it not be glorious to enter then with the Angels and Saints into that glorious Kingdom? will it not be glorious for thee to be in Glory with them, while others are in unutterable Torments? O then! how will it comfort thee to see thou hast not lost that Glory; to think that the Devil hath not got thy Soul, that thy Soul should be saved, and that not from a little, but a great exceeding danger; not with a little, but a great Salvation. O therefore let the Saints be joyful in Glory, let them triumph over all their Enemies. Let them begin to sing Heaven upon Earth, triumph before they come to Glory, even when they are in the midst of their Enemies, *For this Honour shall*

shall all his Saints have, Psal. 149. 6, 7, 8, 9.

Verse 29. *Abraham said unto him, They have Moses and the Prophets, let them hear them.*

IN the Verses foregoing, you see there is a discovery of the lamentable State of the poor Soul that dies out of Christ, and the special Favour of God. And also, how little the glorious God of Heaven doth regard, and take notice of their most miserable Condition.

Now in this Verse, he doth magnify the Words which were spoken to the People by the Prophets and Apostles, *They have Moses and the Prophets, let them hear them.* As if he should say, thou askest me, that I should send *Lazarus* back again into the World to preach to them that live there, that they might escape that doleful Place that thou art in: What needs that? Have they not *Moses* and the Prophets? Have they not had my Ministers and Servants sent unto them and coming as from me? I sent *Enoch* and *Noah*, *Moses* and *Samuel*; I sent *David*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Hosea*, and the rest of the Prophets, together with *Peter*, *Paul*, *John*, *Matthew*, *James*, *Jude*, with the rest; *Let them hear them.* What they have spoken by Divine Inspiration I will own, whether it be for the Damnation of those that reject, or the saving of them that receive their Doctrine. And therefore, what need have they that one should be sent unto them in another way? They have *Moses*, and the Prophets, *Let them hear them*; Let them receive their Word, close in with the Doctrine declared by them. I shall not at this Time speak any thing to that word (*Abraham*) having touched upon it already; but shall tell you what is to be understood by these Words, *They have Moses and the Prophets, let them hear them.* The Things that I shall observe from hence, are these, 1. That the Scriptures spoken by the holy Men of God, are a sufficient Rule to instruct to Salvation, them that do assuredly believe and close in with what they hold forth. *They have Moses and the Prophets, let them hear them.* That is, if they would escape that doleful Place, and be saved indeed from the intolerable Pains of Hell-fire, as they desire; they have that which is sufficient to counsel them, *They have Moses and the Prophets*; let them be instructed by them, *Let them hear them*, 2 *Tim. 3. 16, 17. For all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; why? That the Man of God may be perfect, thoroughly furnished to every good Work.*

Do but mark these Words, *All Scripture is profitable: All*; take it where you will, and in what place you will: *All is profitable*: For what? *That the Man of God, or*

he that is bound for Heaven would instruct others in their Progress thither.

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for Doctrine, and all this in a very righteous way, that the poor Soul may not only be helped, but thoroughly furnished, not only to some, but to all good Works. And when *Paul* would counsel *Timothy*, to stick close to the Things that are sound and sure, presently he puts him upon the Scriptures, saying, *Thou hast from a Child known the Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* The Scripture holds forth God's Mind and Will, of his Love and Mercy towards Man. and also the Creatures carriage towards him from first to last; so if thou wouldest know the Love of God in Christ to Sinners, *Then search the Scriptures, for they are they that testify of him.*

Wouldst thou know what thou art, and what is in thine Heart? Then search the Scriptures and see what's written in them, *Rom. 3. from 9. to 18. Rom. 1. 29, 30, 31. Jer. 17. 9. Gen. 6. 5. Chap. 8. 21. Eph. 4. 18.* with many others. The Scriptures, I say, they are able to give a Man perfect Instruction into any of the Things of God, necessary to Faith and Godliness, if he hath but an honest Heart, seriously to weigh and ponder the several Things contained in them. As to instance in Things more particular for the further clearing up of this: And first, if we come to the Creation of the World.]

Wouldst thou know somewhat concerning that; Then read *Gen. 1*, and 2 Chapters, and compare them with *Psalms 33.* at the 6th Verse. Also *Isa. 66. 2. Prov. 8.* towards the end.

Wouldst thou know whether he made them of something or nothing? Read *Heb. 11. 3.*

Wouldst thou know whether he put forth any labour in making them, as we do in making Things? Read *Psal. 33. 2.*

If thou wouldst know whether Man was made by God corrupt or upright, read *Eccles. 7. 26. Gen. 1. 10, 18, 25, 31.*

Wouldst thou know where God did place Man after he had made him? Read *Gen. 2. 15.*

Wouldst thou know whether that Man did live there all this time or not? Then read *Gen. 3. 23, 24.*

If thou wouldst know whether Man be still in that State by Nature, that God did place him in; Then read *Eccl. 7. 26.* and compare it with *Rom. 5. 16.* and *Eph. 2. 1, 2, 3. God made Man Upright, but he hath sought out many Inventions.*

If thou wouldst know whether Man were first beguiled, or the Woman, that God

God made an help mate for him, read *Gen.* 3. 6. and compare it with *1 Tim.* 2. 14.

Wouldst thou know whether God looked upon *Adam's* eating the forbidden Tree, to be Sin or no? Read *Rom.* 5. 12, 13, 14, 15. and compare it with *Gen.* 3. 17.

Wouldst thou know whether it were the Devil who beguiled them, or whether it was a natural Serpent, such as do haunt the desolate Places? Read *Gen.* 3. 12. with *Rev.* 20. 1, 2, 3.

Wouldst thou know whether that Sin be imputed to us? Read *Rom.* 5. 12, 13, 14, 15. and compare it with *Eph.* 2. 2.

Wouldst thou know whether Man was cursed for his Sin? Read *Gal.* 3. 10. *Rom.* 5. 15.

Wouldst thou know whether the Curse did fall on Man, or on the whole Creation with him? Compare *Gen.* 3. 7. with *Rom.* 8. 20, 21, 22.

Wouldst thou know whether Man be defiled in every part of him, by the Sin he hath committed? Then read *Isa.* 1. 6.

Wouldst thou know Man's Inclination so soon as he is born? Read *Psalms* 58. 3. *The Wicked are estranged from the Womb, they go astray so soon as they be born.*

Wouldst thou know whether Man once fallen from God by Transgression, can recover himself by all he can do? Then read *Rom.* 3. 20, 23.

Wouldst thou know whether it be the desire of the Heart of Man by Nature, to follow God in his own way or no? Compare *Gen.* 6. 5. and *Gen.* 8. 21, with *Hos.* 11. 7.

Wouldst thou know how God's Heart stood affected towards Man before the World began? Compare *Eph.* 1. 4. with *2 Tim.* 1. 9.

Wouldst thou know whether Sin were sufficient to draw God's Love from his Creatures? Compare *Jer.* 3. 7. and *Micah* 7. 18. with *Rom.* 5. 6, 7, 8.

Wouldst thou know whether God's Love did still abide towards his Creatures for any thing they could do to make him amends? Then read *Deut.* 11. 5, 6, 7, 8.

Wouldst thou know how God could still love his Creatures, and do his Justice no wrong? Read *Rom.* 3. 24, 25, 26. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath sent forth to be a Propitiation for Sin, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God. To declare, I say, at this time his Righteousness; that he might be just, and the Justifier of him that believeth in Jesus.*

That is, God having his Justice satisfied in the Blood, and Righteousness, and Death of his own Son Jesus Christ for the Sins of poor Sinners, he can now save them that come to him, though never so great Sinners, and do his Justice no wrong, because

it hath had a full and compleat satisfaction given it by that Blood, *1 Job.* 2. 7, 8.

Wouldst thou know who he was, and what he was, that did out of his Love die for Sinners, then compare *Job.* 3. 16, 17. *Rom.* 5. 8. with *Isa.* 9. 6.

Wouldst thou know whether this Saviour had a Body of Flesh and Bones, before the World was, or took it from the Virgin Mary? Then read *Gal.* 4. 4.

Wouldst thou know whether he did in that Body bear all our Sins, and where? Then read *1 Pet.* 2. 4. *Who bear our Sins in his own Body on the Tree.*

Wouldst thou know whether he did rise again after he was Crucified, with the very same Body? Then read *Luke* 24. at ver. 38, 39, 40, 41.

Wouldst thou know whether he did eat or drink with his Disciples after he rose out of the Grave? Then read *Luke* 24. 42. and *Acts* 10. 41.

If thou wouldst be perswaded of the Truth of this, that that very Body is now above the Clouds and Stars, read *Acts* 1. 9, 10, 11. and *Luke* 24. toward the end.

If thou wouldst know that the Quakers hold an Error, that say the Body of Christ is within them; consider the same Scripture.

Wouldst thou know what that Christ that died for Sinners, is doing in that place whither he is gone? Then read *Heb.* 7. 24.

Wouldst thou know who shall have Life by him, read *1 Tim.* 1. 14, 15. and *Rom.* 5. 6, 7, 8. which say, Christ died for Sinners, for the ungodly.

Wouldst thou know whether they that live and die in their Sins, shall go to Heaven or not? Then read *1 Cor.* 6. 10. *Rev.* 21. 8, 27. which saith, *They shall have their part in the Lake that burns with Fire and Brimstone.*

Wouldst thou know whether Man's Obedience will obtain that Christ should die for them, or save them? Then read *Mark* 2. 17. *Rom.* 5. 7.

Wouldst thou know whether Righteousness, Justification and Sanctification do come through the Vertue of Christ's Blood? Compare *Rom.* 5. 9. with *Heb.* 12. 12.

Wouldst thou know whether a natural Man abstain from the outward Act of Sin against the Law, merely by a principle of Nature? Then compare well *Rom.* 2. 14. with *Phil.* 3. 6.

Wouldst thou know whether a Man by Nature may know something of the invisible Things of God? Compare seriously *Rom.* 1. 20, 21. with *Rom.* 2. 14, 15.

Wouldst thou know how far a Man may go on in a Profession of the Gospel, and yet fall away? Then read *Heb.* 6. 4, 5, 6. *They may taste the good Word of Word, and the Powers of the World to come. They may taste the Heavenly Gift, and be partakers of the Holy Ghost, and yet so fall as never to be*

be recovered, or renewed again unto Repentance: see also *Luke* 13.

Wouldst thou know how hard it is to go to Heaven? read *Mat.* 7. 13, 14. *Luke* 13. 24.

Wouldst thou know whether a Man by Nature be a Friend to God, or an Enemy? Then read *Rom.* 5. 11. *Col.* 1. 21.

Wouldst thou know what, or who they are that shall go to Heaven? then read *John* 3. 3, 5, 7. and *2 Cor.* 5. 7. Also wouldst thou know what a sad Thing it is for any to turn their Backs upon the Gospel of Jesus Christ? Then read *Heb.* 10. 28, 29, and *Mark* 16. 16.

Wouldst thou know what is the Wages of Sin? Then read *Rom.* 6. 23.

Wouldst thou know whither those do go, that die unconverted to the Faith of Christ? Then read *Psalms* 9. 17. and *Isa.* 14. 9.

Reader, here might I spend many Sheets of Paper, yea, I might upon this subject, write a very great Book, but I shall now forbear, desiring thee to be very conversant in the Scriptures, *for they are they that will testify of Jesus Christ*, *John* 5. 39. The Bereans were counted Noble upon this account; *These were Nobler than those of Thessalonica, in that they received the Word with all readiness of mind; and searched the Scriptures daily, &c.* *Acts* 17. 11. But here let me give thee one caution, that is, have a care that thou do not satisfy thy self with a bare search of them, without a real Application of him whom they testify of to thy Soul, lest instead of faring better for thy doing this Work, thou dost fare a great deal the worse, and thy Condemnation be very much heightened, in that, tho' thou didst read so often the sad State of those that die in Sin, and the glorious Estate of them that close in with Christ, yet thou thy self shouldest be such a Fool as to lose Jesus Christ, notwithstanding thy hearing, and reading so plentifully of him.

They have Moses and the Prophets, let them hear them.]

As if he should say, what need have they, that one should be sent to them from the Dead? Have they not *Moses* and the *Prophets*? Hath not *Moses* told them the danger of living in Sin? *Deut.* 27. from ver. 15. to ver. 26. and chap. 28. 15, to 21, &c. in the end of the Chapter: also chap. 29. 18 to 22. Hath he not there told them, what a sad State these Persons are in, that deceive themselves with the deceit of their Hearts, saying, *They shall have peace though they follow their Sins, in these words; And when he heareth the words of this Curse, he blesteth himself in his Heart, saying, I shall have peace tho' I go on, or walk in the Imagination of my Heart, to add Drunkenness to Thirst. The Lord will not spare that Man, but then the Anger of the*

Lord, and his Jealousy shall smother against him, and all the Curses that are written in this Book shall lie upon him: and the Lord shall blot out his Name from under Heaven.

Again, did not *Moses* write of the Saviour that was to come afterwards into the World? *Deut.* 18. 18. Nay, have not all the *Prophets* from *Samuel*, with all those that follow after, prophesied, and foretold these things? Therefore what need have they that I should work such a Miracle, as to send one from the Dead unto them? *They have Moses and the Prophets, let them hear them.*

From whence observe again, That God doth honour the writings of *Moses* and the *Prophets*, as much, nay more, than if one should rise from the Dead: *Should not a People seek unto their God? What, seek for the Living among the Dead? To the Law, and to the Testimonies, (saith God) if they speak not according to this Word, it is because there is no light in them,* *Isa.* 8. 19, 20. And let me tell you plainly, I do believe that the Devil knows this full well, which makes him labour to beget in the Hearts of his Disciples and Followers, light Thoughts of them; and doth persuade them, that even a Motion from their own beguiled Conscience, or from his own wicked Spirit, is to be observed, and obeyed before them. When the very Apostle of Jesus Christ, tho' he heard a Voice from the excellent Glory, saying *This is my beloved Son, &c.* Yet writing to the Churches, he commends the writings of the *Prophets* before it, saying, *We have also a more sure Word of the Prophets, unto which ye do well to take heed, &c.* *2 Pet.* 1. 17, 18, 19. Now if thou doubtest whether in that place be meant the *Scriptures*, the words of the *Prophets* or no; read but the next Verse, where he addeth for a certain Confirmation thereof, these words: *Knowing this first, that there is no Prophecy of the Scriptures, of any private Interpretation: for Prophecy came not in old Time by the will of Man, but holy Men of God spake as they were moved by the Holy Ghost.*

And therefore what a sad Thing is it for those that go about to disown the Scriptures! I tell you however they may slight them now, yet when they come into Hell, they will see their Folly: *They have Moses and the Prophets, let them hear them.]*

Further, who are they that are so tossed to and fro, with the several Winds of Doctrine that have been broached in these Days, but such for the most part, as have had a light Esteem of the Scriptures; for the ground of Error (as Christ saith) is because they know not them, *Mark* 12. 24. And indeed, it is just with God to give them over to follow their own dark blinded Consciences, to be led into Errors, that they might be damned in Hell, who did not believe

believe that the things contained in the Scripture were the Truth, that they might be saved and go to Heaven. I cannot well tell how to have done speaking for, and on the Scriptures side; only this I consider, *A word is enough to the wise*; and therefore I shall commit these Things into the hands of them that are of God: and as for the rest, I shall say to them, rather than God will save them from Hell with the breach of his holy Word, if they had a thousand Souls a-piece, God would destroy them all; *for the Scriptures cannot be broken*, John 10. 35.

Verse 30. *And he said, Nay, Father Abraham, but if one went unto them from the Dead, they would repent.*

THE Verse before, you know as I told you, it was Part of an Answer to such as lose their Souls; so is it a Vindication of the Scriptures of *Moses and the Prophets, They have Moses and the Prophets let them hear them.*

Now this Verse is an Answer to what was said in the former; and such an one as hath in it a Rejection of the former Answer. *Nay, Father Abraham, Nay* faith he, do not say so, do not put them off with this; *send one from the Dead*, and then there will be some Hopes. 'Tis true, thou speakest of the Scripture, of *Moses and the Prophets*, and sayest, *let them hear them*; but these Things are not so well as I could wish, I had rather thou wouldst send one from the Dead. In these Words therefore *Nay, Father Abraham*, there is a Repulse given, nay, let it not be so. Nay, I do not like of that Answer: Hear *Moses*, and the Prophets; nay, The same Expression is used by Christ, Luke 13. 2, 3. *Think you that they upon whom the Tower of Siloe fell, were Sinners above others? I tell you nay; for except ye repent, ye shall all likewise perish.* So here, *Nay, Father Abraham, &c.*

By this Word *Nay*, therefore is signify'd a rejecting the first Answer.

Now observe, I pray you, the Reason why he says nay, is, because God doth put over all those that would be saved, to observe and receive the Truth contained in Scripture, and believe that. To have a high Esteem of them, and to love and search them, as Christ faith, *Search the Scriptures. ----- for they are they which testify of me*, John 5. 39. But the Damned say, *Nay*, as if he had said, This is the Thing; to be short, my Brethren are Unbelievers, and do not regard the Word of God: I know it by myself, for when I was in the World, it was so with me; Many a good Sermon did I hear, many a Time was I admonished, desired, intreated, beseech'd, threaten'd, forewarned of what I now suffer: But alas! I was ignorant, self-conceited, furly, obstinate, and rebellious. Many

Vol. II.

a Time the Preachers told me, Hell would be my Portion, the Devil would wreck his Malice on me, God would pour on me his fore Displeasure; but he had as good have preached to the Stock, to the Post, to the Stones I trod on; his Words rang in mine Ears, but I kept them from mine Heart. I remember he alledged many a Scripture, but those I valued not; the Scriptures, thought I, what are they? A dead Letter, a little Ink and Paper, of three or four Shillings Price. Alas! What is the Scripture? Give me a Ballad, a News-book, *George on Horse-back*, or *Bevis of Southampton*; give me some Book that teaches curious Arts, that tells of Old Fables; but for the Holy Scriptures I cared not. And as it was with me then, so it is with my Brethren now, we were all in one Spirit, loved all the same Sins, slighted all the same Counsels, Promises, Encouragements and Threatnings of the Scripture; and they are still as I left them, still in Unbelief, still provoking God, and rejecting good Counsel, so hardened in their Ways, so bent to follow Sin, that let the Scriptures be shewed to them daily, let the Messengers of Christ preach till their Hearts ache, till they fall down dead with preaching, they will rather trample it under Foot, and swine-like rend them, than close in with those gentle and blessed Proffers of the Gospel.

Nay Father Abraham, but if one should rise from the dead, they would repent. Tho' they have Moses and the Prophets, (the Scriptures) they will not repent and close in with Jesus Christ, though the Scriptures do witness against them. If therefore there be any Good done to them, they must have it another Way. I think, faith he, it would work much on them *if one should rise from the Dead*. And this Truth indeed is so evident, that ungodly ones have a light Esteem of the Scriptures, that it needs not many strong Arguments to prove it, being so evidently manifested by their every Days Practice, both in Words and Actions, almost in all Things they say and do. Yet for the Satisfaction of the Reader, I shall shew you by a Scripture or two, (though I might shew many) that this was and is true, with the Generality of the World. See the Words of *Nehemiah* in his 9th Chapter concerning the Children of *Israel*, who though the Lord afforded them Mercy upon Mercy, as it is from ver. 19. to ver. 25, yet ver. 26. faith he, *Nevertheless they were disobedient for all thy Goodness towards them, and rebelled against thee*, (but how?) *and cast the Law behind their Back: Slew the Prophets which testified against them, to turn them to thee, and they wrought great Provocations.* Observe, 1. They sinned against Mercy. And then, 2. They slighted the Law, or Word of God. 3. They slew the Prophets that declared it unto them. 4. The Lord counts

it a great Provocation. See *Heb.* 3. from ver. 10, to ver. 19. And see *Zach.* 7. 11, 12. *But they refused to hearken, (saith he there of the Wicked) and pulled away the Shoulder, and stopped their Ears, that they should not hear the Law. Yea, they made their Hearts hard as an Adamant Stone, lest they should hear the Law, and the Words which the Lord of Hosts sent unto them by his Spirit in the former Prophets, &c.* Mark I pray you, here is also,

1. A refusing to hearken to the Words of the Prophets.

2. That they might so do, they stopped their Ears.

3. If any thing was to be done, they pulled away their Shoulder.

4. To effect this, they labour to make their hearts hard as an Adamant Stone.

5. And all this, lest they should bear and close in with Jesus, and live, and be delivered from the Wrath to come. All which things do hold out an unwillingness to submit to, and embrace the words of God, and so Jesus Christ which is testified of by them. Many other Scriptures I might bring in for Confirmation of the Thing, as that in *Amos* 7. 12, 13. also *2 Sam.* 2. 24, 25. *2 Chron.* 25. 15, 16. *Jer.* 7. 23, 24, 25, 26, 27. and *Chap.* 16. 12. Read also seriously that saying in *2 Chron.* 36. 15. where he saith, *And the Lord God of their Fathers sent unto them by his Messengers rising up betimes, because he had Compassion on his People, and on his Dwelling-place. And did they make them welcome? No, But mocked the Messengers of God, and despised his Words: And was that all? No, they misused his Prophets. How long? Until the Wrath of the Lord arose against them: Till there was no remedy.* See also *Jer.* 29. 19. *Chap.* 25. 3, 4, 5, 6, 7. *Luke* 11. 49.

And besides, the Conversion of almost all Men doth bear witness to the same, both religious and profane Persons, in that they daily neglect, reject, and turn their Backs upon the plain Testimony of the Scriptures.

As, 1. Take the Threatnings laid down in holy Writ, and how are they disregarded? There are but a few places in the Bible, but there are Threatnings against one Sinner or other; against Drunkards, Swearers, Lyars, proud Persons, Strumpets, Whore-mongers, Covetous, Railers, Extortioners, Thieves, lazy Persons; In a word, all manner of Sins are reprov'd, and without Faith in the Lord Jesus, there is a sore Punishment to be executed on the Committers of them; and all this made mention of in the Scriptures.

But for all this, how thick, and by heaps, do these Wretches walk up and down our Streets? Do but go into the Ale-houses, and you shall see almost every Room besprinkled with them, so foaming out their own Shame, that it is enough to make the Heart of a Saint to tremble, in-

so much that they would not be bound to have Society with them any long while for all the World. For as the ways of the godly are not liked of by the Wicked, even so the ways of the Wicked are an Abomination to the Just, *Prov.* 29. 27. *Psal.* 120. 5, 6.

The Scriptures say, *Cursed is the Man that trusteth in Man, that maketh Flesh his Arm, and whose Heart departeth from the Lord,* *Jer.* 17. 5.

And yet how many poor Souls are there in the World, that stand in so much awe and dread of Men, and do so highly esteem their Favour, that they will rather venture their Souls in the hands of the Devil with their Favour, than they will fly to Jesus Christ for the Salvation of their Souls? Nay, though they be convinced in their Souls, that the way is the way of God; yet how do they labour to stifle Conviction, and turn their Ears away from the Truth, and all because they will not lose the favour of an opposite Neighbour? O! I dare not for my Master, my Brother, my Landlord, I shall lose his favour, his house of Work, and so decay my Calling. O saith another, I would willingly go in this way, but for my Father, he chides and tells me he will not stand my Friend when I come to want; I shall never enjoy a pennyworth of his Goods; he will disinherit me. And I dare not, saith another, for my Husband, for he will be a railing, and tells me, he will turn me out of Doors, he will beat me, and cut off my Legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his ways; they will also be so prevalent with God against thee, as to make him cast off thy Soul, because thou didst rather trust Man than God; and delight in the embracing of Man rather than in the favour of the Lord.

2. Again, the Scripture saith, *He that being often reprov'd, hardneth his Neck, shall suddenly be destroyed, and that without remedy,* *Prov.* 29. 1. Yet many are so far from turning, though they have been convinced of their wretched State an hundred times, that when Convictions or Trouble for Sin comes on their Consciences, they go on still in the same manner, resisting and choaking the same, though remediless Destruction be hard at their heels.

3. Again thou hast heard say, *Unless a Man be born again, he cannot enter into the Kingdom of Heaven,* *John* 3. 3, 5, 7. And yet thou goest on in a natural State, an unregenerate Condition; Nay, thou dost resolve never to turn nor be changed, tho' Hell be appointed on purpose to swallow up such, *Isa.* 14. 9. *Psal.* 9. 17. *The wicked shall be turned into Hell, and all the Nations that forget God.*

4. Again, the Scripture saith plainly, *That he that loveth and maketh a Lie, shall have his part in the Lake that burneth with Fire*

Fire and Brimstone, Rev. 21. 8, 27. And yet thou art so far from dreading it, that it is thy delight to jest and jeer, and lie for a penny, or two pence, or six pence again. And also if thou make the rest of thy Companions merry, by telling things that are false of them that are better than thy self, thou dost not care a Straw: Or if thou hearest a Lie from, or of another, thou wilt tell it, and swear to the Truth of it, O miserable!

5. Thou hast heard and read, That *he that believes not, shall be damned*, Mark 16. 16. And that *all Men have not Faith*, 2 Thess. 3. 2. and yet thou dost so much disregard these things, that it is like thou didst scarce ever so much as examine seriously whether thou wast in the Faith or no; but doth content thy self with the Hypocrites hope, which at the last God will cut off, count it no better than the Spiders-web, Job 8. 13, 14. or the House that is built on the Sands, Luke 6. 49. Nay, thou peradventure didst flatter thy self, and thinkest that thy Faith is as good as the best of them all; when, alas poor Soul, thou mayst have no saving Faith at all; which thou hast not, if thou beest not born again and made a new Creature, 2 Cor. 2. 17.

6. Thou hast heard, That *he that neglects God's great Salvation, shall never escape his great Damnation*, Heb. 2. 3. compared with Luke 14. 24. and Rev. 14. 19, 20. And yet when thou art invited, intreated and beseeched to come in (Luke 14. 17, 18. 2 Cor. 5. 19, 20. Rom. 12. 1.) thou wilt make any excuse to serve the turn. Nay, thou wilt be so wicked, as to put off Christ time after time, notwithstanding he is so freely proffered to thee; a little Ground, a few Oxen, a Farm, a Wife, a two penny Matter, a Play; nay, the fear of a mock, a scoff or a jeer, is of greater weight to draw thee back, than the Salvation of thy Soul to draw thee forward.

7. And thou hast heard, That *whosoever would be a Friend of the World, is the Enemy of God*, Jam. 4. 4. But thou regardest not these Things; but contrariwise, rather than thou wilt be out of the Friendship and Favour of this World, thou wilt Sin against thine own Conscience, and get thy self into favour by fawning and flattering of the World. Yea, rather than thou wilt go without it, thou wilt dissemble, lie, backbite thy Neighbour, and an hundred other Tricks thou wilt have.

8. You have heard that the Day of Judgment is near, in which you and I, all of us must appear before the Tribunal of Jesus Christ, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our Sins in Thought, Word and Deed, and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he

hath done and suffered for Eternal Life; and that not notionally or traditionally, but really and savingly, in the power, and by the operation of the Spirit, through Faith, Eccl. 11. 9, 12, 14. Heb. 9. 27. Acts 10. 42. Acts 17. 30, 31. 2 Cor. 5. 10. Rev. 20. 12. And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those Things that were written in the Books. There is the Book of the Creatures, the Book of Conscience, the Book of the Lord's Remembrance, the Book of the Law, the Book of the Gospel, (Rom. 1. 20. compare with Rom. 2. 12. 15. Rev. 6. ver. 19. Job. 12. 48.) Then shall he separate them one from another, as a Shepherd divideth his Sheep on the Right-hand, and the Goats on his Left, (Matt. 25. 30, 31, 32.) And shall say to them on his Right-hand, come ye Blessed, ver. 34. But to the other, go, or depart ye Cursed, ver. 41. Yet, notwithstanding the Scriptures do so plainly and plentifully speak of these things, alas! Who is there that is weaned from the World, and from their Sins and Pleasures, to fly the Wrath to come? Matt. 3. 7. Notwithstanding the Scripture saith also, That *Heaven and Earth shall pass away, rather than one jot, or one Tittle of the Word shall fail, till all be fulfilled*, they are so certain, Luke 22. 27.

But leaving the Threatnings, let us come to the Promises, and speak somewhat of them, and you may see how light Men make of them, and how little they set by them, notwithstanding the Mouth of the Lord hath spoken them.

As first, *Turn ye Fools, ye Scorners, ye simple Ones, at my Reproof, and behold I will pour out my Spirit unto you*, Prov. 1. 23. And yet Persons had rather be in their foolishness and scorning still, and had rather embrace some filthy Lust, than the holy, undefiled, and blessed Spirit of Christ, through the Promise, tho' by it, as many as receive it, are sealed unto the Day of Redemption, Eph. 4. 30. And although he that lives and dies without it, is none of Christ's, Rom. 8. 9.

2. God hath said, If thou do but come to him in Christ, *Though your Sins be as red as Scarlet, they shall be as white as Snow; and he will by no means cast thee away*, (compare Isa. 1. 18. with Job. 6. 27.) yet poor Souls will not come to Christ that they might have Life, (John 5. 41.) but rather after their hardness and impenitent Heart, treasure up unto themselves Wrath against the Day of Wrath, and Revelation of the righteous judgment of God, Rom. 2. 4, 5, 6.

3. Christ Jesus hath said in the word of Truth, That if any Man will serve and follow him, *Where he is, there shall also his Servant be*, Joh. 12. 16. but yet poor Souls choose rather to follow Sin, Satan, and the World, though their Companions be Devils,

vils, and damned Souls forever, *Mat. 25. 41.*

4. He hath also said, *Seek first the Kingdom of God, and all other Things shall be added.* But let who so will seek after the Kingdom of Heaven first for them; for they will take the first Time, while Time serves to get the Things of this Life. And if it be so, that they must needs seek after Heaven, or else be damned, they must stay till they have more Leisure, or till they can better attend to it; or till they have other Things handsome about them, or till they are older; when they have little else to do, or when they come to be Sick, and die. Then *Lord have Mercy upon them!* Tho' it be ten Thousand to one but they perish for ever.

For commonly the Lord hath this Way to deal with Sinners, who put him off when he is striving with them, *either to laugh at their Calamity, and mock when their Fear cometh* (*Prov. 1. 26, 28.*) or else send them to the Gods they have served, which are the Devils, *Judg. 10. 13, 14. Go to the Gods you have served, and let them deliver you* (saith he) compare this with *John 8. 44.*

5. He hath said, *There is no Man that forsaketh Father, or Mother, Wife, Children, or Lands for his sake and the Gospel, but shall have a hundred fold in this World, with Persecutions, and in the World to come Life everlasting,* *Mark 10. 29, 30.*

But Men for the most Part, are so far off from believing the certainty of this, they will scarce lose the earning of a Penny to hear the Word of God, the Gospel of Salvation. Nay, they will neither go themselves, nor suffer others to go (if they can help it) without threatening to do them a Mischief, if it lie in their Way: Nay further, many are so far from parting from any worldly Gain for Christ's sake, and the Gospel's, that they are still striving, by hook and crook, as we say by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other Way to get more, tho' they get together with these, Death, Wrath, Damnation, Hell, the Devil, and all the Plagues that God can pour upon them. And if any do not run with them on the same excess of Riot, but rather for all their Threats, will be so bold and careless (as they call it) as to follow the ways of God; if they can do no more, yet they will whet their Tongues like a Sword to wound them, and do them the greatest Mischief they can, both in speaking against them to Neighbours, to Wives, to Husbands, to Landlords, and raising false Reports of them. But let such take heed, lest they be in such a State, and woful Condition as he was in, who said in Vexation and Anguish of Soul, *One drop of cold Water to cool my Tongue.*

Thus might I add, many Things out of the holy Writ, both Threatnings and Promises, besides those heavenly Counsels, loving Reproofs, free Invitations to all sorts

of Sinners, both old and young, rich and poor, bond and free, wise and unwise. All which have been, now are, and is to be feared, as long as this World lasts, will be trampled under the Feet of those Swine, (I call not Men) who will continue in the same. But take a Review of some of them.

1. Counsel.

What heavenly Counsel is that where Christ saith, *buy of me Gold tried with Fire, that thou mayest be rich, and white Rayment that thou mayest be cloathed, that the Shame of thy Nakedness do not appear,* *Rev. 3. 17, 18.* Also that, *Ho, every one that thirsteth, come to the Waters: Yea, come, buy Wine and Milk without Money, and without Price,* *Isa. 55. 1.* Hear and your Souls shall live, *v. 3. Lay hold of my Strength, that you may make Peace with me, and you shall make Peace with me,* *Isa. 27. 5.*

2. Instruction.

What Instruction is here?

Hear Instruction and be wise, and refuse it not. Blessed is the Man that heareth me, (saith Christ) watching daily at my Gates, waiting at the Posts of my Doors: For who so findeth me, findeth Life, and shall obtain Favour of the Lord, *Prov. 8. 32 to 36.* Take heed that no Man deceive you by any Means. Labour not for the Meat that perisheth, but for that which endureth unto everlasting Life, *John 9. 31.* Strive to enter into the strait Gate, *Luke 13. 24.* Believe on the Lord Jesus, and thou shalt be saved, *Acts 15. 31.* Believe not every Spirit, but try the Spirits. Quench not the Spirit. Lay hold on eternal Life. Let your light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven, *Mat. 5. 16.* Take heed and beware of Hypocrisy; watch and be sober, learn of me (saith Christ) Come unto me.

3. Forewarning.

What forewarning is here?

Because there is Wrath, beware; lest he take away with his stroke, then a great Ransome cannot deliver thee, *Job 36. 18.* Be ye not mockers, lest your Hands be made strong, for I have heard from the Lord of Hosts, a Consumption even determined on the whole Earth, *Isa. 28. 22.* Beware therefore, lest that come upon you that is written: Behold, ye Despisers, and wonder and perish. For behold I work a Work in your Days, which ye shall in no wise believe, tho' a Man declare it unto you, *Acts 13. 40, 41.* Let him that thinketh he standeth, take heed lest they fall, *1 Cor. 16. 12.* Watch and Pray, lest you enter into Temptation, *Luke 22. 40, 41.* Let us fear therefore lest a Promise being made, and lest us of entering into his Rest, any of you should seem to come short of it, *Heb. 4. 1.* I will therefore put you in Remembrance, though you once knew this, how that the Lord having saved the People out of Egypt, afterward destroyed them that believed not, *Jude 5.* Hold fast that

that thou hast, let no Man take thy Crown, Rev. 3. 11.

4. Comfort.

What Comfort is here?

He that cometh unto me, I will in no wise cast out, John 6. 37. *Come unto me all ye that labour, and are heavy laden, and I will give you Rest,* Mat. 12. 28. *Be of good Cheer, thy Sins are forgiven thee. I will never leave, nor forsake thee (for) I have loved thee with an everlasting Love,* Jer. 13. 3. *I lay down my Life for my Sheep, I lay down my Life that they may have Life: I am come that they might have Life, and that they may have it more abundantly. I have heard thee in a Time accepted, and in the Day of Salvation have I succoured thee,* 2 Cor. 6. 2. *Though their Sins be as Scarlet, they shall be as white as Snow, though they are as Crimson, they shall be as Wool. For I have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins; return unto me, for I have redeemed thee,* Isa. 44. 22.

5. Grief to those that fall short.

O sad Grief!

How have I hated instruction, and my Heart despised Reproof, and have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me, Prov. 7. 11, 12, 16. *They shall curse their King and their God, and look upward. And they shall look to the Earth, and behold Trouble and Darknes, and Dimness of Anguish, and they shall be driven into Darknes,* Isa. 8. ver. 21, 22. *He hath dispersed abroad, he hath given to the Poor, his Righteousness endureth for ever --- The Wicked shall see it, and be grieved, he shall gnash his Teeth, and melt away; the Desire of the Wicked shall perish,* Psal. 112. 9, 10.

There shall be weeping, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of Heaven, and yourselves thrust out, Luke 13. 26, 27, 28. *all which Things are slighted by the World.*

Thus much in short touching this, That ungodly Men undervalue the Scriptures, and give no Credit to them, when the Truth that is contained in them, is held forth in Simplicity unto them, but rather cry out, *nay, but if one should rise from the Dead,* then they think something might be done; when alas, though Signs and Wonders are wrought by the Hands of those that preach the Gospel, those poor Creatures would never the sooner convert, tho' they suppose they should, as is evident by the Carriages of their Fore-runners, who albeit the Lord Jesus Christ himself did confirm his Doctrine by Miracles, as opening blind Eyes, casting out of Devils, and raising the Dead, they were so far from receiving either him, or his Doctrine, that they put him to Death for his Pains? tho' he had done so many Miracles among

them; yet they believed not in him, *John* 12. 27. But to pass this, I shall lay down some of the Grounds of their rejecting and undervaluing the Scriptures, and so pass on.

1. Because they do not believe that they are the Word of God, but rather suppose them to be the Inventions of Men, written by some Politicians, on Purpose to make poor ignorant People to submit to some Religion and Government. Though they do not say this, yet their Practices testify the same: as he that when he hears the Words of the Curse, yet blesteth himself in his Heart, and saith he shall have Peace, though God saith he shall have none, *Deut.* 29. 18, 19, 20. And this must needs be, for did but Men believe this, that it is the Word of God, then they must believe that he that spake it, is true, therefore shall every Word and Tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a Care how they do throw themselves under the Lash of eternal Vengeance. For the Reason why the *Thessalonians* received the Word, was, because they believed it was the Word of God, and not the Word of Man, which did effectually work in them by their thus believing, *1 Thess.* 2. 13, 14. *When ye received the Word which ye heard of us, saith he, ye received it not as the Word of Man, but (as it is indeed) the Word of God, which effectually worketh in you that believe.* So that did a Man but receive it in Hearing, or Reading, or Meditating, as it is the Word of God, they would be converted. But the Word Preached, doth not profit, not being mix'd with Faith in them that hear it, *Heb.* 4. 1, 2.

2. Because they do not indeed see themselves by Nature Heirs of that exceeding Wrath and Vengeance that the Scriptures testify of. For did they but consider what God intends to do with those that live and die in a natural State, it would either sink them into Despair, or make them fly for Refuge to the Hope that is set before them. But if there be never such Sins committed, and never so great Wrath denounced, and the Time of Execution be never so near; yet if the Party that is guilty be senseless, and altogether ignorant thereof, he will be careless, and regards it nothing at all. And that Man by Nature is in this Condition, it is evident. For take the same Man that is senseless, and ignorant of that Misery he is in by Nature, I say, take him at another Time when he is a little awakened, and then you well hear him roar, and cry out so long as trouble is upon him; and a Sense of the Wrath of God hanging over his Head; *Good Sirs, what I must do to be saved?*

Though the same Man at another Time (when his Conscience is fallen asleep, and grown hard) will lie like the *Smith's Dog*

at the Foot of the Anvil, though the Fire-sparks fly in his Face. But as I said before, when any one is a little awakened, O what Work will one Verse, one Line, nay, one Word of the Holy Scriptures make in his Heart! He cannot eat, sleep, work, keep Company with his former Companions; and all because he is afraid that the Damnation spoken of in Scripture, will fall to his Share, like *Balaam*, who said, *I cannot go beyond the Word of the Lord*, Numb. 22. 18. So long as he had something of the Word of the Lord with Authority, Severity, and Power on his Heart; but at another Time he could teach *Balak* to cast a *stumbling Block* before the Children of Israel, Rev. 2. 14.

3. Because the carnal Priests do tickle the Ears of their Hearers with vain Philosophy and Deceit, and thereby harden their Hearts against the Simplicity of the Gospel and Word of God, which Things the Apostle admonished those that have a Mind to close in with Christ to avoid, Col. 2. 8. saying, *Beware lest any Man* (be he what he will) *spoil you, through Philosophy and vain Deceit, after the Traditions of Men, and Rudiments of the World, and not after Christ*: And you who muzzle up your People in Ignorance with *Aristotle, Plato*, and the rest of the heathenish Philosophers, and preach little, if any Thing of Christ rightly; I say unto you, that you will find you have sinned against God, and beguiled your Hearers, when God shall in the Judgment-day, lay the Cause of the Damnation of many Thousands of Souls to your Charge, and say, *He will require their Blood at your Hands*, Ezek. 33. 6.

4. Another Reason why the carnal unbelieving World do so slight the Scriptures, the Word of God, is, because the Judgment spoken of in the Scripture, is not presently executed on the Transgressors. *Because sentence against an evil Act, is not speedily executed, therefore the Hearts of the Sons of Men are wholly set in them to do evil*, Eccles. 8. 11. Because God doth not presently strike the poor Wretch as soon as he sins but waits, and forbears, and is patient; therefore the World judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at last God is forced, either to stretch out his mighty Power to turn them, or else send Death with the Devil and Hell to fetch them. *Thou thoughtest* (saith God) *that I was altogether such an one as thyself, but I will reprove thee and set them in order before thy face. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver*, Psal. 50. 20, 21.

5. Another Reason why the blind World do slight the Authority of Scripture, is, because they give Ear to the Devil, who through his Subtilty casteth false Evasions, and corrupt Interpretations on them, ren-

dring them not so point blank the Mind of God, and a Rule for Direction to poor Souls, persuading them that they must give Ear and Way to something else besides, and beyond that: Or else he labours to render it vile and contemptible, by persuading them that it is a dead Letter, which indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead, but that the Knowledge of it is able to make any Man wise unto Salvation through Faith and Love, which is in Christ Jesus, 2 Tim. 3. 15. And is profitable for Instruction, Reproof, and Correction in Righteousness, that the Man of God may be thoroughly furnished to all good Works, ver. 17.

And where it is said, the Letter killeth, he meaneth the Law, as it is the Ministration of Damnation, or a Covenant of Works, and so indeed it doth kill, and must do so, because it is just, forasmuch as the Party that is under the same, is not able to yield it to a complete and continual Obedience. But yet I will call *Peter* and *Paul* to witness, that the Scriptures are of a very glorious Concernment, in as much as in them is held forth to us the Way of Life; and also, in that they do administer good Ground of hope to us, Rom. 15. 4. *For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scripture might have hope*. And again Rom. 16. 25, 26. *Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ; according to the revelation of the Mystery which was kept hid since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all Nations for the Obedience of Faith*. And therefore whosoever they be that slight the Scriptures, they slight that which is no less than the Word of God; and that they who slight that, slight him that spake it; and they that do so, let them look to themselves; for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A Word or two more, so I have done with this. Consider the danger of slighting the Words of the Prophets or Apostles, whether they be Correction, Reproof, Admonition, Forewarning, or the blessed Invitations and Promises contained in them.

1. Such Souls do provoke God to Anger, and to execute his Vengeance on them. *They refused to hearken, they pulled away their Shoulders, they stopped their Ears, lest they should hear the Law, and they made their Hearts as an Adamant stone, that they might not hear the Law, and the Words that were spoken to them by his Spirit in the former*

mer Prophets: Therefore came a great Wrath upon them, Zach. 7. 11, 12.

2. God will not regard in their Calamity. *Because I called, and ye refused, I stretched out my Hand, and no Man regarded, but set at nought all my Counsels, and would have none of my Reproof. I also will laugh at your Calamities, and mock when your fear cometh. When their fear cometh as Desolation, and their destruction like a Whirlwind. Then shall they call, but I will not answer; they shall seek me early, but they shall not find me, Prov. 1. 25, 26, 27.*

3. God doth commonly give up such Men to Delusions to believe Lies. *Because they received not the love of the Truth, that they might be saved, therefore God shall send them strong Delusions, that they should believe a Lye, that they all might be damned, 2 Thess. 2. 11, 12.*

4. In a word, they that do continue to reject and slight the Word of God, they are such, for the most part, as are ordained to be damned. Old Eli, his Sons not hearkning to the Voice of their Father, reprovng them for their Sins, but disobeying his Voice, it is said, *It was because the Lord would slay them, 1 Sam. 2. 15.* Again see in *2 Chron. 25. 15, 16.* Amaziab having sinned against the Lord, he sends to him a Prophet to reprove him; but Amaziab says, *Forbear, wherefore shouldst thou be smitten?* (He did not hearken to the Word of God) Then the Prophet foretore, saying, *I know that God hath determined to destroy thee, because thou hast not hearkened to my Counsel.* Read therefore, and the Lord give thee Understanding. For a miserable End will those have that go on in sinning against God, rejecting his Word.

Other Things might have been observed from this Verse, which at this time I shall pass by; partly, because the Sum of them hath been touched already, and may be more clearly hinted at in the following Verse; and therefore I shall speak a few Words to the next Verse, and so draw towards a Conclusion.

Verse 31. *And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one rise from the Dead.*

AND he said] That is, and God made answer to the Words spoken in the Verse before, *And he said unto him, if they hear not Moses, &c.* As if he had said, Moses was a Man of great Renown, a Man of worthy Note, a Man that talketh with God Face to Face, as Man speaketh to his Friend; The Words that Moses spake, were such as I commanded him to speak; Let who will question them, I will own them, credit them, bless them that close

in with them, and curse those that reject them.

I my self sent the Prophets, they did not run of their own Heads; I gave them Commission; I thrust them out, and told them what they should say. In a word; they have told the World what my Mind is to do, both to Sinners and to Saints; *They have Moses, and the Prophets, let them hear them.* Therefore, he that shall reject and turn his back either upon the Threatnings, Counsels, Admonitions, Invitations, Promises, or whatsoever else I have commanded them to speak, as to Salvation and Life, and to Directions therein, shall be sure to have a Share in the many Curses that they have spoken, and the Doctrine that is pronounced by them. Again, *If they hear not Moses, and the Prophets, &c.* As if he had said, Thou wouldst have me send one from the Dead unto them; what needs that? They have my Mind already, I have declared unto them what I intend to stand to, both for saving them that believe, and damning them that do not. That therefore which I have said, I will make good, whether they hear or forbear. And as for this Desire of yours, you had as good desire me to make a new Bible, and so to revoke my first Sayings by the Mouth of my Prophets. But I am God and not Man, and my Word is immutable, unchangeable, and shall stand as fast as my Decrees can make it; *Heaven and Earth shall pass away, but one jot or Tittle of my Word shall not pass.* If thou hadst ten thousand Brethren, and every one in danger of losing his Soul, if they did not close in with what is contained and recorded in the Scriptures of Truth, they must even every one of them perish, and be for ever damned in Hell; for the Scriptures cannot be broken. I did not send them so unadvisedly to recall it again by another Consideration. No; *For I speak in Righteousness and in Judgment, Isa. 63. 1, 2, 3.* and in much Wisdom and Counsel. It being therefore gone out of my Mouth in this manner, *It shall not return in vain, until it hath accomplished the thing whereto I have sent it.*

But again, Thou supposest that Miracles and Wonders will work on them, which makes thee say, *Send one from the Dead.* But herein thou art mistaken, for I have proved them with that once and again, by more than one, or two, or three of my Servants. How many Miracles did my Servant Moses work by Commandment from me in the Land of Egypt, at the Red-Sea, and in the Wilderness? Yet they of that Generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their Hearts turned back into Egypt, *Acts 7.* How many Miracles did Samuel, David, Elias, Elisha, Daniel, and

and the Prophets, together with my Son, who raised the Dead, cast out Devils, made them to see that were born blind, gave and restored Limbs? Yet for all this, (as I said before) they hated him, they crucified him. I raised him again from the Dead, and he appeared to his Disciples, who were called, and chosen, and faithful, and he gave them Commandment and Commission to go and testify the Truth of this to the World; and to confirm the same, he enabled them to speak with divers Tongues, and to work Miracles most plentifully, yet there was great Persecution raised against them, insomuch that but a few of them died in their Beds. And therefore, though thou thinkest that a Miracle will do so much with the World, yet I say, No: *For if they will not believe Moses and the Prophets, neither will they be persuaded though one should rise from the Dead.*

From these Words therefore take notice of this Truth; namely, That those who reject and believe not *Moses* and the Prophets, are a very hard-hearted People, that will not be persuaded though one rise from the Dead.

They that regard not the holy Scriptures, to turn to God, finding them to testify of his Goodness and Mercy, there is but little hopes of their Salvation; *For they will not, mark, they will not be persuaded though one should rise from the Dead.* This Truth is confirmed by Jesus himself: If you read *John 5.* where the Lord is speaking of himself, that he is the very Christ; he brings in four or five Witnesses to back what he said. First, *John Baptist.* 2. The Works that his Father gave him to do. 3. His Father speaking from Heaven. 4. The Testimony of the Scriptures; when all this was done, seeing yet they would not believe, he lays the Fault upon one of these two Things.

1. Their regarding an esteem among Men.

2. Their not believing of the Prophets Writings, even *Moses* and the rest. *For had ye believed Moses (saith he) ye would have believed me. For he wrote of me. But if ye believe not his Writings, how can ye believe my Words.* Now, I say, he that shall slight the Scriptures, and the Testimony of the Prophets in them concerning Jesus Christ, must needs be in great danger of losing his Soul, if he abide in this Condition: because he that slights the Testimony, doth also slight the Thing testified of, let him say the contrary never so often. For as Jesus Christ hath here laid down the Reason of Mens not receiving him; so the Apostle in another place lays down the Reason again with an high and mighty aggravation, *1 John 5. 10.* saying, *He that believeth on the Son of God, hath the Witness in himself: He that believeth on God, hath made him a Liar, because he believeth not*

the Record, mark, the Record that God gave of his Son. The Record, you will say, what is that? Why even the Testimony that God gave of him by the Mouth of all the holy Prophets since the World began, *Acts 3. 20.* That is, God sending his holy Spirit into the Hearts of his Servants, the Prophets and Apostles, he, by his Spirit in them, did bear Witness or Record to the Truth of Salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood, which saith; *There are three that bear Record in Earth, the Spirit, the Water, and the Blood.* That is, the Spirit in the Apostles, which preached him to the World, as is clear, if you read seriously, *1 Thess. 4. 8.* The Apostle speaking of Jesus Christ, and obedience to God through him, saith thus, *Now he that despiseth, despiseth not us, but God; But it is you that speak; True, but it is by and through the Spirit, He therefore that despiseth, despiseth not Man, but God, who also hath given us of his Holy Spirit.* This is therefore a mighty Confirmation of this Truth, that he that slights the Record or Testimony that God by his Spirit, in his Prophets and Apostles, hath testified unto us, slights the Testimony of the Spirit, who moved them to speak these Things; and if so, then I would fain know, how any Man can be saved by Jesus Christ, that slights the Testimony concerning Christ; yea, the Testimony of his own Spirit, concerning his own self? 'Tis true, Men may pretend to have the Testimony of the Spirit, and from that conceit set a low esteem on the holy Scriptures; but that Spirit that dwelleth in them, and teacheth them so to do, it is no better than the Spirit of Satan, though it calls it self by the Name of the Spirit of Christ. *To the Law therefore, and to the Testimony, Try them by that; If they speak not according to the Word, it is because there is no Light in them.*

The Apostle *Peter* when he speaks of the glorious Voice that he had from his Excellent Majesty, saying of Christ, *This is my beloved Son, hear him,* saith thus to them whom he wrote unto; *You have also a more sure Word of Prophecy,* (or of the Prophets, for so you may read it) *unto which you do well that you take heed.* That is, Though we tell you that we had this excellent Testimony from his own Mouth, evidently, yet you have the Prophets; We tell you this, and ye need not doubt of the Truth of it; but if you should, yet you may not, must not, ought not to question them; Search therefore into them, until the Day dawn, and the Day-Star arise in your Hearts; That is, until by the same Spirit that gave forth the Scriptures, you find the Truth confirmed to your Souls, which you have recorded in the Scriptures, That this Word of Prophecy, or of the Prophets, is the Scriptures, read on; *For (saith he) knowing*

knowing this first, that no Prophecy of the Scriptures is of any private Interpretation, &c. 2 Pet. 1. 18, 19, 20. But you will say, What needs all this ado, and why is all this Time and Pains spent in speaking to this, that is surely believed already? This is a thing received by all, that they believe the Scriptures to be the Word of God, that sure Word of Prophecy; and therefore you need not spend your time in proving these Things, and the Truth of them, seeing we grant and confess the Truth of it before you begin to speak your Judgment of them.

Ans. The Truths of God cannot be born witness unto too often; you may as well say, You need not preach Jesus Christ so much, seeing he hath been, and is received for the true *Messias* already.

2. Though many may suppose that they do believe the Scriptures, yet if they were but well examined, you will find them either by Word of Mouth, or else by Conversation, to deny, reject, and slight the holy Scriptures. 'Tis true, there is a Notional, and Historical Assent in the Head. I say, *In the Head* of many, or most, to the Truth contained in Scripture: But try them, I say, and you shall find but a little, if any, of the Faith of the Operation of God in the Hearts of poor Men, to believe the Scriptures, and things contained in them. Many, yea, most Men believe the Scriptures, as they believe a Fable, a Story, a Tale, of which there is no certainty! But alas! There are but few do in Deed, and in Truth believe the Scriptures to be the very Word of God.

Obj. But you will say, *This seems strange to me.*

Ans. And it seems as true to me; and I doubt not but to make it manifest, that there are but few, yea very few, that do effectually, (for that I aim at) believe the Scriptures and the Truths contained in, and spoken of by them. But to make this appear, and that to purpose (if God will) I shall lay you down the several Operations that the Scriptures have on them, who do effectually believe the things contained in them.

1. He that doth effectually believe the Scriptures, hath in the first Place been killed, I say, killed by the Authority of the holy Scriptures; struck stark dead in a spiritual Sense, by the holy Scriptures, being set home by that Spirit, which gave them forth upon the Soul. *The Letter killeth*; the *Letter* strikes Men dead, 2 Cor. 2. 6. And this *Paul* witnessed, and found, before he could say, *I believe all that the Prophets have spoken.* Where he saith, *I was alive without the Law once*; That is, in my natural State, before the Law was set on my Heart with Power; *But when the Commandment came, Sin revived and I died*, Rom. 7. 9. *And that Law that was ordained to Life, I found to be un-*

to Death; For Sin taking Occasion by the Commandment deceived me, and thereby slew me, ver. 10. Now that which is called the *Letter* in 2 Cor. is called the Law in Rom. 7. which by its Power and Operation, as it is wielded by the Spirit of God, doth in the first Place kill and slay all those that are enabled to believe the Scriptures. I kill, saith God: That is, with my Law. I pierce, I wound, I prick Men into the very Heart, by shewing them their Sins against the Law, Deut. 32. 69. Acts 2. 36, 37. And he that is ignorant of this, is also ignorant of, and doth not really and effectually believe the Scripture.

But you will say, *How doth the Law kill and strike dead the poor Creature?*

Ans. First, the Letter or Law doth kill thus; It is set home upon the Soul, and discovers to the Soul its Transgressions against the Law; and shews the Soul also, that it cannot compleatly satisfy the Justice of God, for the Breach of his Law. therefore it is condemned, John 3. 19. Mark, *He that believeth not, is condemned already*; To wit, by the Law, that is, the Law doth condemn him; yea, it hath condemned him already for his Sins against it; as it is written, *Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them.* Gal. 3. 10. Now all Men as they come into the World are in this Condition, that is, condemned by the Law. Yet not believing their Condemnation, by the Law really, they do not also believe really and effectually the Law that doth condemn them. For as Men have but a Notion of the one, that is, their Condemnation, because of Sins against the Law; so they have but a Notion of the condemning, killing, and destroying Power of the Law: For, as the one is, so in these Things always is the other. There is no Man that doth really believe the Law or Gospel, further than they do feel the Power and Authority of them in their Hearts: *Ye err, not knowing the Scriptures, nor the Power of God.* Now this *Letter*, or *Law*, is not to be taken in the largest Sense, but is strictly to be tyed to the Ten Commandments, whose proper Work, is only by shewing the Soul its Sin against the Law, to kill, and there leaves him stark dead, not giving him the least Life, or Support, or Comfort, but leaves the Soul in an helpless and hopeless Condition, as from itself, or any other meer Creature.

'Tis true, The Law hath laid all Men for dead, as they come into the World; but all Men do not see themselves dead, until they see the Law that struck them dead, striking in their Souls, and having struck them that fatal Blow: As a Man that is fast asleep in a House, and that on fire about his Ears, and he not knowing of it, because he is asleep; even so, because

poor Souls are asleep in Sin, though the Wrath of God, the Curse of his Law, and the Flames of Hell have beset them round about, yet they do not believe it, because they are asleep in Sin. Now, as he that is awakened and sees this, sees that through this he is a dead Man: Even so they that do see their State by Nature, being such a sad Condition, do also see themselves by that Law to be dead Men naturally.

But now, when didst thou feel the Power of this first Part of the Scripture, the Law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that Part of the Scripture that doth contain the Law in it, to be the Truth of God. Yet if thou shouldest have felt something, I say, something of the killing Power of the Law of God in thine Heart, this is not an Argument to prove, that thou believest all the Things contained in Scripture, for there is Gospel as well as Law, and therefore I shall speak to that also; *that is*, whether thou hast felt the Power of the Gospel, as well as something of the Power of the Law?

2. Then thou hast found the Power of the Gospel, and so believed it, thou hast found it thus with thy Soul.

1. Thou hast been shewed by the Word or Truth of the Gospel, in the Light of the Spirit of Christ, that by Nature thou wert without the true Faith of the Son of God in thy Soul: For when *He, the Spirit is come, he shall shew Men that they believe not in me*, saith Christ, *John 16. 9.* Mark, though thou hast, as I said before, felt somewhat of the Power of the Law, Letter, or Ten Commandments, yet, as thou hast not been brought to this, to see by the Spirit in the Gospel, that thou art without Faith by Nature, thou hast not yet tasted, much less believed any Part of the Gospel. For the Gospel and the Law are two distinct Covenants. And they that are under the Law may be convinced by it, and so believe the Law or first Covenant, and yet in the mean Time to be a Stranger to the Covenant of Promise, that is the Gospel, and so have no Hope in them, (*Ephes. 2. 12.*) There is not any Promise that can be savingly believed, until the Soul be by the Gospel converted to Jesus Christ. For though Men do think never so much that they believe the Things or the Word of the Gospel of our Salvation; yet unless they have the Work of Grace in their Souls, they do not, cannot rightly believe the Things contained in the Scriptures.

Again, As the Law killeth those that believe it, even so the Promises contained in the Gospel, do through Faith, administer Comfort to those that believe it aright. *My Words* (saith Christ) *My Words they are Spirit, and they are Life*, *John 6. 63.* As if he had said, the Words contained in the Law as a Covenant of Works, they wound,

they kill, they strike dead those that are under them. But as for me, *The Words that I speak unto you, they are Spirit, and they are Life.* That is, whosoever doth receive them believingly, shall find them full of Operation, to comfort, quicken and revive the Soul. For as I did not come into the World to destroy Mens lives, so the Words that I speak, (as I am sent to preach the Gospel) they have no such tendency unto those that believe them. The Promises that are in the Gospel, oh, how do they comfort them! Such a Promise, and such a Promise, O how sweet is it! How comfortable to those that believe them! Alas! there are many poor Souls that think they believe the Scriptures to be the Word of God, and yet they never enjoyed any thing of the Life and Promises; they come in upon the Heart to quicken, to revive thee, to raise thee from the Sentence of Death that is passed on thee by the Law. And through the Faith that is wrought in thy Soul, by the Operation of God's holy Spirit, (though once killed by the Law or Letter) thou art made alive in the Lord Jesus Christ, who is presented to thy Soul in the Promises.

3. Dost thou in Deed and in Truth, believe the Scriptures to be the Word of God? Then the Things contained in them, especially the Things of the Gospel, are very excellent to thy Soul; as the Birth of Christ, the Death, Resurrection, Intercession and second Coming. O how precious and excellent are they to thy Soul! Inasmuch, that thou regardest nothing in comparison of them? O, it is Christ's Birth, Death, Blood, Resurrection, &c. according to the Scriptures, that thou dost rejoyce in exceedingly, and abundantly desire after! Whom having not seen, ye love; in whom though now ye see him not, yet believing ye rejoyce, with Joy unspeakable, and full of Glory, *1 Cor. 15. 1, 2, 3, 4, 5, 6.* compared with *Phil. 3. 6, 7, 8.* *1 Pet. 1. 8.*

4. Dost thou believe the Scriptures to be the Word of God? Then thou standest in awe of, and dost much reverence them. Why, they are the Word of God, the true sayings of God; they are the Counsel of God; they are his Promises and his Threatnings. Poor Souls are apt to think, if I could hear God speak to me from Heaven with an audible voice, then sure I should be serious and believe it. But truly, if God should speak to thee from Heaven, except thou wert converted, thou wouldst not regard, nor really believe him. But if thou dost believe the Scriptures, thou seest that they are the Truth as really as if God should speak to thee from Heaven through the Clouds, and therefore never flatter thyself, foolishly thinking, that if it were so and so, then thou couldst believe. I tell thee, saith Christ, *If they believe not Moses and the Prophets, neither will they believe though one should rise from the Dead.* But,

5. Dost

5. Dost thou believe the Scriptures to be the Word of God? Then through Faith in Christ thou endeavourest to have thy Life squared according to the Scriptures, both in Word and Practice. Nay, I say, thou may'st have, though thou do not believe them all. My meaning is, that if thou believe none but the Ten Commandments, thy Life may be according to them, a legal holy Life; and if thou do believe the Gospel too, then thy Life will be the Faith of our Lord Jesus Christ; that is, either thou wilt live in the blessed and holy Enjoyment of what is testified in the Scripture concerning the glorious Things of the Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the Scriptures carry such a blessed Beauty in them to that Soul that hath Faith in the Things contained in them, that they do take the Heart, and captivate the Soul of him that believeth them into the love and liking of them, believing all things that are written in the Law and the Prophets, and have hope towards God, that there shall be a Resurrection of the Dead, both of the just and unjust; and herein do I exercise my self, to have always a Conscience void of offence, both towards God and towards Man, *Acts* 24. 14, 15, 16.

6. He that believes the Scriptures to be the Word of God, if he do but suppose that any one place of Scripture doth exclude him, and shut him out of, and from a share in the Promises contained in them: O it will trouble him, grieve him, perplex him; yea, he will not be satisfied until he be resolved, and the contrary sealed to his Soul, for he knows that the Scriptures are the Word of God, all Truth; and therefore he knows, that if any one Sentence doth exclude or bar him out for want of this, or the other Qualification; he knows also, that not the World alone shuts him out, but he that speaks it, even God himself; and therefore he cannot, will not, dare not be contented until he find his Soul and Scripture together, (with the Things contained therein) to embrace each other, and a sweet correspondency and agreement between them. For you must know, that to him that believes the Scripture aright, the Promises, or Threatnings, are of more power to comfort or cast down, than all the Promises or Threatnings of all the Men in the World. And this was the cause why the Martyrs of Jesus did so flight both the Promises of their Adversaries, when they would have overcome them, with proffering the great Things of this World unto them; and also their Threatnings, when they told them they would rack them, hang them, burn them; *Acts* 20. 24. *None of these things could prevail upon them, or against them*; because they did most really believe the Scriptures, and the Things contained in them, as is clearly

found, and to be seen in *Heb.* 11. and also in Mr. Fox's Records of their Brethren.

7. He that believeth the Scriptures to be the Word of God, believeth that Men must be born again, and also be partakers of that Faith which is of the Operation of God (according as he hath read and believed) or else he must and shall be damned. And he that believeth this aright, will not be contented until (according as it is written) he do partake of, and enjoy the New-birth, and until he do find through Grace, that Faith that is wrought by the Operation of God in his Soul. For this is the cause why Men do satisfy themselves with so slender a conceited hope that their State is good (when it is nothing so) namely, because they do not credit the Scripture; for did they, they would look into their own Hearts, and examine seriously whether that Faith, that Hope, that Grace which they think they have, be of that Nature, and wrought by that Spirit and Power which the Scripture speaketh of. I speak this of an effectual believing, without which all other is nothing unto Salvation. Now then, because I would not be tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the Scriptures, and the Things contained in them, but shall speak a few words of Examination concerning the Things already mentioned. As.

1. Thou say'st thou dost in Deed and in Truth effectually believe the Scriptures: I ask therefore, wast thou ever killed stark dead by the Law of Works contained in the Scriptures? Killed by the Law or Letter, and made to see thy Sins against it, and left in an helpless Condition by the Law? For, as I said, the proper Work of the Law is to slay the Soul, and to leave it dead in a helpless State. For it doth neither give the Soul any Comfort it self when it comes, nor doth it shew the Soul where Comfort is to be had; and therefore it is called *the Ministration of Condemnation*, as in *2 Cor.* 3. 9. *the Ministration of Death*, *2 Cor.* 3. 7. For though Men may have a Notion of the blessed Word of God, as the Children had, yet before they be converted, it may truly be said of them, *Ye err, not knowing the Scriptures, nor the Power of God*, *Mark* 12. 24.

2. You say you do believe the Scriptures to be the Word of God. I say again, Examine, wert thou ever quickned from a dead State by the Power of the Spirit of Christ through the other part of the Scripture; That is to say, by the power of God in his Son Jesus Christ, through the Covenant of Promise? I tell thee from the Lord, if thou hast, thou hast felt such a quickning power in the Words of Christ, [*Joh.* 6.] that thou hast been lifted out of that dead Condition that thou before wert in; and that when thou wast under the Guilt of Sin, the

the curse of the Law, and the power of the Devil, and the Justice of the great God, thou hast been enabled by the power of God in Christ revealed to thee by the Spirit, through and by the Scripture, to look Sin, Death, Hell, the Devil, and the Law, and all Things that are at enmity with thee, with boldness and comfort in the Face, through the Blood, Death, Righteousness, Resurrection and Intercession of Christ, made mention of in the Scriptures.

And Thirdly, on this account, O how excellent are the Scriptures to thy Soul? O how much Vertue dost thou see in such a Promise, in such an Invitation! They are so large, as to say, *Christ will in no wise cast me out! My Crimson Sins shall be white as Snow.* I tell thee Friend, there are some Promises that the Lord hath helped me to lay hold of Jesus Christ through and by, that I would not have out of the Bible, *For as much Gold and Silver as can lie between York and London piled up to the Stars*; because through them Christ is pleased by his Spirit to convey comfort to my Soul! I say, when the Law curses, when the Devil tempts, when Hell-fire flames in my Conscience, my Sins with the guilt of them tearing of me, then is Christ revealed so sweetly to my poor Soul thro' the Promises, that all is forc'd to fly and leave off to accuse my Soul. So also, when the World frowns, when the Enemies rage and threaten to kill me, then also the precious, *the exceeding great and precious Promises* do weigh down all, and comfort the Soul against all. This is the effect of believing the Scriptures savingly; for they that do so, have by and through the Scriptures good comfort, *and also ground of hope*, Rom. 15. 4. believing those things to be its own which the Scriptures hold forth.

4. Examine, Dost thou stand in awe of sinning against God, because he hath in the Scriptures commanded thee to abstain from it? Dost thou give diligence to make thy Calling and Election sure, because God commandeth it in Scripture? Dost thou examine thy self whether thou be in the Faith or no, having a command in Scripture so to do? Or dost thou (notwithstanding what thou readest in the Scripture) follow the World, delight in Sin, neglect coming to Jesus Christ, speak evil of the Saints, slight and make a mock at the Ordinance of God, delight in wicked Company, and the like? Then know, that it is because thou dost not in Deed and in Truth believe the Scriptures effectually. For as I said before, If a Man do believe them, and that savingly, then he stands in awe, he looks to his steps, he turns his Feet from evil, and endeavours to follow that which is good, which God hath commanded in the Scriptures of Truth; yet not from a legal or natural Principle; that is, to seek for Life by doing that good Thing, but knowing

that Salvation is already obtained for him by the Blood of that Man Christ Jesus on the Cross, because he believes the Scriptures, therefore (mark I pray) therefore I say, he labours to walk with his God in all well-pleasing and godliness, because the sweet power of the Love of Christ, which he feels in his Soul by the Spirit, according to the Scriptures, constrains him so to do, 2 Cor. 5. 14.

5. Examine again, Dost thou labour after those Qualifications that the Scriptures do describe a Child of God by? That is, Faith, yea the right Faith, the most holy Faith, the Faith of the operation of God? And also dost thou examine whether there is a real growth of Grace in thy Soul, as Love, Zeal, Self-denial, and a seeking by all means to attain (if possible) to the Resurrection of the Dead? That is, not to satisfy thy self until thou be dissolved and rid of this Body of Death, and be transformed into that glory that the Saints should be in after the Resurrection day? And in the mean time dost labour and take all Opportunities to walk as near as may be to the pitch, though thou know thou canst not attain it perfectly? Yet I say, thou dost aim at it, seek after it, press toward it, and to hold on in thy Race; thou shunnest that which may any way hinder thee, and also closest in with what may any way further the same; knowing, that that must be, or desiring that it should be thine eternal frame, and therefore out of love and liking to it thou dost desire and long after it, as being the thing that doth most please thy Soul.

Or how is it with thy Soul? Art thou such an one as regards not these things? But rather busy thy Thoughts about the things here below, following those things that have no scent of Divine Glory upon them? If so, look to thy self, thou art an Unbeliever, and so under the Wrath of God, and wilt for certain fall into the same place of Torment that thy Fellows have fallen into before thee, to the Grief of thy own Soul, and thy everlasting Destruction.

Consider and regard these Things, and lay them to thy Heart before it be too late to recover thy self, by repenting of the one, and desiring to close in with the other. O! I say, regard, regard, for Hell is hot. God's Hand is up, the Law is resolved to discharge against thy Soul! The Judgment-day is at hand, the Graves are ready to fly open, the Trumpet is near the founding, the Sentence will ere long be past, and then you and I cannot call time again.

But again, seeing they are so certain, so sure, so irrecoverable and firm, and seeing the saving Faith of the things contained therein, is to reform the Soul, and bring it over to the things of God, really conforming to the things contained therein, both to the point of Justification, and also an im-

partial

partial walking, and giving up thy Soul and Body to a Conformity to all the Commands, Counsels, Instructions and Exhortations contained therein. This then will learn us how to judge of those who give up themselves to walk in the Imaginations of their own Hearts, who slight and lay aside the Scriptures, counting them but empty and uncertain things, and will live every Day in open Contradiction to what is contained, commanded, and forbidden therein.

As first, This will shew us that all your Drunkards, Whore-masters, Lyars, Thieves, Swearers, Back-biters, Slanderers, Scoffers at Goodness, &c. I say, we may see by this, that they that live in such things, have not the Faith of these things contained in their Hearts; seeing they delight to practise those things that are forbidden by and in them. And so they continuing living and dying in this State, we may conclude without fear, that these Portions of holy Scripture belong unto them, and shall for certain be fulfilled upon them; *He that believeth not, shall be damned*, Mark 16. 16. *The Unrighteous shall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10. *But the Abominable, the Unbelieving, the Whoremongers, and all Lyars, shall have their part in the Lake that burneth with Fire and Brimstone*, Rev. 21. 8. *Depart ye cursed into everlasting Fire, prepared for the Devil and his Angels*, Matt. 25. 41. *Depart, depart from me, for I will not save you. Depart, for my Blood shall not at all wash you. Depart, for you shall not set one Foot into the Kingdom of Heaven.*

Depart ye cursed, ye are cursed of God, cursed of his Law, cursed of Me, cursed by the Saints, and cursed by the Angels, cursed all over, nothing but cursed, and therefore depart from me; and whither? Into Everlasting Fire; Fire that will scald, scorch, burn, and flame to purpose; *Fire that shall never be quenched*, Mark 9. Fire that will last to all Eternity. And must we be all alone? No, you shall have Company, store of Company with you. Namely, all the raging, roaring Devils, together with an innumerable Company of fellow damned Sinners, Men, Women and Children. And if the Scriptures be true, (as they will one Day wonderfully appear to be) then this must and shall be thy Portion if thou live and die in this State, and of all them who continue in Sinning against the Truth contained in the Scriptures.

As first, Dost thou delight to Sin against plain Commands? *Thou art gone.*

Secondly, Dost thou slight and scorn the Counsels contained in the Scriptures, and continue in so doing? *Then thou art gone.*

Thirdly, Dost thou continually neglect to come to Christ, and usest Arguments in thine own Heart to satisfy thy Soul with so doing? *Then thou art gone*, Luk. 14. 17,

N^o. XXIV. Vol. II.

18. compared with Verse 24, and Heb. 2. 3. *How shall we escape if we neglect so great Salvation?* How shall we escape, that is, there is no way to escape.

First, Because God hath said we shall not, Heb. 12. 25. *See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth (that was Moses) much more shall not we escape if we turn away from him that speaketh from Heaven.*

2. Because he hath not only said, they shall not, but also hath bound it with an Oath, saying, *So I swear in my Wrath, they shall not enter into my rest*, Heb. 3. 11. To whom did he swear that they should not enter into his rest? Answer, to them that believed not; *So we see they could not enter in, because of Unbelief*, ver. 18, 19.

Secondly, This will teach us what to think and conclude of such, who though they do not so openly discover their Folly by open and gross Sins against the Law, yet will give more heed to their own Spirits, and the movings thereof, though they be neither commanded, nor commended for the same in Scripture; nay, though the Scripture command and commend the contrary, Isa. 8. 20. than they will to the holy and revealed Will of God. I say, such Men are in as bad a State as the other to the full, being disobedient to God's Will revealed in his Word, as well as they, though in a different manner; the one openly transgressing against the plain and well known Truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own Spirits, and the Motion thereof, although not warranted by the Scriptures.

A few Words more, and so I shall conclude.

And first take heed that you content not your self with a bare notion of the Scriptures in your Heads, by which you may go far, even so far as to be able to dispute for the Truth, to preach the Gospel, and labour to vindicate it in opposition to gain-sayers, and yet be found at the left Hand of Christ at the Judgment-day, for as much as thou didst content thy self with a Notion or traditional Knowledge of them.

2. Have a care that thou own the whole Scripture, and not own one part and neglect another, or slight it; as thus: To own the Law, and slight the Gospel; or to think that thou must be saved by thy good Doings and Works; for that is all one as if thou didst thrust Christ away from thee; or else so to own the Gospel, as if by it thou wert exempted from all Obedience to the Ten Commandments, and Conformity to the Law in Life and Conversation; for in so doing thou wilt for certain make sure of Eternal Vengeance.

6 M

Thirdly,

Thirdly, Have a care that thou put not wrong Names on the Things contained in the Scriptures, as to call the Law Christ, and Christ the Law. For some having done so (in my Knowledge) have so darkened to themselves the glorious Truths of the Gospel, that in a very little time they have been resolved to thwart and oppose them, and so have made room in their own Souls for the Devil to inhabit, and obtained a place in Hell for their own Souls to be tormented for ever and ever.

Against this danger therefore in reading and receiving the Testimony of Scripture, learn to distinguish between the Law and the Gospel, and to keep them clear asunder, as to the Salvation of thy Soul: And that thou mayest so do, in the first place beg of God that he would shew thee the nature of the Gospel, and set it home effectually with Life and Power upon thy Soul by Faith. Which is this, That God would shew thee, that as thou being Man, hast sinned against God; so Christ being God-man, hath brought thee again, and with his most precious Blood set thee free from the Bondage thou hast fallen into by thy Sins, and that not upon Condition that thou wilt do thus and thus, this and the other good Work; but rather, that thou being justified freely by mere Grace through the Blood of Jesus, shouldst also receive thy Strength from him who hath bought thee, to walk before him in all well-pleasing, being inabled thereto by virtue of his Spirit, which hath revealed to thy Soul that thou art delivered already from Wrath to come, by the obedience, not of thee, but of another Man, *viz.* Jesus Christ.

Secondly, Then if the Law thou readest of, tell thee in thy Conscience, thou must do this and the other good Work of the Law, if ever thou wilt be saved: Answer plainly, that for thy part thou art resolved now not to work for Life, but to believe in the Vertue of that Blood shed upon the Cross, upon Mount *Calvary*, for the Remission of Sins; and yet because Christ hath justified

thee freely by his Grace, thou wilt serve him in Holiness and Righteousness all the Days of thy Life, yet not in a legal Spirit, or in a Covenant of Works; but mine obedience (say thou) I will endeavour to have it free, and chearful, out of love to my Lord Jesus.

Thirdly, Have a care thou receive not this Doctrine in the Notion only, lest thou bring a just Damnation upon thy Soul, by professing thy self to be freed by Christ's Blood from the Guilt of Sin, while thou remainest still a Servant to the filth of Sin. For I must tell you, that unless you have the true and saving Work of the Faith and Grace of the Gospel in your Hearts, you will either go on in a legal Holiness, according to the Tenour of the Law; or else through a Notion of the Gospel (the Devil bewitching, and beguiling thy Understanding, Will and Affections,) thou wilt Ranter-like, turn the Grace of God into Wantonness, and bring upon thy Soul double, if not treble Damnation, in that thou couldest not be contented to be Damned for thy Sins against the Law, but also to make ruin sure to thy Soul, thou wouldst dishonour the Gospel, and turn the Grace of God held forth and discovered to Men by that, into Licentiousness.

But that thou mightest be sure to escape these dangerous Rocks on the right Hand, and on the left, see that thy Faith be such as is spoken of in Scripture: and that thou be not satisfied without that, which is a Faith wrought by the mighty Operation of God, revealing Christ to, and in thee, as having wholly freed thee from thy Sins by his most precious Blood. Which Faith, if thou attain unto, will so work in thy Heart, that first thou wilt see the Nature of the Law, and also the Nature of the Gospel, and delight in the Glory of it; and also thou wilt find an engaging of thy Heart and Soul to Jesus Christ, even to the giving up of thy whole Man unto him, to be ruled, and governed by him to his Glory, and thy Comfort, by the Faith of the Lord Jesus.

The



London Printed for Joseph Marshall at the Bible in Newgate Streets.

The HOLY WAR,

MADE BY

SHADDAI upon DIABOLUS, for the Re- gaining the Metropolis of the World.

OR, THE

Losing and Taking again of the Town of Mansoul.

I have used Similitudes, Hof. 12. 10.

To the READER.

TIS strange to me, that they that love
to tell
Things done of old, yea, and that
do excel
Their Equals in Historiologie,
Speak not of Mansoul's Wars, but let them lye
Dead, like old Fables, or such worthless
things,
That to the Reader no advantage brings:

When Men, let them make what they will
their own,
Till they know this, are to themselves un-
known.

Of Stories I well know there's divers sorts,
Some foreign, some domestick; and reports
Are thereof made as fancy leads the Writers;
(By Books a Man may guess at the Inditers.)

Some

Some will again of that which never was,
Nor will be, feign, (and that without a
cause)

Such matter, raise such Mountains, tell such
things

Of Men, of Laws, of Countries, and of
Kings:

And in their Story seem to be so sage,
And with such gravity cloath ev'ry Page,
That though their Frontice-piece says all is
vain,

Yet to their way Disciples they obtain.

But, Readers, I have somewhat else to do,
Than with vain stories thus to trouble you;
What here I say, some Men do know so well,
They can with tears and joy the story tell.

The Town of Mansoul, is well known to
many,

Nor are her troubles doubted of by any
That are acquainted with those Histories
That Mansoul, and her Wars Anatomize.

Then lend thine ear to what I do relate
Touching the Town of Mansoul and her state,
How she was lost, took captive, made a
Slave;

And how against him set, that should her
save.

Yea, how by hostile ways, she did oppose
Her Lord, and with his enemy did close.
For they are true, he that will them deny,
Must needs the best of records vilify.

For my part I (my self) was in the Town,
Both when 'twas set up, and when pulling
down,

I saw Diabolus in his possession,
And Mansoul also under his oppression.

Yea, I was there when she own'd him for
Lord,

And to him did submit with one accord.

When Mansoul trampled upon things Di-
vine,

And wallowed in filth as doth a Swine:
When she betook herself unto her arms,

Fought her Emanuel, despis'd his charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.

Let no Men then count me a Fable-maker,
Nor make my name or credit a partaker

Of their derision: what is here in view,
Of mine own knowledge, I dare say is true.

I saw the Princes armed Men come down
By troops, by thousands, to besiege the Town.

I saw the Captains, heard the Trumpets
sound,

And how his forces cover'd all the ground.
Yea, how they set themselves in battle-ray,

I shall remember to my dying Day.

I saw the Colours waving in the wind,
And they within to mischief how combin'd,

To ruin Mansoul, and to make away
Her Primum mobile without delay.

I saw the Mounts cast up against the Town,
And how the slings were plac'd to beat it
down.

I heard the stones fly whizzing by mine ears,
(What longer kept in mind than got in fears,)

I heard them fall, and saw what work they
made,

And how old Mors did cover with his shade
The face of Mansoul: and I heard her cry, ^{Death.}
Wo worth the Day in dying I shall die.

I saw the battering Rams and how they
play'd

To beat open Ear-gate, and I was afraid,
Not only Ear-gate, but the very Town
Would by those battering Rams be beaten
down.

I saw the fights, and heard the Captains
shout,

And in each battel saw who fac'd about:

I saw who wounded were, and who were ^{Lusts.}
slain;

And who when dead, would come to life
again.

I heard the cries of those that wounded were,
(While others fought like Men bereft of fear)

And while they cry, kill, kill, was in mine
ears,

The Gutters ran, not so with blood as tears.
Indeed the Captains did not always fight,

But then they would molest us day and
night;

Their cry, up, fall on, let us take the Town,
Kept us from sleeping, or from lying down.

I was there when the Gates were broken
ope,

And saw how Mansoul then was stript of
hope.

I saw the Captains march into the Town,
How there they fought, and did their foes cut
down.

I heard the Prince bid Boanerges go
Up to the Castle, and there seize his foe,

And saw him and his fellows bring him down
In chains of great contempt quite through the
Town.

I saw Emanuel when he possess'd
His Town of Mansoul, and how greatly blest

A Town, his gallant Town of Mansoul was,
When she receiv'd his pardon, liv'd his Laws.

When the Diabolonians were caught,
When try'd, and when to execution brought,

Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,
And heard her Prince call her his heart's
delight.

I saw him put upon her chains of Gold,
And Rings, and Bracelets, goodly to behold.

What shall I say, I heard the Peoples
cries.

And saw the Prince wipe tears from Man-
soul's eyes.

I heard the groans, and saw the joy of many:
Tell you of all, I neither will, nor can I.

But by what here I say, you well may see
That Mansoul's matchless Wars no Fables be.

Mansoul! the desire of both Princes was,
One keep his gain would, t'other gain his
loss;

Diabolus would cry the Town is mine,
Emanuel would plead a right Divine

True
Chri-
stians.

The Scrip-
tures.

His Coun-
fels.

Her Soul.

Unto his Mansoul; then to blows they go,
And Mansoul crys, these Wars will me undo.
Mansoul! her Wars seem'd endless in her
eyes,

She's lost by one, becomes another's prize.
And he again that lost her last would swear,
Have her I will, or her in pieces tare.

Mansoul, it was the very seat of war,
Wherefore her troubles greater were by far,
Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd,
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.

She saw the swords of fighting Men made
red,
And heard the cries of those with them
wounded;

Must not her frights then be much more by
far,

Than theirs that to such doings strangers are?
Or theirs that bear the beating of a Drum,
But not made fly for fear from house and home?

Mansoul, not only heard the Trumpets
sound,

But saw her Gallants gasping on the ground.
Wherefore we must not think that she could
rest

With them, whose greatest earnest is but jest:
Or where the blustering threatening of great
Wars

Do end in Parleys, or in wording fars.

Mansoul, her mighty Wars, they did por-
tend

Her weal or wo, and that world without
end.

Wherefore she must be more concern'd than
they

Whose fears begin, and end the self-same-day,
Or where none other harm doth come to him
That is engag'd, but loss of life or limb,
As all must needs confess that now do dwell
In Universe, and can this story tell.

Count me not then with them that to amaze
The People, set them on the stars to gaze,
Insinuating with much confidence,
That each of them is now the residence
Of some brave Creatures; yea, a world they
will

Have in each Star, though it be past their
skill

To make it manifest to any Man,
That reason hath, or tell his fingers can.

But I have too long held thee in the Porch,
And kept thee from the Sun-shine with a
Torch.

Well, now go forward, step within the door,
And there behold five hundred times much
more

Of all sorts of such inward Rarities
As please the mind will, and will feed the
Eyes

With those, which if a Christian, thou wilt
see

Not small, but things of greatest moment be.

Nor do thou go to work without my Key,
(In mysteries Men soon do lose their way)

And also turn it right if thou wouldst know
My riddle, and wouldst with my heifer plow.

It lies there in the Window, fare thee well, The mat-
gent.

My next may be to ring thy passing-Bell.

John Bunyan.

AN ADVERTISEMENT to the R E A D E R.

SOME say the *Pilgrims Progress* is not
mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their
Brother.

Or that so fond I am of being Sire,
I'll father Bastards: or if need require,
I'll tell a lye in Print to get applause.
I scorn it; John such dirt-heap never was,
Since God converted him. Let this suffice
To shew why I my *Pilgrim* Patronize.

It came from mine own heart, so to my
head,

And thence into my fingers trickled;
Then to my Pen, from whence immediately
On Paper I did dribble it daintily.

Manner and matter too was all mine own,
Nor was it unto any mortal known,

'Till I had done it. Nor did any then
By books, by wits, by tongues, or hand,
or pen,

Add five words to it, or wrote half a line
Thereof: the whole, and ev'ry whit is
mine.

Also for *This*, thine eye is now upon,
The matter in this manner came from none
But the same heart, and head, fingers and
pen,

As did the other. Witness all good men;
For none in all the world without a lye,
Can say that this is mine, excepting I.

I write not this of any ostentation,
Nor 'cause I seek of men their commenda-
tion;

I do it to keep them from such surmize,
As tempt them will my name to scandalize.
Witness my name, if anagram'd to thee,
The Letters make, *Nu hony in a B.*

John Bunyan.

A RELATION OF THE HOLY WAR, &c.

IN my Travels, as I walked through many Regions and Countries, it was my chance to happen into that famous *Continent of Universe*; a very large and spacious Country it is. It lieth between the two Poles, and just amidst the four points of the Heavens. It is a place well watered, and richly adorned with Hills and Valleys, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet Air.

The People are not all of one Complexion, nor yet of one Language, Mode, or way of Religion; but differ as much as 'tis said do the Planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser Regions.

In this Country, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother-tongue, together with the Customs, and manners of them among whom I was. And to speak truth, I was much delighted to see, and hear many things which I saw and heard among them: Yea I had (to be sure) even lived and died a Native among them, (so was I taken with them and their doings) had not my Master sent for me home to his House, there to do business for him and to over-see business done.

Now, there is in this gallant Country of *Universe*, a fair and delicate Town, a Corporation, called *Mansoul*: a Town for its Building so curious, for its Situation so commodious, for its Privileges so advantageous; (I mean with reference to its Original) that I may say of it, as was said before, of the *Continent* in which it is placed, *There is not its equal under the whole Heaven*.

As to the Situation of this Town, it lieth just between the two Worlds, and the first founder, and builder of it, so far as by the best, and most Authentick records I can gather, was one *Shaddai*; and he built it for his own delight. He made it the mirror, and glory of all that he made, even the Top-piece beyond any thing else that he did in that Country: yea, so goodly a Town was *Mansoul*, when first built, that it is said by some, the Gods at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to be-

hold, so also mighty to have Dominion over all the Country round about. Yea all was commanded to acknowledge *Mansoul* for their *Metropolitan*, all was enjoined to do homage to it. Ay, the Town it self had *positive* Commission, and Power from her King to demand service of all, and also to subdue any, that any ways denied to do it.

There was reared up in the Midst of this Town, a most famous and stately Palace; for Strength, it might be called a Castle; for Pleasantness, a Paradise; for Largeness, a Place so copious as to contain all the World. This Place, the King *Shaddai* intended but for himself alone, and not another with him: partly because of his own Delights, and partly because he would not that the Terror of Strangers should be upon the Town. This Place *Shaddai* made also a Garrison of, but committed the Keeping of it, only, to the Men of the Town.

The Wall of the Town was well built, yea so fast and firm was it knit and compact together, that had it not been for the Townsmen themselves, they could not have been shaken, or broken for ever.

For here lay the excellent Wisdom of him that built *Mansoul*, that the Walls could never be broken down, nor hurt, by the most mighty adverse Potentates, unless the Townsmen gave Consent thereto.

This famous Town of *Mansoul* had five Gates, in at which to come, out at which to go, and these were made likewise answerable to the Walls, to wit, *impregnable*: and such as could never be opened nor forced, but by the Will and Leave of those within. The Names of the Gates were these, *Ear-gate*, *Eye-gate*, *Mouth-gate*, *Nose-gate*, and *Feel-gate*.

Other Things there were that belonged to the Town of *Mansoul*, which if you adjoin to these, will yet give farther Demonstration to all, of the Glory and Strength of the Place. It had always a Sufficiency of Provision within its Walls; it had the best, most wholesome, and excellent Law that then was extant in the World. There was not a Rascal, Rogue, or traiterous Person then within its Walls: They were all true Men, and fast joined together; and this you know is a great Matter. And to all

A natural state pleasing to the flesh.

Christ.

Man.

Scriptures.
The Almighty.

Gen. 1.26.

Created Angels.

The Heart.

Eccel. 3. 11.

The powers of the Soul.

The Body.

The five Senses.

The state of Mansoul at first.

all these, it was always (so long as it had the Goodness to keep true to *Shaddai* the King) his Countenance, his Protection, and it was his Delight, &c.

The Devil. Well, upon a Time there was one *Diabolus*, a mighty Giant, made an Assault upon this famous Town of *Mansoul* to take it, and make it his own Habitation. This Giant was King of the *Blacks* or *Negroes*, and a most raving Prince he was. We will if you please first discourse of the Original of this *Diabolus*, and then of his taking of this famous Town of *Mansoul*.

Sinners the fallen Angels. The Original of *Diabolus*.

Isa. 14. 12.

This *Diabolus* is indeed, a great and mighty Prince, and yet both poor and beggerly. As to his Original, he was at first, one of the Servants of King *Shaddai*, made, and taken, and put by him into most high and mighty Place, yea, was put into such Principalities, as belonged to the best of his Territories and Dominions. This *Diabolus* was made *Son of the Morning*, and a brave Place he had of it: It brought him much Glory, and gave him much Brightness, an Income that might have contented his *Luciferian* Heart, had it not been insatiable, and enlarged as Hell itself.

Well, he seeing himself thus exalted to Greatness and Honour, and raging in his Mind for higher State, and Degree, what doth he, but begins to think with himself, how he might be set up as Lord over all, and have the sole Power under *Shaddai*. (Now that did the King reserve for his Son, yea, and had already bestowed it upon him) wherefore he first consults with himself what had best to be done, and then breaks his Mind to some other of his Companions, to the which they also agreed. So in fine, they came to this Issue, that they should make an Attempt upon the King's Son to destroy him, that the Inheritance might be theirs. Well, to be short, the Treason (as I said) was concluded, the Time appointed, the Word given, the Rebels rendezvouz'd, and the Assault attempted. Now the King, and his Son being *All*, and always *Eye*, could not but discern all Passages in his Dominions; and he having always Love for his Son, as for himself, could not, at what he saw, but be greatly provoked, and offended: wherefore what does he, but takes them in the very *Nick*, and first *Trip* that they made toward their Design, convicts them of their Treason, horrid Rebellion, and Conspiracy that they had devised, and now attempted to put into practice; and casts them altogether out of all Place of Trust, Benefit, Honour, and Preferment; this done, he banishes them the Court, turns them down into the horrible Pits, as fast bound in Chains, never more to expect the least Favour from his Hands, but to abide the Judgment that he had appointed, and that for ever, and yet.

Now they being thus cast out of all Place of Trust, Profit, and Honour, and

also knowing that they had lost their Princes Favour for ever; being banished his Court, and cast down to the horrible Pits. You may be sure they would now add to their former Pride, what Malice and Rage against *Shaddai*, and against his Son they could. Wherefore roving, and ranging in much Fury from Place to Place (if perhaps they might find something that was the King's,) to revenge, by spoiling of that themselves on him: At last they happened into this spacious Country of *Universe*, and steer their Course towards the Town of *Mansoul*; and considering that that Town was one of the chief Works, and Delights of King *Shaddai*, what do they, but after Counsel taken, make an Assault upon that. I say they knew that *Mansoul* belonged unto *Shaddai*, for they were there when he built it, and beautified it for himself. So when they had found the Place, they shouted horribly for Joy, and roared on it as a Lion upon the Prey: saying, now we have found the Prize, and how to be revenged on King *Shaddai* for what he hath done to us. So they sat down and called a Council of War, and considered with themselves what Ways and Methods they had best to engage in, for the winning to themselves this famous Town of *Mansoul*: and these four Things were then propounded to be considered of.

A Council of War held by *Diabolus* and his Fellows against the Town of *Mansoul*.

First, *Whether they had best, all of them to shew themselves in this Design to the Town of Mansoul.*

Proposals.

Secondly, *Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly Guise.*

Thirdly, *Whether they had best shew to Mansoul their Intentions, and what Design they came about, or whether to assault it with words and ways of Deceit.*

Fourthly, *Whether they had not best, to some of their Companions, to give out private Orders to take the Advantage, if they see one, or more of the principal Townsmen, to shoot them: if thereby they should judge their Cause and Design will the better be promoted.*

It was answered to the first of these Proposals, in the Negative, to wit, that it would not be best that all should shew themselves before the Town: because the Appearance of many of them might alarm and fright the Town. Whereas, a few, or but one of them, was not so likely to do it. And to inforce this Advice to take Place, 'twas added further, that if *Mansoul* was frightened, or did take the Alarm, 'tis impossible, said *Diabolus*, (for he spake now) that we should take the Town; for that none can enter into it without its own Consent. Let therefore but few, or but one assault *Mansoul*, and in mine Opinion said *Diabolus*, let me be he. Wherefore to this they all agreed, and then to the second Proposal they came, namely, *whether they had best to go and sit down before Mansoul,*

To the first Proposal.

The second Proposal.

soul, in their now ragged and beggarly Guise. To which it was answered also in the Negative, by no Means; and that because, though the Town of *Mansoul*, had been made to know, and to have to do before now, with Things that are invisible; they did never as yet see any of their fellow Creatures in so sad, and rascally Condition as they. And this was the Advice of that

Aleto.
Apol'yon.

fierce *Aleto*. Then said *Apol'yon*, the Advice is pertinent, for even one of us appearing to them as we are now, must needs both beget, and multiply such Thoughts in them, as will both put them into a Consternation of Spirit, and necessitate them to put themselves upon their Guard: And if so, said he, Then, as my Lord *Aleto* said but now, 'tis in vain for us to think of taking the Town. Then said that mighty

Beelzebub

Giant *Beelzebub*, the Advice that already is given is safe, for though the Men of *Mansoul* have seen such Things as we once were, yet hitherto they did never behold such things as we now are. And 'tis best in mine Opinion to come upon them in such a Guise, as is common to, and most familiar among them. To this when they had consented; the next Thing to be considered was, in what Shape, Hue, or Guise, *Diabolus* had best to shew himself, when he went about to make *Mansoul* his own. Then one said one Thing, and another the contrary, at last *Lucifer* answered, that in his Opinion, 'twas best that his Lordship should assume the Body of some of those Creatures, that they of the Town had Dominion over. For quoth he, these are not only familiar to them, but being under them, they will never imagine that an Attempt should by them be made upon the Town; and to blind all, let him assume the Body of one of these Beasts that *Mansoul* deems to be wiser than any of the rest. This Advice was applauded of all, so it was determined that the Giant *Diabolus* should assume the *Dragon*, for that he was in those Days as familiar with the Town of *Mansoul* as now is the Bird with the Boy. For nothing that was in its primitive State was at all amazing to them. Then they proceeded to the third Thing, which was,

Gen. 3.1.
Rev. 20.
1.2.

The third
Proposal.

3. *Whether they had best to shew their Intentions, or the design of his coming to Mansoul, or no?* This also was answered in the Negative; because of the weight that was in the former Reasons, to wit, for that *Mansoul* were a strong People, a strong People in a strong Town, whose *Wall* and *Gates* were impregnable, (to say nothing of their Castle) nor can they by any means be won but by their own consent. Besides said *Legion*, (for he gave answer to this) A discovery of our Intentions, may make them send to their King for Aid, and if that be done, I know, quickly what time of Day 'twill be with us. Therefore let us assault them in all pretended fairness,

Legion.

covering of our Intentions with all manner of Lies, Flatteries, delusive Words; feigning of things that never will be, and promising of that to them, that they shall never find: This is the way to win *Mansoul*, and to make them of themselves to open their Gates to us; yea, and to desire us too, to come in to them.

And the Reason why I think that this Project will do, is, because the People of *Mansoul* now, are every one simple and innocent; all honest and true: Nor do they as yet know what it is to be assaulted with Fraud, Guile, and Hypocrisy. They are Strangers to lying and dissembling Lips; wherefore, we cannot, if thus we be disguised, by them at all be discerned, our Lies shall go for true Sayings, and our Dissimulations for upright Dealings. What we promise them, they will in that believe us: especially, if in all our Lies and feigned Words, we pretend great Love to them, and that our Design is only their Advantage, and Honour. Now there was not one bit of a Reply against this, this went as current down, as doth the Water down a steep descent: wherefore they go to consider of the last Proposal, which was,

4. *Whether they had not best to give out Orders to some of their Company, to shoot some one or more of the principal of the Townsmen: If they judge that their Cause may be promoted thereby.*

The
fourth
Proposal.

This was carried in the Affirmative, and the Man that was designed by this Stratagem to be destroyed, was one Mr. *Resistance*, otherwise called *Captain Resistance*. And a great Man in *Mansoul*, this *Captain Resistance* was; and a Man that the Giant *Diabolus*, and his band, more feared than they feared the whole Town of *Mansoul* besides. Now who should be the Actor to do the murder; that was the next, and they appointed one *Tisaphane*, a Fury of the Lake to do it.

Of Capt.
Resistance

They thus having ended their Council of War, rose up, and assayed to do as they had determined; they marched towards *Mansoul*, but all in a manner invisible, save one, only one; nor did he approach the Town in his own likeness, but under the shape, and in the Body of the *Dragon*.

The result
of their
Council.

So they drew up, and sat down before *Ear-gate*, so that was the place of Hearing for all without the Town, as *Eye-gate* was the place of *Perspection*. So, as I said, he came up with his Train to the *Gate*, and laid his Ambuscado for *Captain Resistance* within Bow-shot of the Town. This done, the Giant ascended up close to the *Gate*, and called to the Town of *Mansoul* for Audience. Nor took he any with him, but one *All-pause*, who was his Orator in all difficult Matters. Now, as I said, he being come up to the *Gate*, (as the manner of those Times was) sounded his Trumpet for Audience. At which the chief of the

Diabolus
marches
up to the
Town and
calls for
Audience.

Town

The
Lords of
Mansoul
appeared.

Town of Mansoul, such as my Lord Innocent, my Lord Willbewill, my Lord Mayor, Mr. Recorder, and Captain Resistance came down to the Wall to see who was there, and what was the Matter. And my Lord Willbewill, when he had looked over and saw who stood at the Gate, demanded, what he was, wherefore he was come, and why he roused the Town of Mansoul with so unusual a sound.

Diabolus
his Ora-
tion.

Diab. Diabolus then, as if he had been a Lamb, began his Oration, and said, Gentlemen of the famous Town of Mansoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my Homage, and what Service I can; wherefore that I may be faithful to my self, and to you, I have somewhat of Concern to impart unto you. Wherefore grant me your Audience and hear me patiently. And first, I will assure you, it is not my self but you; not mine, but your Advantage that I seek by what I now do, as will full well be made manifest, by that I have opened my Mind unto you. For Gentlemen, I am (to tell you the Truth) come to shew you how you may obtain great and ample Deliverance, from a bondage that unawares to your selves, you are captivated and enslaved under. At this the Town of Mansoul began to prick up its Ears, and what is it, pray what is it, thought they: and he said, I have somewhat to say to you concerning your King, concerning his Law, and also touching your selves. Touching your King, I know he is great and potent, but yet, all that he hath said to you, is neither true, nor yet for your Advantage. 1. 'Tis not true, for that wherewith he hath hitherto awed you, shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a Slavery is it to live always in fear of the greatest of Punishments, for doing so small and trivial a Thing, as eating of a little Fruit is. 2. Touching his Laws, this I say further, they are both unreasonable, intricate and intolerable. Unreasonable as was hinted before, for that the Punishment is not proportioned to the Offence. There is great difference, and disproportion betwixt the Life, and an Apple: yet the one must go for the other by the Law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then in the last place, it must needs be intolerable, for as much as that Fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able by your eating, to minister to you, a good, as yet unknown by you. This is manifest by the very Name of the Tree, it is called the Tree of Knowledge of Good and Evil, and have you that Knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one Wise it is, so long as you stand by your King's Commandment. Why

Diabolus
his Subtil-
ty made
up of lies.

should you be holden in Ignorance and Blindness? Why should you not be enlarged in Knowledge and Understanding? And now! Ah ye Inhabitants of the famous Town of Mansoul, to speak more particularly to your selves, you are not a free People! You are kept both in Bondage and Slavery, and that by a grievous threat; no Reason being annexed, but so I will have it, so it shall be. And is it not grievous to think on, that that very Thing that you are forbidden to do, might you but do it, would yield you both Wisdom and Honour: For then your Eyes will be opened, and you shall be as Gods. Now since this is thus, quoth he, can you be kept by any Prince in more Slavery, and in greater Bondage than you are under, this Day? You are made Underlings, and are wrapt up in Inconveniencies, as I have well made appear? For what Bondage greater than to be kept in Blindness; will not Reason tell you, that it is better to have Eyes than to be without them; and so to be at Liberty, to be better than to be shut up in a dark and sinking Cave.

And just now while Diabolus was speaking these Words to Mansoul, Tisiphane shot at Captain Resistance, where he stood on the Gate, and mortally wounded him in the Head; so that he to the Amazement of the Townsmen, and the Incouragement of Diabolus, fell down dead quite over the Wall. Now when Captain Resistance was dead (and he was the only Man of War in the Town) poor Mansoul was wholly left naked of Courage, nor had she now any Heart to resist. But this was as the Devil would have it. Then stood forth that He, Mr. Ill-pause, that Diabolus brought with him, who was his Orator, and he addressed himself to speak to the Town of Mansoul: The tenor of whose Speech here follows.

Captain
Resistance
slain.

Mr. Ill-
pause his
Speech to
the Town
of Man-
soul.

Ill-pause. Gentlemen, quoth he, it is my Master's Happiness, that he has this Day a quiet and teachable Auditory; and it is hoped by us, that we shall prevail with you not to cast off good Advice; my Master has a very great Love for you, and although, as he very well knows, that he runs the hazard of the Anger of King Shaddai, yet love to you will make him do more than that. Nor doth there need that a Word more would be spoken to confirm for Truth what he hath said; there is not a Word but carries in it Self-evidence in its Bowels; the very Name of the Tree may put an end to all Controversy in this Matter. I therefore at this time shall only add this Advice to you, under, and by the leave of my Lord, (and with that he made Diabolus a very low Congee.) Consider his Words, look on the Tree, and the promising Fruit thereof; remember also that yet you know but little, and that this is the way to know more: And if your Reasons be not conquered to accept of such good Council, you are not the Men that I took

you

you to be. But when the Towns-folk saw that the Tree was good for Food, and that it was pleasant to the Eye, and a Tree to be desired to make one Wife, they did as old *Ill-pause* advised, they took and did eat thereof. Now, this I should have told you before, that even then, when this *Ill-pause* was making of his Speech to the Towns-

My Lord
Innocency's
Death.

men, my Lord *Innocency*, (whether by a shot from the Camp of the Giant, or from some sinking qualm that suddenly took him, or rather by the stinking Breath of that treacherous Villain old *Ill-pause*, for so I am most apt to think) sunk down in the place where he stood, nor could he be brought to Life again. Thus these two brave Men died; brave Men I call them, for they were the Beauty and Glory of *Mansoul*, so long as they lived therein: nor did there now remain any more, a noble Spirit in *Mansoul*, they all fell down, and yielded Obedience to *Diabolus*, and became his Slaves and Vassals as you shall hear.

The
Town taken,
and how.

Now these being dead, what do the rest of the Towns-folk, but as Men that had found a Fools Paradise, they presently, as afore was hinted, fall to prove the Truth of the Giant's Words; and first they did as *Ill-pause* had taught them, they looked, they considered, they were taken with the forbidden Fruit, *they took thereof, and did eat*: and having eaten, they became immediately drunken therewith; so they opened the Gate, both *Ear-gate*, and *Eye-gate*, and let in *Diabolus* with all his bands, quite forgetting their good *Shaddai*, his Law, and the Judgment that he had annexed with solemn threatening to the breach thereof.

Diabolus, having now obtained Entrance in at the Gates of the Town, marches up to the Middle thereof, to make his Conquest as sure as he could, and finding by this time the Affections of the People warmly inclining to him, he as thinking it was best striking while the Iron is hot, made this further deceiveable Speech unto them, saying, *Alas my poor Mansoul! I have done thee indeed this Service, as to promote thee to Honour, and to greaten thy Liberty, but Alas! Alas! Poor Mansoul, thou wantest now one to defend thee, for assure thy self that when Shaddai shall hear what is done, he will come: for sorry will he be that thou hast broken his Bonds, and cast his Cords away from thee. What wilt thou do, wilt thou after Enlargement suffer thy Privileges to be invaded and taken away? Or what wilt resolve with thy self.*

He is entertained
for their
King.

Then they all with one Consent said to this Bramble, do thou Reign over us. So he accepted the Motion, and became the King of the Town of *Mansoul*. This being done, the next Thing was, to give him possession of the Castle, and so, of the whole Strength of the Town. Wherefore, into

the Castle he goes (it was that which *Shaddai* built in *Mansoul* for his own delight, and pleasure:) This now was become a Den, and hold for the Giant *Diabolus*. He is possessed of the Castle and fortified it for himself.

Now having got possession of this stately Palace, or Castle, what doth he, but make it a Garrison for himself, and strengthens and fortifies it with all sorts of Provision against the King *Shaddai*, or those that should endeavour the regaining of it, to him, and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he be-thinks himself of new modelling the Town; and so he does, setting up one, and putting down another at pleasure. Wherefore my Lord Mayor, whose Name was my Lord *Understanding*, and Mr. Recorder, whose Name was Mr. *Conscience*, those he puts out of Place and Power. He new modelleth the Town.

As for my Lord Mayor, though he was an understanding Man, and one too that had complied with the rest of the Town of *Mansoul*, in admitting of the Giant into the Town; yet *Diabolus* thought not fit to let him abide in his former lustre and glory, because he was a seeing Man. Wherefore he darkned it not only by taking from him his Office and Power, but by building of an high and strong Tower, just between the Sun's Reflections, and the Windows of my Lord's Palace: By which means his House and all, and the whole of his Habitation, was made as dark as Darkness it self. And thus being alienated from the Light, he became as one that was born blind. To this his House, my Lord was confined, as to a Prison; nor might he upon his *parole* go further than within his own bounds. And now had he had an Heart to do for *Mansoul*: What could he do for it, or wherein could he be profitable to her? So then, so long as *Mansoul* was under the Power and Government of *Diabolus*: (And so long it was under him, as it was obedient to him; which was, even until by a War it was rescued out of his Hand.) So long my Lord Mayor was rather an impediment in, than an Advantage to, the famous Town of *Mansoul*. My Lord Mayor put out of Place. 2 Cor. 10. 4, 5. Ephes. 4. 18, 19.

As for Mr. Recorder, before the Town was taken, he was a Man well read in the Laws of his King, and also a Man of Courage and Faithfulness to speak Truth at every occasion: And he had a Tongue as bravely hung, as he had an Head filled with Judgment. Now this Man, *Diabolus* could by no means abide, because, tho' he gave his consent to his coming into the Town, yet he could not, by all Wiles, Trials, Stratagems, and Devices that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the Giant's Laws, and Service: but all this would not do for as much as he was not wholly his. He would now and then think upon

The Recorder
put out of
Place.

He some-
times
speaks for
his first
King.

upon *Shaddai*, and have dread of his Law upon him, and then he would speak with a Voice, as great against *Diabolus*, as when a Lion roareth. Yea, and would also at certain Times when his Fits were upon him (for you must know that some times he had terrible Fits) make the whole Town of *Mansoul* shake with his Voice: and therefore the now King of *Mansoul* could not abide him.

He is
more de-
bauched
than be-
fore.

Diabolus therefore feared the *Recorder* more than any that was left alive in the Town of *Mansoul*, because, as I said, his Words did shake the whole Town; they were like the ratling-thunder, and also like Thunder-claps. Since therefore the *Giant* could not make him wholly his own, what doth he do but studies all that he could, to debauch the old Gentleman; and by Debauchery, to stupify his Mind, and more harden his Heart in ways of Vanity. And as he attempted, so he accomplished his Design: He debauched the Man, and by little and little, so drew him into Sin and Wickedness, that at last he was not only debauched as at first; and so by consequence defiled, but was almost (at last, I say) past all Conscience of Sin. And this was the farthest *Diabolus* could go. Wherefore he bethinks him of another Project, and that was to perswade the Men of the Town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his Fits, and said, if he be himself, why doth he not do thus always? But, quoth he, as all mad folks have their Fits, and in them their raving Language; so hath this old and doating Gentleman. Thus by one means or another, he quickly got *Mansoul* to slight, neglect, and despise whatever Mr. Recorder could say. For besides what already you have heard, *Diabolus* had a way to make the old Gentleman, when he was merry, unsay and deny what he in his Fits had affirmed. And indeed, this was the next way to make himself ridiculous, and to cause that no Man should regard him. Also now he never spake freely for King *Shaddai*, but always by force and constraint. Besides, he would at one time be hot against that, at which at another he would hold his peace. So uneven was he now in his doings. Sometimes he would be, as if fast asleep, and again sometimes, as dead even then when the whole Town of *Mansoul* was in her career after Vanity, and in her dance after the Giant's pipe.

How Con-
science
becomes
so ridicu-
lous, as
with car-
nal Men
it is.

Wherefore, sometimes when *Mansoul* did use to be frightened with the thundring Voice of the *Recorder* that was, and when they did tell *Diabolus* of it, he would answer, that what the old Gentleman said, was neither of love to him, nor pity to them, but of a foolish fondness that he had to be prating: and so would hush, still, and put all to quiet again. And that he

might leave no Argument un urged that might tend to make them secure, he said, and said it often; O *Mansoul*! Consider that notwithstanding the old Gentleman's Rage, and the rattle of his high and thundring Words, you hear nothing of *Shaddai* himself (when liar and deceiver, that he was, every out-cry of Mr. Recorder against the Sin of *Mansoul*, was the Voice of God in him to them.) But he goes on and says, You see that he values not the loss, nor rebellion of the Town of *Mansoul*, nor will he trouble himself with calling of his Town to a reckoning for their giving up themselves to me. He knows that though ye were his, now you are lawfully mine; so leaving us one to another, he now hath shaken his Hands of us.

Satanical
Rhetorick

Moreover O *Mansoul*! quoth he, Consider how I have served you, even to the utmost of my power; and that with the best that I have, could get, or procure for you in all the World: Besides, I dare say, that the Laws and Customs that you now are under, and by which you do Homage to me, do yield you more Solace and Content, than did the Paradise that at first you possessed. Your Liberty also, as your selves do very well know, has been greatly widened, and enlarged by me; whereas I found you a pen'd up People. I have not laid any restraint upon you; you have no Law, Statute, or Judgment of mine to fright you; I call none of you to account for your doings, except the Madman, you know who I mean: I have granted you to live, each Man like a Prince in his own, even with as little controul from me, as I myself have from you.

His Flat-
teries.

Consci-
ence.

And thus would *Diabolus* hush up, and quiet the Town of *Mansoul*, when the Recorder that was, did at times molest them: Yea, and with such cursed Orations as these, would set the whole Town in a Rage and Fury against the old Gentleman: Yea, the Rascal crew, at sometimes would be for destroying of him. They have often wished (in my hearing) That he had lived a thousand Miles off from them: his Company, his Words, yea, the Sight of him, and especially when they remembered how in old times he did use to threaten and condemn them; (for all he was now so debauched) did terrify and afflict them sore.

Men
sometimes
angry
with their
Consci-
ences.

But all wishes were vain, for I do not know how, unless by the Power of *Shaddai*, and his Wisdom, he was preserved in being amongst them. Besides, his House was as strong as a Castle, and stood hard to a strong hold of the Town: Moreover, if at any time any of the Crew or Rabble attempted to make him away, he could pull up the Sluces, and let in such Floods, as would drown all round about him.

Thoughts,
Of Fears.

But to leave Mr. Recorder, and to come to my Lord *Willbewill*, another of the Gentry of the famous Town of *Mansoul*. This

The Will.

Willbewill

Willbewil was as high born, as any Man in *Mansoul*, and was as much if not more a Freeholder than many of them were: besides, if I remember my tale aright, he had some privilege peculiar to himself in the famous Town of *Mansoul*: Now together with these, he was a Man of great Strength, Resolution, and Courage, nor in his Occasion could any turn him away. But I say, whether he was proud of his Estate, Privileges, Strength or what, (but sure it was through pride of something) he scorns now to be a Slave in *Mansoul*; and therefore resolves to bear Office under *Diabolus*, that he might (such an one as he was) be a petty Ruler and Governour in *Mansoul*. And (head-strong Man that he was) thus he began betimes; for this Man, when *Diabolus* did make his Oration at *Eargate*, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for the opening of the Gate, and for letting him into the Town: wherefore *Diabolus* had a kindness for him; and therefore he designed for him a Place: And perceiving the Valour and Stoutness of the Man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

The Will
takes place
under *Di-*
abolus.

So he sent for him, and talked with him of that secret matter that lay in his breast, but there needed not much Perswasion in the Case. For as at first he was willing that *Diabolus* should be let into the Town; so now he was as willing to serve him there: When the Tyrant therefore perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the *Captain* of the *Castle*, Governour of the *Wall*, and keeper of the Gates of *Mansoul*. Yea there was a Clause in his Commission, *That nothing without him should be done in all the Town of Mansoul*. So that now next to *Diabolus* himself, who but my Lord *Willbewil* in all the Town of *Mansoul*; nor could any thing now be done, but at his *Will* and *Pleasure* throughout the Town of *Mansoul*. He had also one Mr. *Mind* for his Clerk, a Man to speak on, every way like his Master: For he and his Lord were in principle one, and in practice not far asunder. And now was *Mansoul* brought under to purpose, and made to fulfil the Lusts of the Will and of the Mind.

Heart.
Flesh.
Senses.

Rom. 8. 7.
Mr. *Mind*
my Lord's
Clerk.

Ephes. 2.
2, 3, 4.

But it will not out of my Thoughts, what a desperate one this *Willbewil* was, when Power was put into his Hand. First, he flatly denied that he owed any suit or service to his former Prince, and Liege-lord. This done, in the next place he took an Oath, and swore fidelity to his great Master *Diabolus*, and then being stablished and settled in his places, offices, advancements and preferments; oh! you can-

not think unless you had seen it, the strange work, that this workman made in the Town of *Mansoul*.

First, he maligned Mr. *Recorder* to death, he would neither indure to see him, nor to hear the words of his Mouth; he would shut his Eyes when he saw him, and stop his Ears when he heard him speak: Also he could not endure that so much as a fragment of the Law of *Shaddai* should be any where seen in the Town. For example, his Clerk Mr. *Mind* had some old, rent, and torn parchments of the Law of good *Shaddai* in his House, but when *Willbewil* saw them, he cast them behind his back. True Mr. *Recorder* had some of the Laws in his study, but my Lord could by no means come at them: He also thought and said, That the Windows of my old Lord *Mayor's* House, were always too light for the profit of the Town of *Mansoul*. The light of a candle he could not indure. Now nothing at all pleased *Willbewil*, but what pleased *Diabolus* his Lord.

The carnal will
opposeth
conscience.

Neh. 9.
26.

Corrupt
will loves
a dark un-
derstand-
ing.

Vain
thoughts.

There was none like him to trumpet about the Streets, the brave Nature, the wise Conduct, and great Glory of the King *Diabolus*: He would range and rove throughout all the Streets of *Mansoul*, to cry up his illustrious Lord, and would make himself even as an abject, among the base and *Rascal* crew, to cry up his valiant Prince. And I say, when, and wheresoever he found these Vassals, he would even make himself as one of them. In all ill courses he would act without bidding, and do mischief without commandment.

The Lord *Willbewil* also had a Deputy under him, and his name was Mr. *Affection*; one that was also greatly debauched in his Principles, and answerable thereto in his Life: He was wholly given to the Flesh, and therefore they called him *Vile Affection*: Now there was he, and one *Carnal Lusts*, the daughter of Mr. *Mind* (like to like quoth the Devil to the Collier) that fell in love, and made a match, and were married; and as I take it, they had several Children, as *Impudent*, *Blackmouth* and *Hate-reproof*: these three were black Boys: and besides these they had three Daughters, as *Scorn-Truth*, and *Slight-God*, and the Name of the youngest was *Revenge*; these were all married in the Town, and also begot and yielded bad brats, too many to be here inserted. But to pass by this.

Rom. 1.
25.

A match
betwixt
vile affecti-
on and
carnal lust.

When the Giant had thus ingarrisoned himself in the Town of *Mansoul*, and had put down and set up whom he thought good: he betakes himself to *defacing*. Now there was in the Market place in *Mansoul*, and also upon the Gates of the *Castle*, an image of the blessed King *Shaddai*, this image was so exactly ingraven (and it was ingraven in gold) that it did the most resemble *Shaddai* himself of any thing that then was extant in the World. This he basely

What *No-Truth* did. basely commanded to be defaced, and it was as basely done by the Hand of Mr. *No-Truth*. Now you must know, that as *Diabolus* had commanded, and that by the Hand of Mr. *No-Truth* the Image of *Shaddai* was defaced, He likewise gave order that the same Mr. *No-Truth* should set up in its stead the horrid and formidable Image of *Diabolus*: to the great contempt of the former King, and debasing of his Town of *Mansoul*.

All Law books destroyed that could be so. Moreover, *Diabolus* made havock of all remains of the Laws and Statutes of *Shaddai*, that could be found in the Town of *Mansoul*: to wit, such as contained either the Doctrines of *Morals*, with all *Civil* and *Natural* Documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in *Mansoul*, which he and *Willbewil* sought not to destroy: for their design was to turn *Mansoul* into a brute, and to make it like to the sensual sow: by the Hand of Mr. *No-Truth*.

1 John 2. When he had destroyed what Law, and good orders he could, then further to effect his design, namely, to alienate *Mansoul* from *Shaddai* her King, he commands and they set up his own vain Edicts, Statutes and Commandments, in all places of resort, or concourse in *Mansoul*, to wit such as gave liberty to the *Lusts of the Flesh, the Lusts of the Eyes, and the Pride of Life*, which are not of *Shaddai*, but of *the World*. He encouraged, countenanced and promoted *Lasciviousness*, and all *Un-godliness* there. Yea much more did *Diabolus* to encourage *Wickedness* in the Town of *Mansoul*, he promised them peace, content, joy, and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other Countries.

Now *Mansoul* being wholly at his beck, and brought wholly to his bow: nothing was heard or seen therein but that which tended to set up him.

They have a new Lord Mayor and a new Recorder. But now, he having disabled the Lord Mayor, and Mr. Recorder from bearing of Office in *Mansoul*: and seeing that the Town, before he came to it, was the most ancient of Corporations in the World; and fearing, if he did not maintain Greatness, they at any time should object that he had done them an injury: Therefore, I say, (that they might see that he did not intend to lessen their Grandeur, or to take from them any of their advantageous Things) he did chuse for them a Lord-mayor, and a Recorder, himself: and such as contented them at the Heart, and such also as pleased him wondrous well.

The new Lord Mayor. The Name of the Mayor that was of *Diabolus's* making, was, the Lord *Lustings*.

Vol. II.

A Man that had neither *Eyes* nor *Ears*, all that he did whether as a Man, or as an Officer, he did it naturally as doth the Beast: And that which made him yet the more ignoble, though not to *Mansoul*, yet to them that beheld, and were grieved for its ruins, was, that he never could favour good, but evil.

The Recorder, was one whose Name was *Forget-good*. And a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the Town of *Mansoul*, and to all the dwellers there. These two therefore, by their power, and practice, example and smiles upon evil; did much more Grammer, and settle the common People in hurtful Ways. For who doth not perceive but when those that sit aloft, are vile, and corrupt themselves; they corrupt the whole Region and Country where they are. The new Recorder's Thoughts

Besides these, *Diabolus* made several Burgeses, and Aldermen in *Mansoul*: such as out of whom the Town, when it needed, might chuse them Officers, Governours, and Magistrates. And these are the Names of the chief of them, Mr. *Incredulity*, Mr. *Haughty*, Mr. *Swearing*, Mr. *Whoreing*, Mr. *Hard-heart*, Mr. *Pitiless*, Mr. *Fury*, Mr. *No-truth*, Mr. *Stand-to-lies*, Mr. *False-Peace*, Mr. *Drunkenness*, Mr. *Cheating*, Mr. *Atheism*, Thirteen in all. Mr. *Incredulity*, is the eldest, and Mr. *Atheism* the youngest of the Company. He doth make them new Aldermen, and who.

There was also an Election of Common Council-men, and others; as Bailiffs, Sergeants, Constables, and others, but all of them like to those afore-named, being either Fathers, Brothers, Cousins, or Nephews to them. Whose Names, for brevities-sake I omit to mention.

When the Giant had thus far proceeded in his work, in the next place he betook him to build some strong holds in the Town. And he built three that seemed to be impregnable. The first he called the Hold of *Defiance*, because it was made to command the whole Town, and to keep it from the Knowledge of its ancient King. The second he called *Midnight-hold*, because it was built on purpose to keep *Mansoul* from the true knowledge of it self. The third was called *Sweet-sin-hold*, because by that he fortified *Mansoul* against all desires of good. The first of these Holds stood close by *Eye-gate*, that as much as might be, Light might be darkened there. The second was built hard to the *Old Castle*, to the end that that might be made more blind (if possible.) And the third stood in the Market-place. He buildeth three strong holds, their names, and Governours.

He that *Diabolus* made Governour over the first of these, was one *Spite-God*, a most blasphemous Wretch. He came with the whole Rabble of them that came against *Mansoul*.

Mansoul at first, and was himself one of themselves. He that was made the Governour of *Midnight-hold* was one *Love-no-light*. He was also of them that came first against the Town. And he that was made the Governour of the Hold called *Sweet-sin Hold*, was one whose Name was *Love-flesh*, he was also a very leud Fellow, but not of that Country where the other are bound. This Fellow could find more Sweetness when he stood sucking of a Lust, than he did in all the Paradise of God.

Diabolus
has made
his Nest.

And now *Diabolus* thought himself safe; he had taken *Mansoul*; he had ingarrisoned himself therein; he had put down the old Officers, and had set up new ones; he had defaced the Image of *Shaddai*, and had set up his own; he had spoiled the old Law-Books, and had promoted his own vain Lies; he had made him new Magistrates, and set up new Aldermen; he had built him new Holds, and had man'd them for himself. And all this he did to make himself secure, in case the good *Shaddai*, or his Son, should come to make an Incurfion upon him.

Tidings
carried to
the Court
of what
had hap-
pened to
Mansoul.

Now you may well think, that long before this time, Word by some or other could not but be carried to the good King *Shaddai*, how his *Mansoul* in the Continent of *Universe* was lost; and that the Runagate Giant *Diabolus*, once one of his Majesty's Servants, had in Rebellion against the King made sure thereof for himself: Yea tidings were carried and brought to the King thereof, and that to a very circumstance.

As first, How *Diabolus* came upon *Mansoul* (they being a simple People and innocent) with craft, subtilty, lies and guile; *Item*, That he had treacherously slain the right noble and valiant Captain, their Captain *Resistance*, as he stood upon the Gate with the rest of the Townsmen; *Item*, How my brave Lord *Innocent* fell down dead (with Grief some say, or with being poisoned with the stinking Breath of one *Ill-pause*, as say others) at the hearing of his just Lord, and rightful Prince *Shaddai* so abused by the Mouth of so filthy a *Diabolian*, as that Varlet *Ill-pause* was. The Messenger further told, That after this *Ill-pause* had made a short Oration to the Townsmen, in behalf of *Diabolus* his Master, the simple Town believing that what was said was true, with one consent did open *Ear-gate*, the chief Gate of the Corporation, and did let him with his Crew into a Possession of the famous Town of *Mansoul*. He further shewed how *Diabolus* had served the Lord Mayor, and Mr. Recorder, to wit, That he had put them from all place of Power and Trust; *Item*, He shewed also that my Lord *Willbewill*, was turned a very Rebel and Runagate, and that so was one Mr. *Mind* his Clerk, and that they two did range and revel it

all the Town over, and teach the wicked ones their ways. He said moreover, That this *Willbewill* was put into great trust. And particularly that *Diabolus* had put into *Willbewill*'s hand, all the strong Places in *Mansoul*: And that Mr. *Affection* was made my Lord *Willbewill*'s Deputy in his most rebellious Affairs. Yea, said the Messenger, this monster, Lord *Willbewill*, has openly disavowed his King *Shaddai*, and hath horribly given his Faith and plighted his Troth to *Diabolus*.

Also said the Messenger, besides all this, the new King or rather rebellious Tyrant, over the once famous, but now perishing Town of *Mansoul*, has set up a Lord Mayor, and a Recorder of his own. For Mayor he has set up one Mr. *Lustings*, and for Recorder, Mr. *Forget-good*: two of the vilest of all the Town of *Mansoul*. This faithful Messenger also proceeded and told what a sort of new *Burgesses*, *Diabolus* had made, also that he had built several strong Forts, Towers, and strong holds in *Mansoul*. He told too, the which I had almost forgot; how *Diabolus* had put the Town of *Mansoul* into Arms, the better to capacitate them on his behalf to make Resistance against *Shaddai* their King, should he come to reduce them to their former Obedience.

Now this Tidings-teller did not deliver his Relation of things in private, but in open Court, the King and his Son, high Lords, chief Captains, and Nobles, being all there present to hear. But by that they had heard the whole of the Story, it would have amazed one, to have seen, had he been there to behold it, what Sorrow and Grief, and Compunction of Spirit there was among all sorts, to think that famous *Mansoul* was now taken: only the King, and his Son foresaw all this long before, yea, and sufficiently provided for the relief of *Mansoul*, though they told not every body thereof: Yet because they also would have a share in condoling of the Misery of *Mansoul*, therefore they also did, and that at the rate of the highest degree, bewail the losing of *Mansoul*. The King said plainly, *That it grieved him at the Heart*, and you may be sure that his Son was not a whit behind him. Thus gave they Conviction to all about them, that they had Love and Compassion for the famous Town of *Mansoul*. Well, when the King and his Son were retired into the Privy-Chamber, there they again consulted about what they had designed before, to wit, *That as Mansoul should in time be suffered to be lost; so as certainly it should be recovered again*; recovered I say, in such a way as that both the King and his Son would get themselves eternal Fame and Glory thereby. Wherefore after this consult, the Son of *Shaddai* (a sweet and comely Person, and one that had always great Affection for those that

Grief at
Court to
hear the
Tidings.

Gen. 6. 5,
6.

The secret
of his
purpose.

The Son
of God.

Isa. 49. 5. were in Affliction, but one that had mortal enmity in his Heart against *Diabolus*, because he was designed for it, and because he sought his Crown and Dignity.) This Son of *Shaddai*, I say, having stricken Hands with his Father, and promised that he would be his Servant to recover his *Mansoul* again, stood by his Resolution, nor would he repent of the same. The purport of which Agreement was this; To wit, *That at a certain time prefixed by both, the King's Son should take a Journey into the Country of Universe, and there in a way of Justice and Equity, by making of amends for the Follies of Mansoul, he should lay a Foundation of her perfect deliverance from Diabolus, and from his Tyranny.*

A brave design on foot for the Town of Mansoul.

Moreover *Emanuel* resolved to make, at a time convenient, a War upon the Giant *Diabolus*, even while he was possessed of the Town of *Mansoul*. And that he would fairly by strength of hand drive him out of his hold, his nest, and take it to himself, to be his Habitation.

By the Holy Ghost.

This now being resolved upon, order was given to the Lord Chief Secretary, to draw up a fair Record of what was determined, and to cause that it should be published in all the Corners of the Kingdom of *Universe*. A short Breviat of the Contents thereof, you may if you please take here as follows.

Let all Men know who are concerned, That the Son of Shaddai the great King, is engaged by Covenant to his Father, to bring his Mansoul to him again; Tea and to put Mansoul too, through the Power of his matchless Love, into a far better, and more happy Condition than 'twas in before it was taken by Diabolus.

The Contents.

These Papers therefore were published in several places, to the no little molestation of the Tyrant *Diabolus*, for now thought he, I shall be molested, and my Habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at Court: who can tell how the high Lords, chief Captains, and noble Princes that were there, were taken with the business. First, they whispered it one to another, and after that it began to ring out throughout the King's Palace, all wondering at the glorious design that between the King and his Son was on foot for the miserable Town of *Mansoul*. Yea the Courtiers could scarce do any thing, either for the King or Kingdom, but they would mix with the doing thereof, a noise of the Love of the King and his Son, that they had for the Town of *Mansoul*.

Among the Angels.

Nor could these Lords, high Captains, and Princes, be content to keep this News at Court, yea before the Records thereof were perfected, themselves came down and told it in *Universe*. At last it came to the Ears, as I said, of *Diabolus*, to his no little discontent. For you must think it would

Diabolus perplexed at the News.

perplex him to hear of such a design against him: well, but after a few casts in his Mind, he concluded upon these four things.

First, that this News, this good tydings (if possible) should be kept from the Ears of the Town of *Mansoul*: For, said he, if they shall once come to the knowledge that *Shaddai* their former King, and *Emanuel* his Son, are contriving of good for the Town of *Mansoul*: What can be expected by me, but that *Mansoul* will make a revolt from under my Hand and Government, and return again to him.

He concluded on several Things.

Now to accomplish this his design, he renews his Flattery with the Lord *Willbewill*, and also gives him strict charge and command, that he should keep watch by Day, and by Night at all the Gates of the Town, especially *Ear-gate* and *Eye-gate*:

First how to keep the News from Mansoul.

For I hear of a design, quoth he, a design to make us all Traytors, and that *Mansoul* must be reduced to its first bondage again.

I hope they are but flying Stories quoth he, however, let no such News by any means

be let into *Mansoul*, lest the People be deceived thereat: I think my Lord it can be no welcome News to you, I am sure it is none to me. And I think that at this time

The Will engaged against the Gospel.

it should be all our Wisdoms and Care, to hip the head of all such Rumours as shall

Good thoughts must be kept out of the Town of Mansoul.

tend to trouble our People: Wherefore I desire my Lord, that you will in this matter

do as I say, let there be strong Guards daily kept at every Gate of the Town.

Stop also and examine, from whence such come that you perceive do from far come

hither to trade; nor let them by any means be admitted into *Mansoul*, unless you shall

plainly perceive that they are Favourers of our excellent Government. I command

moreover, said *Diabolus*, that there be spies continually walking up and down the

All good thoughts and words in the Town are to be suppressed.

Town of *Mansoul*, and let them have power to suppress, and destroy, any that they shall

perceive to be plotting against us, or that shall prate of what by *Shaddai* and *Emanuel* is intended.

This therefore was accordingly done, my Lord *Willbewill* hearkned to his Lord and

Master, went willingly after the commandment, and with all the diligence he could,

kept any that would, from going out abroad, or that sought to bring this tydings

to *Mansoul*, from coming into the Town.

Secondly, This done, in the next place, *Diabolus*, that he might make *Mansoul* as sure as he could, frames and imposes a new Oath, and horrible Covenant upon the Townsfolk:

A new Oath imposed upon Mansoul.

To wit, *That they should never desert him, nor his Government, nor yet betray him, nor*

seek to alter his Laws: But that they should own, confess, stand by, and acknowledge him

for their rightful King, in defiance to any that do or hereafter shall, by any Pretence, Law,

or Title whatever, lay claim to the Town of Mansoul. Thinking belike that Shaddai had

had

had not Power to absolve them from this Covenant with Death, and Agreement with Hell. Nor did the silly *Mansoul* stick or boggle at all at this most monstrous In-

 gagement, but as if it had been a Sprat in the Mouth of a Whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave Fidelity to the Tyrant their pretended King, swearing that they would never be Changlings, nor forsake their Old Lord for a New.

Odious A-
 theistical
 Pam-
 phlets and
 filthy Bal-
 lads and
 Romances
 full of
 Ribaldry.

Thus did *Diabolus* tye poor *Mansoul* fast, but Jealousy that never thinks it self strong enough, put him in the next place upon another exploit, which was yet more, if possible, to debauch this Town of *Mansoul*: Wherefore he caused by the hand of one Mr. *Filth*, an odious, nasty, lascivious piece of beastliness to be drawn up in Writing, and to be set upon the Castle Gates: Whereby he granted, and gave license to all his true and trusty Sons in *Mansoul*, to do whatsoever their lustful Appetites prompted them to, and that no Man was to lett, hinder, or controul them, upon pain of incurring the displeasure of their Prince.

Reasons
 of his
 thus do-
 ing.

Now this he did for these Reasons:

1. That the Town of *Mansoul* might be yet made weaker and weaker, and so more unable, should tidings come, that their Redemption was designed: to believe, hope, or consent to the Truth thereof. For Reason says, The bigger the Sinner, the less grounds of hopes of Mercy.

2. The second Reason was, If perhaps *Emanuel* the Son of *Shaddai* their King, by seeing the horrible, and profane doings of the Town of *Mansoul*, might repent, tho' entred into a Covenant of redeeming them, of pursuing that Covenant of their Redemption; for he knew that *Shaddai* was holy, and that his Son *Emanuel* was holy, yea, he knew it by woful Experience: for, for the Iniquity and Sin of *Diabolus*, was he cast from the highest Orbs. Wherefore what more rational than for him to conclude that thus, for Sin it might fare with *Mansoul*. But fearing also lest this knot should break, he bethinks himself of another, to wit:

3. Thirdly, To endeavour to possess all Hearts in the Town of *Mansoul*, that *Shaddai* was raising of an Army, to come to overthrow, and utterly to destroy this Town of *Mansoul*, (and this he did to forestal any Tidings that might come to their Ears, of their deliverance) for thought he, if I first brute this, the Tidings that shall come after, will all be swallowed up of this; for what else will *Mansoul* say, when they shall hear that they must be delivered, but that the true meaning is, *Shaddai* intends to destroy them: Wherefore, he summons the whole Town into the Market-place,

The place
 of Hear-
 ing and of
 Consider-
 ing.

and there with deceitful Tongue thus he addressees himself unto them.

Gentlemen, and my very good Friends, You are all as you know my legal Subjects, and Men of the famous Town of *Mansoul*; you know how from the first Day that I have been with you until now, I have behaved my self among you, and what Liberty, and great Privileges you have enjoyed under my Government, I hope to your Honour, and mine, and also to your Content and Delight; Now my famous *Mansoul*, a noise of Trouble there is abroad, of Trouble to the Town of *Mansoul*, sorry I am thereof for your sakes. For I have received but now by the Post from my Lord Lucifer, (and he useth to have good Intelligence) That your old King *Shaddai*, is raising of an Army to come against you, to destroy you Root and Branch: And this O *Mansoul*! is now the Cause, that at this time I have called you together; namely, to advise what in this juncture is best to be done; for my part, I am but one, and can with ease skift for my self, did I list to seek my own ease, and to leave my *Mansoul* in all the danger: But my Heart is so firmly united to you, and so unwilling am I to leave you; that I am willing to stand and fall with you, to the utmost hazard that shall befall me. What say you? O my *Mansoul*! will you now desert your old Friend; or do you think of standing by me. Then as one Man, with one Mouth, they cried out together, Let him die the Death that will not.

Then said *Diabolus* again, 'Tis in vain for us to hope for quarter, for this King knows not how to shew it: True perhaps, he at his first sitting down before us, will talk of and pretend to Mercy, that thereby with the more ease, and less trouble, he may again make himself the master of *Mansoul*; what ever therefore he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us while we wallow in our Blood, the Trophies of his merciless victory. My mind is therefore, that we resolve to the last man, to resist him, and not to believe him upon any terms, For in at that door will come our danger. But shall we be flattered out of our lives? I hope you know more of the rudiments of Politicks than to suffer your selves so pitifully to be served.

Very de-
 ceivable
 Language

But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in *Mansoul*, what help will that be to you that are the chief of the Town, especially of you whom I have set up, and whose Greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you

Lying
 Language.

you with him live in pleasure as you do now? No, no, you must be bound by Laws that will pinch you, and be made to do that which at present is hateful to you; I am for you if you are for me, and it is better to die valiantly, than to live like pitiful Slaves. But I say, the Life of a Slave, will be counted a Life too good for Mansoul now; Blood, Blood, nothing but Blood is in every blast of Shaddai's Trumpet against poor Mansoul now. Pray be concerned, I hear he is coming up, and stand to your Arms, that now while you have any leisure, I may learn you some feats of War. Armour for you I have, and by me it is; Tea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastned about you: Come therefore to my Castle and welcome, and Harness your selves for the War. There is Helmet, Breast-plate, Sword and Shield, and what not, that will make you fight like Men.

He is afraid of losing of Mansoul.

He puts them upon Arming of themselves.

His Helmet. Deut. 29. 19.

1. My Helmet, otherwise called an head-piece, is hope of doing well at last what Lives soever you live: This is that which they had, who said, That they should have peace tho' they walked in the Wickedness of their Heart, to add Drunkenness to Thirst; A piece of approved Armour this is, and whoever has it and can hold it, so long no Arrow, Dart, Sword or Shield can hurt him; this therefore keep on, and thou wilt keep off many a blow my Mansoul.

His Breast-plate. Rev. 9. 8.

2. My Breast-Plate is a Breast-Plate of Iron; I had it forged in mine own Countrey, and all my Soldiers are armed therewith, in plain Language it is an hard Heart, an Heart as hard an Iron, and as much past feeling as a stone, the which if you get and keep, neither Mercy shall win you, nor Judgment fright you. This therefore is a piece of Armour, most necessary for all to put on that hate Shaddai, and that would fight against him under my Banner.

His Sword. Psal. 57. 4. Psal. 64. 3. Jam. 3.

3. My Sword is a Tongue that is set on Fire of Hell, and that can bend itself to speak evil of Shaddai, his Son, his Ways, and People; Use this, it has been tried a thousand times twice told; whoever hath it, keeps it, and makes that Use of it as I would have him, can never be conquered by mine Enemy.

His Shield. Job 15. 26. Psal. 76. 3. Mar. 6. 5. 6.

4. My Shield is Unbelief, or calling into Question the Truth of the Word, or all the Sayings that speak of the Judgment that Shaddai has appointed for wicked Men, use this Shield; many attempts he has made upon it, and sometimes, 'tis true, it has been bruised; but they that have writ of the Wars of Emanuel against my servants, have testified, that he could do no mighty Work there because of their Unbelief: Now to handle this weapon of mine aright, it is, not to believe things, because they are true, of what sort or by whomsoever asserted; If he speaks of Judgment, care not for it; if he speaks of mercy, care not for it; if he promises, if he swears that he would do to Mansoul, if it

turns, no hurt but good; regard not what is said, question the truth of all; for this is to wield the Shield of unbelief aright, and as my servants ought and do: and he that doth otherwise loves me not, nor do I count him but an Enemy to me.

5. Another part or piece, said Diabolus, of mine excellent Armour is, a dumb and prayerless Spirit, a spirit that scorns to cry for mercy; wherefore be you my Mansoul, sure that you make use of this: What! cry for quarter, never do that, if you would be mine; I know you are stout men, and am sure that I have clad you with that which is Armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you: Besides all this, I have a maul, fire-brands, arrows and Death, all good hand-weapons, and such as will do Execution.

After he had thus furnished his Men with Armour and Arms, he addressed himself to them in such like words as these, Remember quoth he, that I am your rightful King, and that you have taken an Oath, and entred into Covenant to be true to me and my cause; I say remember this, and shew your selves stout, and valiant men of Mansoul. Remember also the kindness that I have always shewed to you, and that without your petition; I have granted to you external things, wherefore the Privileges, Grants, Immunities, Profits and Honours wherewith I have indowed you, do call for at your hands, returns of loyalty, my Lion-like men of Mansoul; And when so fit a time to shew it, as when another shall seek to take my dominion over you, into their own hands; One word more and I have done: Can we but stand, and overcome this one shock or brunt, I doubt not but in little time, all the World will be ours; And when that day comes, my true hearts, I will make you Kings, Princes and Captains, and what brave days shall we have then?

He backs all with a speech to them.

Diabolus having thus armed, and fore-armed his Servants and Vassals in Mansoul, against their good and lawful King Shaddai, in the next place he doubleth his Guards, at the Gates of the Town, and he takes himself to the Castle, which was his strong Hold: His Vassals also to shew their wills, and supposed (but ignoble) gallantry, exercise themselves in their Arms every day, and teach one another feats of War; they also defied their Enemies, and sang up the praises of their Tyrant; they threatned also what Men they would be, if ever things should rise so high, as a War between Shaddai and their King.

They of Mansoul shew their loyalty to the Giant.

Now all this time, the good King, the King Shaddai was preparing to send an Army to recover the Town of Mansoul again from under the Tyranny of their pretended King Diabolus: But he thought good at the first, not to send them by the Hand and Conduct of brave Emanuel his Son, but under the Hand of some of his Servants,

Shaddai prepareth an Army for the recovery of Mansoul.

The words of God.

The Captains names.

to see first by them the Temper of *Mansoul*; and whether by them they would be won to the obedience of their King. The Army consisted of above forty thousand, all true Men: For they came from the King's own Court, and were those of his own chusing. They came up to *Mansoul* under the Conduct of four stout Generals, each Man being a Captain of ten thousand Men, and these are their names, and their signs. The Name of the first was *Boanerges*. The Name of the second was Captain *Conviction*. The Name of the third was Captain *Judgment*; And the Name of the fourth was Captain *Execution*: These were the Captains that *Shaddai* sent to regain *Mansoul*.

Psal. 60.
4.

These four Captains (as was said) the King thought fit in the first place to send to *Mansoul*, to make an attempt upon it; for indeed generally in all his Wars he did use to send these four Captains in the Van, for they were very stout and rough-hewn Men, Men that were fit to break the Ice, and to make their way by dint of Sword, and their Men were like themselves.

To each of these Captains the King gave a Banner that it might be displayed, because of the Goodness of his Cause, and because of the right that he had to *Mansoul*.

Mark 3.
17.

First to Captain *Boanerges*, for he was the chief, to him, I say, was given ten thousand Men; His Ensign was Mr. *Thunder*; he bare the black Colours, and his Scutcheon was three burning Thunder Bolts.

Deut. 33.
2.

The second Captain was Captain *Conviction*, to him was also given ten thousand Men; his Ensign's Name was Mr. *Sorrow*, he did bear the pale Colours, and his Scutcheon was the Book of the Law wide open, from whence issued a flame of Fire.

Mat. 13.
40, 41.

The third Captain was Captain *Judgment*, to him was given ten thousand Men: his Ensign's name was Mr. *Terror*, he bare the red Colours, and his Scutcheon was a burning fiery Furnace.

Mat. 3.
10.

The fourth Captain was Captain *Execution*; to him was given ten thousand Men: his Ensign was one Mr. *Justice*, he also bare the red Colours, and his Scutcheon was a fruitless tree with an Ax laying at the root thereof.

These four Captains, as I said, had every one of them under his command ten thousand Men, all of good fidelity to the King, and stout at their military Actions.

Well, the Captains and their forces, their Men and under Officers, being had upon a Day by *Shaddai* into the Field, and there called all over by their Names, were then and there put into such Harness, as became their degree, and that service that now they were going about for their King. Now when the King had mustered his Forces, (for it is he that mustereth the Host

to the Battle) he gave unto the Captains their several Commissions: with charge and commandment in the audience of all the Soldiers, that they should take heed faithfully and courageously to do and execute the same. Their Commissions were for the substance of them the same in form, though as to name, title, place and degree of the Captains there might be some, but very small Variation: And here let me give you an Account of the matter and sum contained in their Commission.

A Commission from the great Shaddai King of Mansoul, to his trusty and noble Captain, the Captain Boanerges, for his making War upon the Town of Mansoul.

Their Commission.

Mat. 10.

11.

Luke 10.

O! Thou *Boanerges*, one of my stout and thundring Captains, over one ten thousand of my valiant and faithful Servants: Go thou in my name with this thy Force to the miserable Town of *Mansoul*, and when thou comest thither, offer them first conditions of peace; and command them, that casting off the Yoke and Tyranny of the wicked *Diabolus*, they return to me their rightful Prince and Lord; command them also that they cleanse themselves from all that is his in the Town of *Mansoul*, (and look to thy self that thou hast good satisfaction touching the truth of their obedience.) Thus when thou hast commanded them (if they in truth submit thereto) then do thou to the uttermost of thy Power, what in thee lies, to set for me a Garrison in the famous Town of *Mansoul*; Nor do thou hurt the least Native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy Friend or Brother; for all such I love, and they shall be dear unto me: And tell them that I will take a Time to come unto them, and to let them know that I am merciful.

But if they shall notwithstanding thy Summons, and the producing of thy Authority, resist, stand out against thee, and rebel: then do I command thee to make use of all thy cunning, power, might, and force to bring them under by strength of hand. Farewel.

Thus you see the sum of their Commissions, for as I said before, for the substance of them, they were the same that the rest of the noble Captains had.

Wherefore they having received each Commander his authority, at the Hand of their King: The Day being appointed, and the Place of their Rendezvous prefixed; each Commander appeared in such gallantry, as became his cause and calling. So after a new Entertainment from *Shaddai*; With flying Colours, they set forward to march

Eph. 2:13, 17. march towards the famous Town of *Mansoul*, Captain *Boanerges* led the Van: Captain *Conviction* and Captain *Judgment* made up the main Body; and Captain *Execution* brought up the *Rear*. They then having a great way to go, (for the Town of *Mansoul* was far off from the Court of *Shaddai*) they marched through the Regions and Countries of many People, not hurting, or abusing any, but blessing wherever they came. They also lived upon the King's cost in all the way they went.

Having travelled thus for many Days, at last they came within sight of *Mansoul*; the which when they saw, the Captains could for their Hearts do no less than for a while bewail the condition of the Town; for they quickly saw how that it was prostrate to the will of *Diabolus*, and to his ways and designs.

Well, to be short, the Captains came up before the Town, march up to *Ear-gate*, sit down there (for that was the place of Hearing.) So when they had pitched their Tents, and intrenched themselves, they addressed themselves to make their Assault.

The World are convinced by the well ordered Life of the Godly. Now the Townsfolk at first, beholding so gallant a Company, so bravely accoutred, and so excellently disciplined, Having on their glittering Armour, and displaying of their flying Colours: Could not but come out of their Houses and gaze. But the cunning Fox *Diabolus*, fearing that the People, after this Sight, should on a sudden summons open the Gates to the Captains, came down with all haste from the Castle, and made them retire into the Body of the Town, who when he had been there, made this lying and deceiveable Speech unto them.

Diabolus alienates their Minds from them. "Gentlemen, quoth he, although you are my trusty and well beloved Friends, yet I cannot but (a little) chide you for your late uncircumspect Action: in going out to gaze on that great and mighty force, that but Yesterday sat down before (and have now intrenched themselves in order to the maintaining of a Siege against the famous) Town of *Mansoul*. Do you know who they are? whence they come? and what is their purpose in sitting down before the Town of *Mansoul*? They are they of whom I have told you long ago, that they would come to destroy this Town, and against whom I have been at the cost to arm you with cap-a-pe for your Body, besides great Fortifications for your Mind; Wherefore then did you not rather, even at the first appearance of them, cry out, fire the *Beacons*, and give the whole Town an Alarm concerning them, that we might all have been in a posture of Defence, and been ready to have received them with the highest acts of defiance, then had you shewed your selves

That's false Satan. "Satan greatly afraid of God's Ministers, that they will set *Mansoul* against him.

"Men to my liking, whereas by what you have done, you have made me half afraid; I say half afraid, that when they and we shall come to push a *Pike*, I shall find you want Courage to stand it out any longer. Wherefore have I commanded a Watch, and that you should double your Guards at the Gates? Wherefore have I endeavoured to make you as hard as Iron, and your Hearts as a piece of the nether Millstone? Was it think you, that you might shew yourselves Women, and that you might go out like a Company of Innocents, to gaze on your mortal foes! *Fy, fy*, put your selves into a posture of Defence, beat up the Drum, gather together in warlike manner, that our Foes may know that, before they shall conquer this Corporation, there are valiant Men in the Town of *Mansoul*.

"I will leave off now to chide, and will not further rebuke you; but I charge you, that hence forwards, you let me see no more such Actions. Let not hence forward a man of you, without Order first obtained from me, so much as shew his Head over the Wall of the Town of *Mansoul*: You have now heard me, do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as for my self, so for your safety and honour also." Farewel.

Now were the Townsfolk strangely altered; they were as Men stricken with a panick Fear; they ran to and fro through the Streets of the Town of *Mansoul*, crying out, help, help. The Men that turn the World upside down are come hither also; not could any of them be quiet after, but still as Men bereft of wit, they cried out, The destroyers of our Peace and People are come: This went down with *Diabolus*. Ay! quoth he to himself, "This I like well, now it is as I would have it, now you shew your Obedience to your Prince; hold you but here, and then let them take the Town if they can."

Well, before the King's Forces had sat before *Mansoul* three Days, Captain *Boanerges* commanded his Trumpeter to go down to *Ear-gate*, and there in the Name of the great *Shaddai* to summons *Mansoul* to give Audience to the Message that he in his Master's Name was to them commanded to deliver. So the Trumpeter, whose Name was, *Take heed what you hear*, went up as he was commanded to *Ear-gate*, and there sounded his Trumpet for a Hearing; but there was none that appeared, that gave answer or regard; For so had *Diabolus* commanded. So the Trumpeter returned to his Captain, and told him what he had done, and also how he had sped. Whereat the Captain was grieved, but bid the Trumpeter go to his Tent.

Again

A second
summons
repulsed.

Again Captain *Boanerges* sendeth his Trumpeter to *Ear-gate*, to sound as before for an Hearing; But they again kept close, came not out, nor would they give him an answer, so observant were they of the Command of *Diabolus* their King.

A Council
of War.

Then the Captains, and other Field-Officers, called a Council of War to consider what further was to be done for the gaining of the Town of *Mansoul*, and after some close and thorough debate upon the contents of their Commissions; they concluded yet to give to the Town by the Hand of the fore-named Trumpeter, another Summons to hear; but if that shall be refused, said they, and that the Town shall stand it out still: Then they determined, and bid the Trumpeter tell them so, that they would endeavour, by what means they could, to *compel* them by force to the obedience of their King.

Luk. 14.
23.

A third
Summons.

So Captain *Boanerges* commanded his Trumpeter to go up to *Ear-gate* again, and in the Name of the great King *Shaddai* to give it a very loud Summons to come down without delay to *Ear-gate*, there to give Audience to the King's most noble Captains. So the Trumpeter went, and did as he was commanded; he went up to *Ear-gate*, and sounded his Trumpet, and gave a third Summons to *Mansoul*: He said moreover, That if this they should still refuse to do, the Captains of his Prince would with Might come down upon them, and endeavour to reduce them to their obedience by force.

Isa. 58. 1.

The Lord
Willbewill
his Speech
to the
Trumpeter.

Then stood up my Lord *Willbewill*, who was the Governour of the Town: (this *Willbewill* was that Apostate of whom mention was made before) and the Keeper of the Gates of *Mansoul*. He therefore with big and ruffling Words demanded of the Trumpeter who he was? whence he came? and what was the cause of his making so hideous a noise at the Gate, and speaking such insufferable Words against the Town of *Mansoul*.

The
Trumpeter.

The Trumpeter answered, 'I am Servant to the most noble Captain, Captain *Boanerges*, General of the Forces of the great King *Shaddai*, against whom both thy self with the whole Town of *Mansoul* have rebelled, and lift up the Heel; and my Master the Captain hath a special Message to this Town, and to thee as a Member thereof: The which if you of *Mansoul* shall peaceably hear, so; and if not, you must take what follows.'

Willbewill

Then said the Lord *Willbewill*, 'I will carry thy Words to my Lord, and will know what he will say.'

The
Trumpeter.

But the Trumpeter soon replied, saying, 'Our Message is, not to the Giant *Diabolus*, but to the miserable Town of *Mansoul*: Nor shall we at all regard what answer by him is made; nor yet by any for him. We are sent to this Town to

recover it from under his cruel Tyranny, and to persuade it to submit, as in former times it did, to the most excellent King *Shaddai*.'

Then said the Lord *Willbewill*, 'I will do your Errand to the Town.'

The Trumpeter then replied, 'Sir, do not deceive us, lest in so doing, you deceive your selves much more.' He added moreover, 'For we are resolved, if in peaceable manner you do not submit yourselves; then to make a War upon you, and to bring you under by force. And of the truth of what I now say, this shall be a Sign unto you, you shall see the black Flag with its hot-burning thunderbolts set upon the Mount to Morrow, as a token of defiance against your Prince, and of our Resolutions to reduce you to your Lord, and rightful King.'

So the said Lord *Willbewill* returned from off the Wall, and the Trumpeter came into the Camp. When the Trumpeter was come into the Camp, the Captains and Officers of the mighty King *Shaddai*, came together to know, if he had obtained a Hearing, and what was the effect of his Errand: So the Trumpeter told, saying, 'When I had sounded my Trumpet, and had called aloud to the Town for a Hearing: My Lord *Willbewill* the Governour of the Town, and he that hath charge of the Gates came up, when he heard me sound, and looking over the Wall, he asked me what I was? whence I came? and what was the cause of my making this noise? so I told him my Errand, and by whose Authority I brought it. Then, said he, I will tell it to the Governour and to *Mansoul*: And then I returned to my Lords.'

Then said the brave *Boanerges*, 'Let us yet for a while, lie still in our Trenches, and see what these Rebels will do.' Now when the Time drew nigh that Audience by *Mansoul* was to be given to the brave *Boanerges* and his Companions: It was commanded that all the Men of War throughout the whole Camp of *Shaddai*, should as one Man stand to their Arms, and make themselves ready, if the Town of *Mansoul* shall hear, to receive it forthwith to Mercy; but if not, to force a Subjection. So the Day being come, the Trumpeters sounded, and that throughout the whole Camp, that the Men of War might be in a Readiness for that, which then should be the Work of the Day. But when they that were in the Town of *Mansoul*, heard the Sound of the Trumpets throughout the Camp of *Shaddai*, and thinking no other, but that it must be in order to storm the Corporation; they at first were put to great Consternation of Spirit, but after they were a little settled again, they also made what Preparation they could for a War, if they did storm; else to secure themselves.

Well

Zach. 7.
11.Boanerges
refuses to
make In-
credulity a
Judge of
what he
had to de-
liver to
the fa-
mous
Town of
Mansoul.

Well, when the utmost Time was come, *Boanerges* was resolved to hear their Answer; wherefore he sent out his Trumpeter again, to summons *Mansoul* to a Hearing of the Message that they had brought from *Shaddai*. So he went and founded, and the Townsmen came up, but made *Ear-gate* as sure as they could. Now when they were come up to the Top of the Wall, Captain *Boanerges* desired to see the *Lord Mayor*, but my Lord *Incredulity* was then *Lord Mayor*, for he came in the room of my Lord *Lustings*. So *Incredulity* he came up and shewed himself over the Wall; but when the Captain *Boanerges* had set his Eyes upon him, he cried out aloud, *This is not he, where is my Lord Understanding, the ancient Lord Mayor of the Town of Mansoul, for to him I would deliver my message?*

Then said the Giant, (for *Diabolus* was also come down) to the Captain; Mr. Captain, *You have by your Boldness given to Mansoul at least four Summons to subject herself to your King: By whose Authority I know not; nor will I dispute that now. I ask therefore what is the Reason of all this Ado, or what would you be at if you knew yourselves?*

Boanerges
obtains a
Hearing.His
Speech.

Then Captain *Boanerges*, whose was the black Colours, and whose Scutcheon was the Three burning Thunder-bolts, (taking no Notice of the Giant or of his Speech) thus addressed himself to the Town of *Mansoul*, 'Be it known unto you, Oh unhappy and rebellious *Mansoul*! That the most gracious King, the great King *Shaddai* my Master, hath sent me unto you with Commission (and so he shewed to the Town his Broad Seal) to reduce you to his Obedience. And he hath commanded me, in Case you yield upon my Summons, to carry it to you as if you were my Friends, or Brother; but he also hath bid, that if after Summons to submit, you still stand out and rebel, we should endeavour to take you by Force.

The
Speech of
Captain
Conviction,
Rom. 3.
10, 11, 12,
13, 14, 15,
16, 17, 18,
19, 23.
Chap. 16.
17, 18.
Psal. 50.
21, 22.

Then stood forth Captain *Conviction*, and said, (his was the pale Colours, and for a Scutcheon he had the Book of the Law wide open &c.) 'Hear O *Mansoul*! Thou, O, *Mansoul*, wast once famous for Innocency, but now thou art degenerated into Lies and Deceit: Thou hast heard what my Brother, the Captain *Boanerges* hath said, and it is your Wisdom, and will be your Happiness to stoop to, and accept of Conditions of Peace and Mercy when offered; specially when offered by one, against whom thou hast rebelled, and one who is of Power to tear thee in Pieces, for so is *Shaddai* our King, nor when he is angry, can any Thing stand before him. If you say you have not sinned, or acted Rebellion against our King, the whole of your Doings since the Day that you cast off his Service (and there was the Be-

Vol. II.

ginning of your Sin) will sufficiently testify against you: what else means your hearkening to the Tyrant, and your receiving him for your King? What means else your rejecting of the Laws of *Shaddai*, and your obeying of *Diabolus*? yea, what means this your taking up of Arms against, and the shutting of your Gates upon us, the faithful Servants of your King? Be ruled then, and accept of my Brother's Invitation, and overstand not the Time of Mercy, but agree with thine Adversary quickly. Ah, *Mansoul*, suffer not thyself to be kept from Mercy, and to be run into a thousand Miseries, by the flattering Wiles of *Diabolus*: Perhaps that Piece of Deceit may attempt to make you believe that we seek our own Profit in this our Service; but know 'tis Obedience to our King, and Love to your Happiness, that is the Cause of this Undertaking of ours.

Again, I say to thee O *Mansoul*, consider if it be not amazing Grace that *Shaddai* should so humble himself as he doth, now he by us reasons with you, in a Way of Intreaty and sweet Persuasions, that you would subject yourselves to him. Has he that Need of you, that we are sure you have of him? No, no, but he is merciful, and will not that *Mansoul* should die, but turn to him and live.

Then stood forth Captain *Judgment*, whose was the red Colours, and for a Scutcheon he had the burning fiery Furnace, and he said: 'O ye the Inhabitants of the Town of *Mansoul*! that have lived so long in Rebellion, and Acts of Treason against the King *Shaddai*: Know that we come not to Day to this Place, in this Manner, with our Message of our own Minds, or to revenge our own Quarrel; it is the King my Master that hath sent us to reduce you to your Obedience to him, the which if you refuse, in a peaceable Way to yield, we have Commission to compel you thereto. And never think of yourselves, nor yet suffer the Tyrant *Diabolus* to persuade you to think, that our King, by his Power is not able to bring you down, and to lay you under his Feet, for he is the Former of all Things, and if he touches the Mountains they smook. Nor will the Gate of the King's Clemency stand always open, for the Day that shall burn like an Oven is before him, yea it hasteth greatly, it slumbreth not.

'O *Mansoul*! is it little in thine Eyes, that our King doth offer thee Mercy, and that after so many Provocations? Yea, he still holdeth out his Golden Scepter to thee, and will not yet suffer his Gate to be shut against thee, wilt thou provoke him to do it? If so, consider of what I say; To thee it is opened no more for ever. If thou sayest thou shalt not see him, yet Judgment is before him; therefore trust

6 R

thou

'thou in him: Yea, because there is Wrath,
'beware, lest he take thee away with his
'Stroke; then a great Ransom cannot deli-
'ver thee. Will he esteem thy Riches? No,
'not Gold, nor all the Forces of Strength.
'He hath prepared his Throne for Judgment,
'for he will come with Fire, and with his
'Chariots like a Whirl-wind, to render his
'Anger with Fury, and his Rebukes with
'Flames of Fire. Therefore O Mansoul
'take Heed, lest after thou hast fulfilled the
'Judgment of the Wicked, Justice and
'Judgment should take hold of thee.' Now
while the Captain Judgment was making
of this Oration to the Town of Mansoul, it
was observed by some that *Diabolus* trem-
bled: But he proceeded in his Parable, and
said, 'O thou woful Town of Mansoul!
'wilt thou not yet set open thy Gate to
'receive us, the Deputies of thy King,
'and those that would rejoice to see thee
'live? Can thine Heart endure, or can
'thy Hands be strong in the Day that he
'shall deal in Judgment with thee? I say,
'canst thou endure to be forced to drink
'as one would drink sweet Wine, the Sea
'of Wrath that our King has prepared
'for *Diabolus* and his Angels? Consider
'betimes, consider.

Ezek. 22.
14.

The
Speech of
Captain
Execution.

Then stood forth the fourth Captain,
the noble Captain Execution, and said: 'O
'Town of Mansoul! once famous, but
'now like the fruitless Bough; once the
'Delight of the high ones, but now a Den
'for *Diabolus*: Harken also to me, and
'to the Words that I shall speak to thee in
'the Name of the great *Shaddai*. Be-
'hold the Axe is laid to the Root of the
'Trees, every Tree therefore that bringeth
'not forth good Fruit, is hewn down, and
'cast into the Fire.

Mat. 3. 7,
8, 9, 10.

'Thou O Town of Mansoul! hast hi-
'therto been this fruitless Tree, thou bear-
'est naught but Thorns and Briars. Thy
'evil Fruit bespeaks thee not to be a
'good Tree: Thy Grapes are Grapes of
'Gall, thy Clusters are bitter. Thou hast
'rebelled against thy King, and lo we, the
'Power and Force of *Shaddai*, are the
'Axe that is laid to thy Roots; What
'saist thou, wilt thou turn? I say again,
'tell me before the first Blow is given, wilt
'thou turn? Our Axe must first be laid to
'thy Root, before it be laid at thy Root;
'it must first be laid to thy Root in a
'Way of Threatning, before it is laid at thy
'Root by Way of Execution; and between
'these two is required thy Repentance,
'and this is all the Time that thou hast.
'What wilt thou do? wilt thou turn? or
'shall I smite? If I fetch my Blow Man-
'soul, down you go: For I have Commis-
'sion to lay my Axe at, as well as to thy
'Roots, nor will any Thing, but yielding
'to our King, prevent doing of Execution.
'What art thou fit for O Mansoul, if Mer-
'cy prevent not, but to be hewn down,

Deut. 32.
32.

and cast into the Fire and burned?

'O Mansoul! Patience and Forbearance
'do not act for ever; a Year or two, or
'three they may; but if thou provoke by
'a three Years Rebellion, and thou hast al-
'ready done more than this, Then what
'follows, but cut it down, nay after, that
'thou shalt cut it down. And dost thou
'think that these are but Threatnings, or
'that our King has not Power to execute
'his Words? O Mansoul! thou wilt find
'that in the Words of our King, when
'they are by Sinners made little or light
'of, there is not only Threatning, but
'burning Coals of Fire.

Luke 13.

'Thou hast been a Cumber Ground long
'already, and wilt thou continue so still?
'thy Sin has brought this Army to thy
'Walls, and shall it bring it in Judgment
'to do Execution into thy Town? Thou
'hast heard what the Captains have said,
'but as yet thou shuttest thy Gates, speak
'out Mansoul, wilt thou do so still? or
'wilt thou accept of Conditions of Peace?

These brave Speeches of these four no-
ble Captains, the Town of Mansoul refu-
sed to hear, yet a Sound thereof did beat
against Ear-gate, though the Force thereof
could not break it open. In fine the Town
desired a Time to prepare their Answer to
these Demands. The Captains then told
them, 'That if they would throw out to
'them one *Ill-pause*, that was in the Town,
'that they might reward him according to
'his Works, then they would give them
'Time to consider; but if they would not
'cast him to them over the Wall of Man-
'soul, then they would give them none;
for said they, 'We know that so long as
'*Ill-pause* draws Breath in Mansoul, all
'good Consideration will be confounded,
'and nothing but Mischief will come
'thereon.

Mansoul
desires
Time to
make An-
swer.

Upon
what
Condi-
tions the
Captains
would
give
them
Time.

Then *Diabolus*, who was there present,
being loth to loose his *Ill-pause*, because
he was his Orator (and yet be sure he had,
could the Captains have laid their Fingers
on him) was resolved at this Instant to
give them Answer by himself, but then
changing his Mind, he commanded the
then Lord Mayor, the Lord *Incredulity* to
do it; saying, 'My Lord do you give these
'Runagates an Answer, and speak out that
'Mansoul may hear and understand you.

So *Incredulity* at *Diabolus*'s Command
began and said: 'Gentlemen, you have
'here, as we do behold, to the Disturbance
'of our Prince, and the Molestation of
'the Town of Mansoul, camped against
'it: but from whence you come, we will
'not know, and what you are, we will
'not believe. Indeed you tell us in your
'terrible Speech, that you have this Au-
'thority from *Shaddai*, but by what Right
'he commands you to do it, of that we
'shall yet be ignorant.

Diabolus
interrupts
them and
sets Incre-
duly to
answer
them.

'You have also by the Authority afore-
said,

' said, Summoned this Town to desert her Lord, and for Protection, to yield up herself to the great *Shaddai* your King: flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past Offences.

' Further, You have also to the Terror of the Town of *Mansoul*, threatned with great and sore Destructions to punish this Corporation, if she consents not to do as your Wills would have her.

The true picture of unbelief.

' Now Captains, from whence soever you come, and though your designs be never so right; yet know ye, that neither my Lord *Diabolus*, nor I his servant *Incredulity*, nor yet our brave *Mansoul*, doth regard either your persons, message, or the King that you say hath sent you: His Power, his Greatness, his Vengeance we fear not; nor will we yield at all to your Summons.

' As for the War that you threaten to make upon us, we must therein defend our selves as well as we can: and know ye, that we are not without wherewithal to bid defiance to you. And in short, for I will not be tedious: I tell you that we take you to be some Vagabond Runagate Crew, that having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to see, if, through the Flatteries you are skilled to make, on the one side, and threats wherewith you think to fright, on the other; to make some silly Town, City, or Country, to desert their place and leave it to you: But *Mansoul* is none of them.

' To conclude, we dread you not, we fear you not, nor will we obey your summons: Our gates we keep shut upon you, our place we will keep you out of: Nor will we long thus suffer you to sit down before us. Our People must live in quiet: your appearance doth disturb them: wherefore arise with Bag and Baggage, and be gone, or we will let fly from the * Walls against you.

Luke 11. 21. * Fleth.

This Oration made by Old *Incredulity*, was seconded by desperate *Willbewill*, in words to this effect. ' Gentlemen, we have heard your demands, and the noise of your threats, and have heard the sound of your summons, but we fear not your force, we regard not your threats, but will still abide as you found us. And we command you, that in three Days time you cease to appear in these parts, or you shall know, what it is, once to dare offer to rouse the Lion *Diabolus*, when asleep in his Town of *Mansoul*.

The Recorder whose name was *Forget-good*, he also added as followeth. ' Gentlemen, My Lords, as you see, have with mild and gentle words, answered your rough and angry speeches; they have more-

over, in my hearing, given you leave quietly to depart as you came. Wherefore take their Kindness and be gone, we might have come out with force upon you, and have caused you to feel the dint of our Swords; but as we love ease and quiet our selves, so we love not to hurt or molest others.

Then did the Town of *Mansoul* shout for Joy, as if by *Diabolus* and his Crew some great advantage had been gotten of the Captains. They also rang the Bells, and made merry, and danced upon the Walls.

The Town resolved to withstand the Captains.

Diabolus also returned to the Castle, and the Lord Mayor and Recorder to their Place: But the Lord *Willbewill* took special care that the Gates should be secured with double guards, double bolts, and double locks and bars. And that *Ear-gate* (especially) might the better be looked to, for that was the Gate in at which the King's forces fought most to enter; The Lord *Willbewill* made one old Mr. *Prejudice* (an angry and ill-conditioned fellow) Captain of the Ward at that Gate, and put under his power sixty Men, called *Deaf-men*: Men advantageous for that service, for as much as they mattered no words of the Captains, nor of their Soldiers.

The band of Deaf-men set to keep Ear-gate.

Now when the Captains saw the answer of the great Ones, and that they could not get an hearing from the old Natives of the Town, and that *Mansoul* was resolved to give the King's Army battel: they prepared themselves to receive them, and to try it out by the power of the Arm. And first they made their force more formidable against *Ear-gate*. For they knew that unless they could penetrate that, no good could be done upon the Town. This done, they put the rest of their Men in their places. After which they gave out the Word, which was, *ye must be born again*. Then they sounded the Trumpet, then they in the Town made them answer with shout against shout, charge against charge, and so the Battel began. Now they in the Town had planted upon the Tower over *Eargate*, two great Guns, the one called *High-mind*, and the other *Heady*.

The Captains resolved to give them Battle.

Unto these two Guns they trusted much, they were cast in the Castle by *Diabolus's* founder, whose name was Mr. *Puff-up*, and mischievous pieces they were. But so vigilant and watchful, when the Captains saw them, were they, that though sometimes their shot would go by their Ears with a *Whizz*, yet they did them no harm. By these two Guns the Towns-folk made no question but greatly to annoy the Camp of *Shaddai*, and well enough to secure the Gate, but they had not much cause to boast of what Execution they did, as by what follows will be gathered.

The Battel begun.

Two guns planted upon Ear-gate.

The famous *Mansoul* had also some other small

The speech of the Lord Willbewill.

The speech of Forget-good the Recorder.

small pieces in it, of the which they made use against the Camp of *Shaddai*.

The Ser-
tence and
Power of
the Word.

They from the Camp also, did as stoutly, and with as much of that as may (in truth) be called Valour, let fly as fast at the Town, and at *Ear-gate*: For they saw that unless they could break open *Ear-gate*, it would be but in vain to batter the Wall. Now the King's Captains had brought with them several Slings, and two or three *Battering-Rams*; with their Slings therefore they battered the Houses and People of the Town, and with their Rams they sought to break *Ear-gate* open.

The
Town
stoutly
stands out
and the
Captains
return to
their Win-
ter Quar-
ters.

The Camp and the Town had several skirmishes, and brisk encounters, while the Captains with their Engines made many brave attempts to break open or beat down the Tower that was over *Ear-gate*, and at the said Gate to make their entrance: But *Mansoul* stood it out so lustily, through the Rage of *Diabolus*, the Valour of the Lord *Willberwill*, and the Conduct of old *Incredulity* the Mayor, and Mr. *Forgetgood*, the Recorder, That the Charge and Expence of that Summers Wars, (on the King's Side) seemed to be almost quite lost, and the Advantage to return to *Mansoul*: But when the Captains saw how it was, they made a fair Retreat, and intrenched themselves in their Winter Quarters. Now in this War, you must needs think there was much Loss on both Sides, of which be pleased to accept of this brief Account following.

An Ac-
count of
this War
with re-
ference to
the loss on
both Sides

The King's Captains when they marched from the Court to come up against *Mansoul* to War; as they came crossing over the Country, they happened to light upon three young Fellows that had a mind to go for Soldiers; proper Men they were, and Men of Courage, (and Skill) to appearance. Their Names were Mr. *Tradition*, Mr. *Human-wisdom*, and Mr. *Man's Invention*. So they came up to the Captains, and proffered their Service to *Shaddai*. The Captains then told them of their design, and bid them not to be rash in their Offers: But the young Men told them, they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their Excellencies. Then Captain *Boanerges*, for that they were Men of Courage, listed them into his Company, and so away they went to the War.

Three
new Sol-
diers.

Now when the War was begun, in one of the briskest skirmishes, so it was, that a Company of the Lord *Willberwill's* Men sallied out at the Sally-port, or Postern of the Town, and fell in upon the Rear of Captain *Boanerges's* Men, where these three Fellows happened to be, so they took them Prisoners, and away they carried them into the Town; where they had not lain long

They are
taken Pri-
soners.

in durance, but it began to be noised about the Streets of the Town, what three notable Prisoners the Lord *Willberwill's* Men had taken, and brought in Prisoners out of the Camp of *Shaddai*. At length tidings thereof was carried to *Diabolus* to the Castle, to wit, what my Lord *Willberwill's* Men had done, and whom they had taken Prisoners.

Then *Diabolus* called for *Willberwill*, to know the certainty of this matter. So he asked him, and he told him; then did the *Giant* send for the Prisoners, who when they were come, demanded of them who they were, whence they came, and what they did in the Camp of *Shaddai*; and they told him. Then he sent them to ward again. Not many Days after he sent for them to him again, and then asked them if they would be willing to serve him against their former Captains: They then told him, that they did not so much live by Religion, as by the fates of Fortune. And that since his Lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand, there was one Captain *Anything*, a great doer in the Town of *Mansoul*, and to this Captain *Anything* did *Diabolus* send these Men, with a Note under his hand to receive them into his Company; the Contents of which Letter were thus.

They are
brought
before
Diabolus,
and are
content to
fight un-
der his
banner.

Anything.

He there-
fore sends
them to
Captain
Anything
with a
Letter.

Anything, my Darling, the three men that are the Bearers of this Letter, have a desire to serve me in the War; nor know I better to whose Conduct to commit them, than to thine: Receive them therefore in my Name, and as need shall require make use of them against *Shaddai* and his Men. Farewell. So they came and he received them, and he made of two of them Serjeants, but he made Mr. *Man's Invention*, his Ancient-Bearer. But thus much for this, and now to return to the Camp.

Anything
receives
them into
his Ser-
vice.

They of the Camp did also some execution upon the Town, for they did beat down the Roof of the old Lord Mayor's House, and so laid him more open than he was before. They had almost (with a Sling) slain my Lord *Willberwill* outright: But he made a shift to recover again. But they made a notable Slaughter among the Aldermen, for with one only shot they cut off six of them: To wit, Mr. *Swearing*, Mr. *Whoring*, Mr. *Fury*, Mr. *Stand-to-lies*, Mr. *Drunkenness*, and Mr. *Cheating*.

The Roof
of old In-
credulities
House
beat
down.

Six Alder-
men slain.

They also dismounted the two Guns that stood upon the Tower over *Ear-gate*, and laid them flat in the dirt. I told you before that the King's noble Captains had drawn off to their Winter-Quarters, and had there intrenched themselves and their Carriages, so as with the best Advantage to their King, and the greatest Annoyance to the Enemy, they might give seasonable and warm alarms to the Town of *Mansoul*. And

The two
great
Guns dis-
mounted.

And this design of them did so hit, that I may say they did almost what they would to the molestation of the Corporation.

Continual Alarms given to Mansoul. For now could not *Mansoul* sleep securely as before, nor could they now go to their Debaucheries with that quietness as in times past. For they had from the Camp of *Shaddai* such frequent, warm, and terrifying alarms; yea, alarms upon alarms, first at one Gate and then at another, and again, at all the Gates at once, that they were broken as to former Peace. Yea, they had their alarms so frequently, and that when the Nights were at longest, the Weather coldest, and so consequently the *Season* most *unseasonable*; that that Winter was to the Town of *Mansoul* a Winter by it self. Sometimes the Trumpets would found, and sometimes the Slings would whirl the Stones into the Town. Sometimes ten thousand of the King's Soldiers would be running round the Walls of *Mansoul* at midnight, shouting, and lifting up the Voice for the Battle. Sometimes again, some of them in the Town would be wounded, and their Cry and lamentable Voice would be heard, to the great molestation of the now languishing Town of *Mansoul*. Yea so distressed, with those that laid Siege against them, were they, that I dare say, *Diabolus* their King had in these Days his rest much broken.

Change of thoughts in Mansoul. In these Days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the Minds of the Men of the Town of *Mansoul*. Some would say, *there is no living thus*: others would then reply, *this will be over shortly*: then would a third stand up and answer, *let us turn to the King Shaddai, and so put an end to these Troubles*. And a fourth would come in with a fear, saying, *I doubt he will not receive us*. The old Gentleman too, the Recorder, that was so before *Diabolus* took *Mansoul*; he also began to talk aloud, and his Words were now to the Town of *Mansoul*, as if they were great Claps of Thunder. No noise now, so terrible to *Mansoul*, as was his, with the Noise of the Soldiers, and Shoutings of the Captains.

A famine in Mansoul, Luk. 15. 14, 15. Also things began to grow scarce in *Mansoul*; now the things that her Soul lusted after, were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shews of the Shadow of Death, were upon the Inhabitants of *Mansoul*. And now, O how glad would *Mansoul* have been to have enjoyed Quietness, and Satisfaction of Mind, though joined with the meanest condition in the World!

They are summoned again to yield. The Captains also, in the deep of this Winter, did send by the Mouth of *Boanerges's* Trumpeter, a Summons to *Mansoul* to yield up her self to the King, the great King *Shaddai*. They sent it once, N° XXV. Vol. II.

and twice, and thrice: Not knowing but that at some times there might be in *Mansoul* some willingness to surrender up themselves unto them, might they but have the colour of an Invitation to do it under. Yea, so far as I could gather, the Town had been surrendred up to them before now, had it not been for the opposition of old *Incredulity*, and the *Fickleness* of the thoughts of my Lord *Willbewill*. *Diabolus* also began to rave, wherefore *Mansoul* as to yielding was not yet all of one Mind, *Mansoul* in distress. therefore they still lay distressed under these perplexing fears.

I told you but now that they of the King's Army had this Winter sent three times to *Mansoul*, to submit her self.

The First time the Trumpeter went, he went with Words of Peace, telling of them, The contents of the first Summons. *That the Captains, the Noble Captains of Shaddai, did pity and bewail the misery of the now perishing Town of Mansoul; and was troubled to see them so much at a stand in the way of their own deliverance. He said moreover, that the Captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former Rebellions and most notorious Treasons should by their merciful King be forgiven them, yea and forgotten too. And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers; he returned again into the Camp.*

Secondly, The second time the Trumpeter went, he did treat them a little more roughly. For after sound of Trumpet he told them, The contents of the second Summons. *That their continuing in their Rebellion did but chase, and heat the Spirit of the Captains, and that they were resolved to make a Conquest of Mansoul, or to lay their Bones before the Town Walls.*

Thirdly, He went again the third time, and dealt with them yet more roughly, The contents of the third Summons. telling of them, *That now, since they had been so horribly profane, he did not know, not certainly know, whether the Captains were inclined to Mercy or Judgment; only, said he, they commanded me to give you a Summons to open the Gates unto them: So he returned, and went into the Camp.*

These three Summons, and especially the two last, did so distress the Town, that they presently call a Consultation, the result of which was this, That my Lord *Willbewill* should go up to *Ear-gate*, and there with sound of Trumpet, call to the Captains of the Camp for a parley. Well, the Lord *Willbewill* sounded upon the Wall, so the Captains came up in their Harness with their ten thousands at their feet. The Townsmen then told the Captains, that they had heard and considered their Summons, and would come to an Agreement with them, and with their King *Shaddai*, upon such certain Terms, Articles, and Propositions as, The Town sounds for a parley. with and by the order of They propose Conditions of Agreement. their

their Prince, they to them, were appointed to propound. To wit, they would agree upon these grounds to be one People with them.

Proposition on the first. 1. *If that those of their own Company, as the now Lord Mayor, and their Mr. Forgetgood, with their brave Lord Willbewill, might under Shaddai be still the Governours of the Town, Castle, and Gates of Mansoul.*

Proposition on the second. 2. *Provided that no Man that now serveth under their great Giant Diabolus, be by Shaddai cast out of House, Harbour, or the Freedom that he hath hitherto enjoyed in the famous Town of Mansoul.*

Proposition on the third. 3. *That it shall be granted them, that they of the Town of Mansoul shall enjoy certain of their Rights, and Privileges: To wit, such as have formerly been granted them; and that they have long lived in the Enjoyment of, under the Reign of their King Diabolus, that now is and long has been their only Lord, and great Defender.*

Proposition on the fourth. 4. *That no new Law, Officer, or Executioner of Law or Office, shall have any power over them, without their own choice and consent.*

These be our Propositions, or Conditions of Peace: And upon these terms, said they, we will submit to your King.

But when the Captains had heard this weak and feeble offer of the Town of Mansoul, and their high and bold demands: they made to them again by their noble Captain, the Captain Boanerges, this speech following.

Boanerges his answer. 'O ye inhabitants of the Town of Mansoul, when I heard your Trumpet sound for a Parley with us, I can truly say, I was glad; but when you said you were willing to submit your selves to our King and Lord, then I was yet more glad: But when by your silly provisos, and foolish cavils, you lay the stumbling-block of your iniquity before your own faces; then was my Gladness turned into Sorrows, and my hopeful beginnings of your return, into languishing, fainting fears.

2 Tim. 2. 19. 'I count, that old Ill-pause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with, as terms of an agreement, but they deserve not to be admitted to sound in the Ear of any Man that pretends to have service for Shaddai. We do therefore jointly, and that with the highest disdain, refuse, and reject such things as the greatest of iniquities.

But O Mansoul, if you will give your selves into our Hands, or rather into the Hands of our King; and will trust him to make such terms with, and for you, as shall seem good in his Eyes, (and I dare say they shall be such as you shall find to be most profitable to you) then we will receive you, and be at peace with you: But if you like not to trust your selves

in the Arms of Shaddai our King, then things are but where they were before, and we know also what we have to do.

Then cry'd out old Incredulity the Lord Mayor, and said, And who, being out of the Hands of their Enemies, as you see we are now, will be so foolish as to put the Staff out of their own Hands, into the Hands of they know not who? I for my part will never yield to so unlimited a Proposition. Do we know the manner and temper of their King? 'Tis said by some, that he will be angry with his subjects, if but the breadth of an hair they chance to step out of the Way: And of others, that he requireth of them much more than they can perform. Wherefore it seems O Mansoul, to be thy Wisdom, to take good heed what thou dost in this matter. For if you once yield, you give up your selves to another, and so you are no more your own. Wherefore to give up your selves to an unlimited Power, is the greatest folly in the World. For now you indeed may repent; but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? Or whether he will not cut off every one of us, and send out of his own Country another new People, and cause them to inhabit this Town.

This speech of the Lord Mayor, undid all, and threw flat to the ground their hopes of an accord: Wherefore the Captains returned to their Trenches, to their Tents, and to their Men, as they were: and the Mayor to the Castle, and to his King.

Now Diabolus had waited for his return, for he had heard that they had been at their Points. So when he was come into the Chamber of State, Diabolus saluted him, with, *Welcome my Lord: How went matters betwixt you to Day?* So the Lord Incredulity (with a low congy) told him the whole of the matter, saying, Thus and thus, said the Captains of Shaddai, and thus and thus said I. The which when 'twas told to Diabolus, he was very glad to hear it, and said, *my Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of Honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me, have all Nations under thy hand; yea, and thou shalt lay bands upon them that they may not resist thee, nor shall any of our Vassals walk more at liberty, but those that shall be content to walk in thy Fetters.*

Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his Habitation he goes in great state, and thinks to feed him-

Old Incredulity's reply.

Unbelief never is profitable in talk, but always speaks mischief.

This speech undid all, but it did please the Devil.

self well enough with hopes, until the Time came that his Greatness should be enlarged.

The Under-
standing and
Conscience be-
gin to re-
ceive con-
viction,
and they
set the
soul in a
hubbub.

But now, though the Lord Mayor and *Diabolus* did thus well agree, yet this repulse to the brave Captains put *Mansoul* into a *Mutiny*. For while old *Incredulity* went into the Castle to congratulate his Lord with what had passed, the old Lord Mayor that was so before *Diabolus* came to the Town, to wit, my Lord *Understanding*, and the old Recorder Mr. *Conscience*, getting intelligence of what had passed at *Ear-gate* (for you must know that they might not be suffered to be at that debate, lest they should then have *mutinied*, for the Captains) But, I say, they got intelligence what had passed there, and were much concerned therewith) wherefore they, getting some of the Town together, began to possess them with the Reasonableness of the noble Captains demands, and with the bad consequences that would follow upon the speech of old *Incredulity*, The Lord Mayor:

To wit, how little reverence he shewed therein, either to the Captains, or to their King; also how he implicitly charged them with Unfaithfulness, and Treachery: For what less, quoth they, could be made of his words, when he said he would not yield to their Proposition, and added moreover a Supposition, that he would destroy us, when before, he had sent us word that he would shew us mercy. The multitude being now possessed with the Conviction of the Evil that old *Incredulity* had done, began to run together by companies in all places, and in every corner of the Streets of *Mansoul*, and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, O the brave Captains of *Shaddai*! Would we were under the Government of the Captains, and of *Shaddai* their King. When the Lord Mayor had intelligence that *Mansoul* was in an uproar, down he comes to appease the People, and thought to have quashed their heat with the higness and the shew of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to House. However they strongly assaulted the House where he was, to have pulled it down about his Ears; but the Place was too strong, so they failed of that. So he taking some courage addressed himself, out at a Window, to the People in this manner.

Gentlemen, what is the reason, that there is here such an uproar to Day?

Incredulity
seeks to
quiet the
People.
My Lord
Under-
standing
answers
him.

Und. Then answered my Lord *Understanding*: It is even because that thou and thy Master have carried it not rightly, and as you should, to the Captains of *Shaddai*; for in three things you are faulty, First, in that you would not let Mr. *Conscience* and my self be at the hearing of your discourse.

Secondly, In that you propounded such Terms of Peace, to the Captains, that by no means could be granted, unless they had intended that their *Shaddai*, should have been only a *Titular* Prince, and that *Mansoul* should still have had Power by Law, to have lived in all Lewdness and Vanity before him; and so by consequence *Diabolus* should still here be King in Power, and the other, only King in Name. Thirdly, For that thou didst thy self, after the Captains had shewed us upon what Conditions they would have received us to Mercy, even undo all again with thy unfavoury, and unseasonable, and ungodly Speech.

Incred. When old *Incredulity* had heard this Speech, He cried out, *Treason, Treason.* To your Arms, to your Arms, O ye, the trusty Friends of *Diabolus* in *Mansoul*. Sin, and the Soul at odds.

Und. 'Sir, you may put upon my Words, what meaning you please, but I am sure that the Captains of such an high Lord as theirs is, deserved a better treatment at your Hands.

Incred. Then said old *Incredulity*, *This is but little better.* But Sir, quoth he, what I spake, I spake for my Prince, for his Government, and the quieting of the People, whom by your unlawful Actions, you have this Day set to *Mutiny* against us. They hide on both Sides

Conf. 'Then replied the old Recorder, whose Name was Mr. *Conscience*, and said, Sir, you ought not thus to retort upon what my Lord *Understanding* hath said. 'Tis evident enough that he hath spoken the Truth, and that you are an Enemy to *Mansoul*, be convinced then of the evil of your saucy and malapert Language, and of the Grief that you have put the Captains too; yea, and of the Damages that you have done to *Mansoul* thereby. Had you accepted of the Conditions, the sound of the Trumpet, and the alarm of War had now ceased about the Town of *Mansoul*; but that dreadful sound abides, and your want of Wisdom in your Speech has been the cause of it.

Incred. Then said old *Incredulity*: 'Sir, If I live I will do your Errand to *Diabolus*, and there you shall have an answer to your Words. Mean while we will seek the good of the Town, and not ask Council of you.'

Understand. 'Sir, your Prince and you are both Foreigners to *Mansoul*, and not the Natives thereof. And who can tell but that when you have brought us into greater Straits (when you also shall see that your selves can be safe by no other means than by Flight) you may leave us and shift for your selves, or set us on Fire, and go away in the Smoak, or by the light of our burning, and so leave us in our ruins.'

Incred. 'Sir, you forget that you are under a Governor, and that you ought to demean

'demean your self like a Subject, and know ye, when my Lord the King shall hear of this Day's work, he will give you but little thanks for your labour.'

Men of Arms come down.

Now while these Gentlemen were thus in their chiding Words, down comes from the Walls and Gates of the Town, the Lord *Willbewill*, Mr. *Prejudice*, Old *Ill-pause*, and several of the new made *Aldermen* and *Burgesses*, and they asked the reason of the hubbub, and tumult. And with that every Man began to tell his own tale, so that nothing could be heard distinctly: Then was a Silence commanded, and the old Fox *Incredulity* began to speak; my Lord, quoth he, *Here are a couple of peevish Gentlemen, that have, as a fruit of their bad Dispositions, and as I fear, through the Advice of one Mr. Discontent, tumultuously gathered this Company against me this Day; and also attempted to run the Town into Acts of Rebellion against our Prince.*

A great Confusion

Then stood up all the *Diabolonians* that were present, and affirmed these things to be true.

Now when they that took part with my Lord *Understanding*, and with Mr. *Conscience*, perceived that they were like to come to the worst, for that Force and Power was on the other Side; they came in for their Help and Relief: So a great Company was on both Sides. Then they on *Incredulities* Side, would have had the two old Gentlemen, presently away to Prison; but they on the other Side said they should not. Then they began to cry up Parties again; the *Diabolonians* cried up old *Incredulity*, *Forgetgood*, the new *Aldermen*, and their great one *Diabolus*; and the other Party, they as fast cried up *Shaddai*, the Captains, his Laws, their mercifulness, and applauded their Conditions and Ways.

They fall from Words to Blows.

Thus the bickerment went a while, at last they passed from Words to Blows, and now there were knocks on both Sides. The good old Gentleman, Mr. *Conscience*, was knockt down twice by one of the *Diabolonians*, whose Name was Mr. *Benumming*. And my Lord *Understanding* had like to have been slain with an *Harquebus*, but that he that shot wanted to take his aim aright. Nor did the other Side wholly escape, for there was one Mr. *Rashhead*, a *Diabolonian*, that had his Brains beaten out by Mr. *Mind*, the Lord *Willebewill's* Servant; and it made me laugh to see how old Mr. *Prejudice* was kickt and tumbled about in the dirt. For though a while since he was made Captain of a Company of the *Diabolonians*, to the hurt and damage of the Town; yet now they had got him under their Feet; and I'll assure you he had by some of the Lord *Understanding's* Party, his Crown soundly crackt to boot. Mr. *Anything* also, he became a brisk Man in the broil, but both Sides were against him, because he was true to none. Yet he

A hot Skirmish.

had for his malapertness, one of his Legs broken, and he that did it, wisht it had been his Neck. Much harm more was done on both Sides, but this must not be forgotten; it was now a wonder to see my Lord *Willbewill* so indifferent as he was, he did not seem to take one Side more than another, only it was perceived that he smiled to see how old *Prejudice* was tumbled up and down in the dirt. Also when Capt. *Anything* came halting up before him, he seemed to take but little notice of him.

Harm done on both Sides

Now when the uproar was over, *Diabolus* sends for my Lord *Understanding*, and Mr. *Conscience*, and claps them both up in Prison as the Ringleaders and Managers of this most heavy riotous Rout in *Mansoul*. So now the Town began to be quiet again, and the Prisoners were used hardly, yea, he thought to have made them away, but that the present Juncture did not serve for that purpose: For that War was in all their Gates. But let us return again to our Story:

The two old Gentlemen put in Prison as the Authors of this revolt.

The Captains, when they were gone back from the Gate, and were come into the Camp again, called a Council of War, to consult what was further for them to do. Now some said, let us go up presently and fall upon the Town, but the greatest part thought, rather better it would be, to give them another Summons to yield; and the reason why they thought this to be best, was, because, that so far as could be perceived, the Town of *Mansoul* now, was more inclinable than heretofore. And if, said they, while some of them are in a way of Inclination, we should by ruggedness give them distast, we may set them further from closing with our Summons, than we would be willing they should.

The Captain calls a Council and consult what to do.

Wherefore to this advice they agreed, and called a Trumpeter, put Words into his Mouth, set him his time, and bid him God speed. Well, many Hours were not expired before the Trumpeter, addressed himself to his Journey. Wherefore coming up to the Wall of the Town, he steereth his course to *Ear-gate*; and there sounded, as he was commanded; They then that were within, came out to see what was the matter, and the Trumpeter made them this Speech following.

The result is, they send another Trumpeter, to summon the Town to yield.

'O hard-hearted, and deplorable Town of *Mansoul*, how long wilt thou love thy sinful, sinful Simplicity, and ye Fools delight in your scorning? As yet despise you the offers of Peace, and Deliverance? As yet will ye refuse the golden offers of *Shaddai*, and trust to the Lies and Falsehoods of *Diabolus*? Think you when *Shaddai* shall have conquered you, that the remembrance of these your Carriages towards him, will yield you Peace, and Comfort; or that by ruffling Language, you can make him afraid as a Grasshopper? Doth he intreat you, for fear of you? Do you think that you are stronger than

The Summons it self.

' than he? Look to the Heavens, and behold, and consider the Stars, how high are they? Can you stop the Sun from running its course, and hinder the Moon from giving her Light? Can you count the Number of the Stars, or stay the Bottles of Heaven? Can you call for the Waters of the Sea, and cause them to cover the Face of the Ground? Can you behold every one that is proud, and abase him? And bind their Faces in secret? Yet these are some of the Works of our King, in whose Name, this Day, we come up unto you: That you may be brought under his Authority. In his Name therefore I summon you again, to yield up your selves to his Captains.'

The Town at a stand.

At this Summons the *Mansoul*ians seemed to be at a stand, and knew not what answer to make: Wherefore *Diabolus* forthwith appeared, and took upon him to do it himself, and thus he begins, but turns his Speech to them of *Mansoul*.

Diabolus makes a Speech to the Town, and endeavours to terrify it with the greatness of God.

' Gentlemen, quoth he, and my faithful Subjects, if it is true that this Summoner hath said, concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak. Yea, how can you now, though he is at a distance, indure to think of such a mighty one? And if not to think of him, while at a distance, how can you indure to be in his Presence? I, your Prince, am familiar with you, and you may play with me, as you would with a Grass-hopper. Consider therefore, what is for your profit, and remember the Immunities that I have granted you.'

' Farther, If all be true that this Man hath said, how comes it to pass that the Subjects of *Shaddai*, are so enslaved in all places where they come? None in the *Universe* so unhappy as they, none so trampled upon as they.'

' Consider, my *Mansoul*; would thou wert as loth to leave me, as I am loth to leave thee. But consider I say, the Ball is yet at thy Foot, Liberty you have, if you know how to use it: Yea, a King you have too, if you can tell how to love and obey him.'

He drives *Mansoul* into despair.

Upon this Speech, the Town of *Mansoul* did again harden their Hearts yet more, against the Captains of *Shaddai*. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair. Wherefore after a short consult, they (of the *Diabolonian* Party they were) sent back this word by the Trumpeter, *That for their parts, they were resolved to stick to their King, but never to yield to Shaddai*: So it was but in vain to give them any further Summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and *Mansoul* to be out of reach, or call; yet the Captains who knew what

Mansoul grows worse and worse.

their Lord could do, would not yet be beat out of Heart: They therefore sent them another Summons, more sharp and severe than the last, but the oftner they were sent to, to reconcile to *Shaddai*, the further off they were. *As they called them, so they went from them*, yea though they called them to the most high. Hof. 11.2.

So they ceased that way to deal with them any more, and inclined to think of another way. The Captains therefore did gather themselves together, to have free Conference among themselves, to know what was yet to be done to gain the Town, and to deliver it from the Tyranny of *Diabolus*: And one said after this manner, and another after that. Then stood up the right noble, the Captain *Conviction*, and said, my Brethren, mine Opinion is this:

The Captains leave off to Summons and betake themselves to Prayer.

First, ' That we continually play our Slings into the Town, and keep it in a continual alarm, molesting of them Day and Night; by thus doing we shall stop the growth of their rampant Spirit. For a Lion may be tamed, by continual molestation.'

Secondly, ' This done, I advise that in the next place we with one consent draw up a Petition to our Lord *Shaddai*, by which, after we have shewed our King the condition of *Mansoul*, and of Affairs here, and have begged his pardon for our no better Success; we will earnestly implore his Majesty's help, and that he will please to send us more Force and Power, and some gallant and well spoken Commander to head them, that so his Majesty may not lose the benefit of these his good Beginnings, but may compleat his Conquest upon the Town of *Mansoul*.'

To this Speech of the noble Captain *Conviction*, they, as one Man, consented, and agreed that a Petition should forthwith be drawn up, and sent by a fit Man, away to *Shaddai* with speed. The Contents of the Petition were thus:

' Most gracious, and glorious King, the Lord of the best World, and the builder of the Town of *Mansoul*. We have, dread Sovereign, at thy Commandment, put our Lives in Jeopardy, and at thy bidding made a War, upon the famous Town of *Mansoul*. When we went up against it, we did according to our Commission, first offer Conditions of Peace unto it. But they, Great King, set light by our Council, and would none of our reproof: They were for shutting of their Gates, and for keeping us out of the Town. They also mounted their Guns, they sallied out upon us, and have done us what damage they could, but we pursued them, with alarm, upon alarm, requiting of them with such Retribution as was meet, and have done some execution upon the Town. Mat. 22.5. Prov. 1. Zech. 7. 10, 11, 12, 13.

' *Diabolus*, *Incredulity*, and *Willbewill*, are the great doers against us, now we are in our Winter quarters, but so as that we do yet with an high hand molest, and distress the Town.

' Once, as we think, had we had but one substantial friend in the Town, such as would but have seconded the sound of our summons, as they ought, the people might have yielded themselves: But there were none but Enemies there, nor any to speak in behalf of our Lord, to the Town: Wherefore though we have done as we could, yet *Mansoul* abides in a state of rebellion against thee.

' Now King of Kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work, as the conquering of *Mansoul* is: And send, Lord, as we now desire, more forces to *Mansoul*, that it may be subdued; and a man to head them, that the Town may both love and fear.

' We do not thus speak, because we are willing to relinquish the Wars (for we are for laying of our bones against the place) but that the Town of *Mansoul* may be won for thy Majesty. We also pray thy Majesty, for expedition in this matter, that, after their conquest, we may be at liberty, to be sent about other thy gracious designs. *Amen*.

Who carried this Petition.
The Petition thus drawn up, was sent away with hast to the King, by the hand of that good man, Mr. *Love* to *Mansoul*.

To whom it was delivered.
When this Petition was come to the Palace of the King, who should it be delivered to, but to the King's Son. So he took it and read it, and because the Contents of it pleased him well, he mended, and also in some things, added to the Petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand, he carried it in to the King: To whom when he had with obeysance delivered it, he put on Authority, and spake to it himself.

The King receives it with gladness.
Now the King, at the sight of the Petition, was glad; but how much more think you, when it was seconded by his Son. It pleased him also to hear that his servants that camped against *Mansoul*, were so hearty in the work, and so stedfast in their resolves, and that they had already got some ground upon the famous Town of *Mansoul*.

The King calls his Son, and tells him that he shall go to conquer the Town of *Mansoul* and he is pleased at it.
Wherefore the King called to him *Emanuel* his Son, who said here am I, my Father. Then said the King, thou knowest, as I do myself, the condition of the Town of *Mansoul*, and what we have purposed, and what thou hast done to redeem it. Come now therefore my Son, and prepare thyself for the War, for thou shalt go to my Camp at *Mansoul*. Thou shalt also there prosper,

and prevail, and conquer the Town of *Mansoul*.

Then said the King's Son: Thy Law is within my Heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me therefore what force thou shalt in thy wisdom think meet, and I will go, and will deliver from *Diabolus*, and from his power, thy perishing Town of *Mansoul*. My heart has been often pained within me, for the miserable Town of *Mansoul*. But now 'tis rejoyced, but now 'tis glad; and with that he leaped over the Mountains for joy, saying:

I have not, in my heart, thought any thing too dear for *Mansoul*, the day of vengeance is in mine heart, for thee my *Mansoul*, and glad am I, that thou my Father, hast made me the Captain of their Salvation: And I will now begin to plague all those that have been a plague to my Town of *Mansoul*, and will deliver it from their hand.

When the King's Son had said thus to his Father, it presently flew like lightning round about at Court; Yea, it there became the only talk, what *Emanuel* was to go to do for the famous Town of *Mansoul*. But you cannot think how the Courtiers too, were taken with this design of the Prince. Yea, so affected were they with this work, and with the justness of the War, that the highest Lord, and greatest Peer of the Kingdom did covet to have Commissions under *Emanuel*, to go to help to recover again to *Shaddai*, the miserable Town of *Mansoul*.

Then was it concluded that some should go and carry tidings to the Camp, that *Emanuel* was to come to recover *Mansoul*, and that he would bring along with him so mighty, so impregnable a force that he could not be resisted. But oh, how ready were the high Ones at Court, to run like Lacquies to carry these tidings to the Camp, that was at *Mansoul*. Now when the Captains perceived that the King would send *Emanuel* his Son, and that it also delighted the Son to be sent on this errand by the great *Shaddai* his Father: They also to shew, how they were pleased at the thoughts of his coming, gave a shout that made the Earth rent, at the sound thereof. Yea, the Mountains did answer again by Echo, and *Diabolus* himself did totter and shake.

For you must know, that though the Town of *Mansoul* itself, was not much, if at all, concerned with the project (for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts:) Yet *Diabolus* their Governour was, for he had his spies continually abroad, who brought him intelligence of all things, and they told him what was doing at Court against him, and that *Emanuel* would

would shortly certainly come with a power to invade him. Nor was there any man at Court, nor Peer of the Kingdom, that *Diabolus* so feared, as he feared this Prince. For if you remember, I shewed you before that *Diabolus* had felt the weight of his hand already. So that, since it was he that was to come, this made him the more afraid. Well, you see how I have told you that the King's Son was engaged to come from the Court to save *Mansoul*, and that his father

The Prince
addresses
himself for
his Journey.

had made him the Captain of the forces: The time therefore of his setting forth, being now expired, he addressed himself for his march, and taketh with him for his power, five Noble Captains, and their forces.

Joh. 1. 29.
Eph. 6. 16.

1. The first was that famous Captain, the Noble Captain *Credence*, his were the Red colours; and Mr. *Promise* bare them: and for a Scutcheon, he had the *Holy Lamb*, and *Golden Shield*. And he had ten thousand men at his feet.

Heb. 6. 19.

2. The second was that famous Captain, the Captain *Good-hope*, his were the Blue Colours: His Standard Bearer was Mr. *Expectation*; and for a Scutcheon he had the *Three Golden Anchors*. And he had ten thousand men at his feet.

1 Cor. 13.

3. The third Captain was that Valiant Captain, the Captain *Charity*; His Standard Bearer was Mr. *Pitiful*, his were the Green Colours; and for his Scutcheon, he had three *naked Orphans imbracing the bosom*. And he had ten thousand men at his feet.

Mat. 10.
16.

4. The fourth was that Gallant Commander, the Captain *Innocent*. His Standard Bearer was Mr. *Harmless*; his were the White Colours, and for his Scutcheon, he had the *three Golden Doves*.

5. The fifth was the truly Loyal, and well beloved Captain, the Captain *Patience*: His Standard Bearer was Mr. *Sufferlong*, his were the Black Colours; and for a Scutcheon, he had *three Arrows through the Golden Heart*.

Faith and
Patience
do the
work
Heb. 6. 12.

These were *Emanuel's* Captains, these their Standard Bearers, their Colours, and their Scutcheons, and these the men under their command. So as was said, the brave Prince took his march to go to the Town of *Mansoul*. Captain *Credence* led the Van, and Captain *Patience* brought up the Rear. So the other three with their men made up the main body. The Prince himself riding in his Chariot at the head of them.

Their
march.

But when they set out for their march, Oh how the Trumpets sounded; their Armor glittered, and how the Colours waved in the wind. The Prince's Armor was all of Gold, and it shone like the Sun in the Firmament. The Captains Armor was of proof and was in appearance like the glittering Stars. There were also some from the Court that rode Reformades, for the love that they had to the King *Shaddai*, and

for the happy deliverance of the Town of *Mansoul*.

Emanuel also when he had thus set forwards to go to recover the Town of *Mansoul*; took with him at the Commandment of his Father, forty four Battering Rams, and twelve slings, to whirl stones withal. Every one of these was made of pure Gold, and these they carried with them in the heart and body of their Army, all along as they went to *Mansoul*.

The holy
Bible con-
taining 66
Books.

So they marched till they came within less than a League of the Town: And there they lay till the first four Captains came thither, to acquaint him with matters. Then they took their Journey, to go to the Town of *Mansoul*, and unto *Mansoul* they came, but when the old Souldiers that were in the Camp saw that they had new forces to joyn with, they again gave such a shout before the Walls of the Town of *Mansoul*, that it put *Diabolus* into another fright. So they sat down before the Town, not now as the other four Captains did, to wit, against the *Gates of Mansoul only*: but they invironed it round on every side; and beset it behind and before, so that now let *Mansoul* look which way it will, it saw force and power lie in Siege against it. Besides, there were mounts cast up against it.

The forces
joyned
with re-
joycing.

Mansoul
beleagu-
ed round.

The mount *Gracious* was on the one side, and Mount *Justice* was on the other; Further, there were several small banks, and advance ground, as *Plain-truth-hill*, and *No sin-banks*, where many of the *Slings* were placed against the Town. Upon Mount *Gracious* were planted four, and upon Mount *Justice* were placed as many; and the rest were conveniently placed in several parts round about the Town. Five of the best *Battering Rams*, that is, of the biggest of them, were placed upon Mount *Hearken*: a Mount cast up hard by *Ear-gate* with intent to break that open.

Mounts
cast up a-
gainst it.

Now when the men of the Town saw the multitude of the Souldiers that were come up against the place, and the Rams and Slings, and the Mounts on which they were planted; together with the glittering of the Armour and the waving of their Colours: they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before, they thought themselves sufficiently guarded; yet now they began to think that no man knew what would be their hap or lot.

The heart
of *Mansoul*
begins to
fail.

When the good Prince *Emanuel* had thus beleaguered *Mansoul*: In the first place he hangs out the *White Flag*, which he caused to be set up among the Golden slings that were planted upon Mount *Gracious*. And this he did for two reasons: 1. To give notice to *Mansoul* that he could and would yet be gracious if they turned to him. 2. And that he might leave them the more without excuse,

The *White*
Flag hung
out.

excuse, should he destroy them, they continuing in their rebellion.

So the *White Flag*, with the three *Golden Doves* in it, was hanged out for two Days together, to give them time, and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable Signal of the Prince.

Then he commanded, and they set the *Red Flag*, upon that Mount called *Mount Justice*. 'Twas the *Red Flag* of Captain *Judgment*, whose Scutcheon was the *Burning fiery Furnace*. And this also stood waving before them in the Wind, for several Days together. But look, how they carried it under the *White Flag*, when that was hanged out, so did they also when the *Red* one was: And yet he took no advantage of them.

Then he commanded again that his servants would hang out the *Black Flag* of defiance against them, whose Scutcheon was the *three burning Thunder-bolts*. But as unconcerned was *Mansoul* at this, as at those that went before. But when the Prince saw that neither *Mercy* nor *Judgment*, nor *Execution of Judgment*, would, or could come near the Heart of *Mansoul*: He was touched with much *Compunction*, and said surely this strange carriage of the Town of *Mansoul*, doth rather arise from ignorance of the Manner, and Feats of War; than from a secret defiance of us, and abhorrence of their own lives. Or if they know the Manner of the War of their own; yet not the Rites and Ceremonies of the Wars in which we are concerned, when I make Wars upon mine Enemy *Diabolus*.

Therefore he sent to the Town of *Mansoul*, to let them know what he meant by those Signs, and Ceremonies of the Flag, and also to know of them which of the Things they will chuse, whether *Grace* and *Mercy*, or *Judgment*, and the *Execution of Judgment*. All this while they kept their Gates shut with Locks, Bolts and Bars, as fast as they could. Their Guards also were doubled, and their Watch made as strong as they could. *Diabolus* also did pluck up what heart he could, to encourage the Town to make resistance.

The Towns-men also made answer to the Prince's messenger, in substance, according to that which follows.

Great Sir, As to what by your messenger you have signified to us, Whether we will accept of your *Mercy*, or fall by your *Justice*, we are bound by the Law and Custom of this place, and can give you no positive answer. For it is against the Law, Government, and the Prerogative Royal of our King, to make either *Peace* or *War* without him. But this we will do, we will petition that our Prince will come down to the Wall, and there give you such treatment as he shall think fit, and profitable for us.

When the good Prince *Emanuel* heard this answer, and saw the Slavery and Bondage of the People, and how much content they were to abide in the Chains of the Tyrant *Diabolus*: It grieved him at the Heart. And indeed, when at any time he perceived that any were contented under the Slavery of the Giant, he would be affected with it.

But to return again to our purpose. After the Town had carried this News to *Diabolus*, and had told him moreover, that the Prince that lay in the Leaguer, without the Wall, waited upon them for an answer: He refused, and huffed as well as he could, but in heart he was afraid.

Then said he, I will go down to the Gates my self, and give him such an answer as I think fit. So he went down to *Mouthgate*, and there addressed himself to speak to *Emanuel* (but in such language as the Town understood not) the Contents whereof were as follow.

O thou great *Emanuel*, Lord of all the World, I know thee, that thou art the Son of the great *Shaddai*! Wherefore art thou come to torment me, and to cast me out of my Possession? This Town of *Mansoul*, as thou very well knowest, is mine, and that by a twofold Right. 1. It is mine by right of Conquest, I won it in the open Field. And shall the Prey be taken from the mighty, or the lawful Captive, be delivered? 2. This Town of *Mansoul* is mine also by their Subjection. They have opened the Gates of their Town unto me. They have sworn fidelity to me, and have openly chosen me to be their King. They have also given their Castle into my hands; yea, they have put the whole strength of *Mansoul* under me.

Moreover, this Town of *Mansoul* hath disavowed thee: Yea, they have cast thy Law, thy Name, thy Image, and all that is thine behind their back: And have accepted, and set up in their room, my Law, my Name, my Image and all that ever is mine. Ask else thy Captains, and they will tell thee, that *Mansoul* hath, in answer to all their summons, shown Love, and Loyalty to me; but always disdain, despite, contempt, and scorn to thee, and thine: now thou art the just one, and the holy (and shouldest do no iniquity) depart then, I pray thee therefore from me, and leave me to my just inheritance, peaceably.

This Oration was made in the Language of *Diabolus* himself. For although he can, to every Man, speak in their own Language (else he could not tempt them all as he does) yet he has a Language proper to himself, and it is the Language of the infernal Cave, or black Pit.

Wherefore the Town of *Mansoul* (poor hearts) understood him not, nor did they see how he crouched, and cringed, while he stood before *Emanuel* their Prince.

Yea,

Yea, they all this while took him to be one of that Power and Force that by no means could be resisted. Wherefore while he was thus intreating that he might have yet his residence there, and that *Emanuel* would not take it from him by force: The inhabitants boasted even of his valour, saying, *Who is able to make War with him.*

Well, when this pretended King, had made an end of what he would say: *Emanuel*, the Golden Prince stood up and spake: the Contents of whose Words follow.

‘Thou deceiving one, *said he*, I have in my Father’s Name, in mine own Name, and on the behalf, and for the good of this wretched Town of *Mansoul*, somewhat to say unto thee. Thou pretendest a Right, a lawful Right to the deplorable Town of *Mansoul*; when it is most apparent to all my Father’s Court, that the Entrance which thou hast obtained in at the Gates of *Mansoul*, was through thy lie and false-hood. Thou belyedst my Father, thou belyedst his Law, and so deceivedst the People of *Mansoul*. Thou pretendest that the People have accepted thee for their King, their Captain, and right Liege-lord, but that also was by the exercise of deceit, and guile. Now if lying, wiliness, sinful craft, and all manner of horrible hypocrisy, will go, in my Father’s Court (in which Court thou must be tryed) for equity and right, then will I confess unto thee that thou hast made a lawful conquest. But alas! What Thief, what Tyrant, what Devil is there that may not conquer after this sort: But I can make it appear, O *Diabolus*, that thou in all thy pretences to a conquest of *Mansoul*, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lye upon my Father, and madest him (to *Mansoul*) the greatest deluder in the World. And what sayest thou to thy perverting, knowingly, the right purport and intent of the Law? Was it good also that thou madest a Prey of the Innocency, and Simplicity of the now miserable Town of *Mansoul*? Yea, thou didst overcome *Mansoul* by promising to them Happiness in their Transgressions, against my Father’s Law, when thou knowest, and couldest not but know, hadst thou consulted nothing but thine own Experience, that, that was the Way to undo them. Thou hast also thyself (O! Thou Master of Enmity) of despite, defaced my Father’s Image in *Mansoul*, and set up thy own in its place; to the great contempt of my Father, the heightening of thy Sin, and to the intolerable damage of the perishing Town of *Mansoul*.

‘Thou hast moreover, (as if all these were but little things with thee) not only

Vol. II.

‘deluded and undone this place; but by thy Lies and fraudulent Carriage, hast set them against their own deliverance. How hast thou stirred them up against my Father’s Captains, and made them to fight against those that were sent of him to deliver them from their Bondage? All these things and very many more thou hast done against thy Light, and in contempt of my Father, and of his Law: Yea, and with design to bring under his displeasure for ever, the miserable Town of *Mansoul*. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the Blasphemies wherewith thou hast made poor *Mansoul* blaspheme his Name. Yea, upon thy Head, thou Prince of the infernal Cave, will I requite it.

‘As for my self, O *Diabolus*, I am come against thee by lawful Power, and to take by Strength of Hand, this Town of *Mansoul* out of thy burning Fingers. For this Town of *Mansoul* is mine, O *Diabolus*, and that by undoubted right, as all shall see that will diligently search the most ancient, and most authentick Records, and I will plead my Title to it, to the Confusion of thy Face.

‘First, For the Town of *Mansoul*, my Father built and did fashion it with his Hand. The Palace also that is in the midst of that Town, he built it for his own delight. This Town of *Mansoul* therefore is my Father’s, and that by the best of Titles: And he that gainsays the truth of this, must lie against his Soul.

‘Secondly, O thou Master of the Lie, this Town of *Mansoul* is mine.

1. ‘For that I am my Father’s Heir, his first-born, and the only delight of his Heart. I am therefore come up against thee in mine own right, even to recover mine own Inheritance out of thine Hand.

2. ‘But further, as I have a right and title to *Mansoul*, by being my Father’s Heir, so I have also by my Father’s Donation. His it was, and he gave it me; Joh. 17: nor have I at any time offended my Father that he should take it from me and give it to thee. Nor have I been forced by playing the Bankrupt to sell, or set to sale to thee, my beloved Town of *Mansoul*. *Mansoul* is my desire, my delight, and the joy of my Heart. But,

3. ‘*Mansoul* is mine by right of purchase. I have bought it (O *Diabolus*) I have bought it to my self. Now since it was my Father’s and mine, as I was his Heir, and since also I have made it mine by vertue of a great purchase, it followeth, that by all lawful right the Town of *Mansoul* is mine, and that thou art an Usurper, a Tyrant and Traytor in thy holding possession thereof. Now the cause of my purchasing of it was this: *Mansoul* had trespassed against my Father,

Mat. 5.18. 'ther, now my Father had said, That in
' the Day that they broke his Law, they
' should die. Now it is more possible for
' Heaven and Earth to pass away, than for
' my Father to break his Word. Where-
' fore when *Mansoul* had sinned indeed by
' hearkening to thy lie, I put in and be-
' came a Surety to my Father, Body for
' Body, and Soul for Soul, that I would
' make amends for *Mansoul's* Transgressi-
' ons; and my Father did accept thereof.
O sweet Prince Emanuel. ' So when the time appointed was come,
' I gave Body for Body, Soul for Soul,
' Life for Life, Blood for Blood, and so
' redeemed my beloved *Mansoul*.

4. ' Nor did I do this to the halves, my
' Father's Law and Justice that were both
' concerned in the threatening upon Trans-
' gression, are both now satisfied, and
' very well content that *Mansoul* should be
' delivered.

5. ' Nor am I come out this Day against
' thee, but by commandment of my Fa-
' ther, it was he that said unto me, Go
' down and deliver *Mansoul*.

' Wherefore be it known unto thee (O
' thou fountain of deceit) and be it also
' know to the foolish Town of *Mansoul*,
' that I am not come against thee this Day
' without my Father.

' And now (said the Golden-headed
' Prince) I have a Word to the Town of
' *Mansoul*' (but as soon as mention was
made that he had a Word to speak to the
besotted Town of *Mansoul*, the Gates were
double guarded, and all Men commanded
not to give him Audience) so he proceeded,
and said, ' O unhappy Town of *Mansoul*,
' I cannot but be touched with Pity and
' Compassion for thee. Thou hast ac-
' cepted of *Diabolus* for thy King, and
' art become a Nurse and Minister of *Di-*
' *abolonians* against thy Sovereign Lord.
' Thy Gates thou hast opened to him, but
' hast shut them fast against me; thou hast
' given him a hearing, but hast stopt thine
' Ears at my Cry; he brought to thee thy
' Destruction, and thou didst receive both
' him and it: I am come to thee bringing
' Salvation, but thou regardest me not.
' Besides, thou hast as with sacrilegious
' Hands taken thy self with all that was
' mine in thee, and hast given all to my
' Foe, and to the greatest Enemy my Fa-
' ther has. You have bowed and subjected
' your selves to him, you have vowed and
' sworn your selves to be his. Poor *Man-*
' *soul*! What shall I do unto thee? Shall
' I save thee, shall I destroy thee? What
' shall I do unto thee? Shall I fall upon
' thee and grind thee to Powder, or make
' thee a Monument of the richest Grace?
' What shall I do unto thee? Hearken
' therefore thou Town of *Mansoul*, hearken
' to my Word, and thou shalt live. I am
' merciful, *Mansoul*, and thou shalt find
' me so; shut me not out of thy Gates.

' O *Mansoul*, neither is my Commission, Cant. 5.2.
' nor Inclination to do thee any hurt; why Joh. 12.47
' flyest thou so fast from thy Friend, and Luk. 9.56.
' stickest so close to thine Enemy? Indeed I
' would have thee, because it becomes
' thee, to be sorry for thy Sin; but do not
' despair of Life, this great Force is not to
' hurt thee, but to deliver thee from thy
' Bondage, and to reduce thee to thy Obe-
' dience.

' My Commission indeed is to make a
' War upon *Diabolus* thy King, and upon
' all *Diabolonians* with him; for he is the
' strong Man armed that keeps the House,
' and I will have him out; his spoils I
' must divide, his armour I must take from
' him, his hold I must cast him out of, and
' make it an Habitation for my self. And
' this, O *Mansoul*, shall *Diabolus* know,
' when he shall be made to follow me in
' Chains, and when *Mansoul* shall rejoice
' to see it so.

' I could, would I now put forth my
' Might, cause, that forthwith he should
' leave you and depart; but I have it in
' my Heart so to deal with him, as that
' the justice of the War that I shall make
' upon him, may be seen and acknowledged
' by all. He hath taken *Mansoul* by Fraud,
' and keeps it by Violence and Deceit, and
' I will make him bare and naked in the
' Eyes of all observers.

' All my Words are true, I am mighty
' to save, and will deliver my *Mansoul* out
' of his hand.' This Speech was intended
chiefly for *Mansoul*, but *Mansoul* would
not have the hearing of it. They shut up
Ear-gate, they barricado'd it up, they kept
it lockt and bolted, they set a Guard
thereat, and commanded that no *Mansolo-*
nian should go out to him, nor that any
from the Camp should be admitted into
the Town; all this they did, so horribly
had *Diabolus* enchanted them to do, and
seek to do for him, against their right-
ful Lord and Prince; wherefore no Man,
nor Voice, nor sound of Man that belonged
to the glorious Host, was to come into the
Town.

So when *Emanuel* saw that *Mansoul* was
thus involved in Sin, he calls his Army to-
gether (since now also his Words were des-
pised) and gave out a Commandment
throughout all his Host to be ready against
the time appointed. Now forasmuch as
there was no way lawfully to take the
Town of *Mansoul*, but to get in by the
Gates, and at *Ear-gate* as the chief, there-
fore he commanded his Captains and Com-
manders to bring their *Rams*, their Slings,
and their Men, and place them at *Eye-gate*
and *Ear-gate*, in order to his taking the
Town. Emanuel prepares to make War upon Mansoul.

When *Emanuel* had put all things in a
readiness to give *Diabolus* Battle, he sent
again to know of the Town of *Mansoul*, if
in peaceable manner they would yield
themselves?

Diabolus
sends by
the hand
of his Ser-
vant Mr.
*Loth-to-
stoop*, and
by him
he pro-
pounds
Condi-
tions of
Peace.

themselves? Or whether they were yet resolved to put him to try the utmost Extremity? They then together with *Diabolus* their King called a Council of War, and resolved upon certain Propositions that should be offered to *Emanuel*, if he will accept thereof, so they agreed; and then the next was, who should be sent on this Errand. Now there was in the Town of *Mansoul* an old Man a *Diabolonian*, and his Name was Mr. *Loth-to-stoop*, a stiff Man in his way, and a great doer for *Diabolus*; him therefore they sent, and put into his Mouth what he should say. So he went and came to the Camp to *Emanuel*, and when he was come, a time was appointed to give him Audience. So at the time he came, and after a *Diabolonian* Ceremony

Tit. 1. 16. or two, he thus began, and said, Great Sir, that it may be known unto all Men how good natured a Prince my master is, he hath sent me to tell your Lordship that he is very willing rather than to go to War, to deliver up into your Hands one half of the Town of *Mansoul*. I am therefore to know if your mightiness will accept of this Proposition.

Mark this

Then said *Emanuel*, the whole is mine by gift and purchase, wherefore I will never lose one half.

Mark this
Luk. 13.
25.

Then said Mr. *Loth-to-stoop*, Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part.

Then *Emanuel* answered, The whole is mine really; not in Name and Word only: Wherefore I will be the sole Lord and Possessor of all, or of none at all of *Mansoul*.

Mark this

Acts 5. 1,
2, 3, 4, 5.

Then Mr. *Loth-to-stoop* said again, Sir, behold the Condescension of my master! He says that he will be content, if he may but have assigned to him some place in *Mansoul* as a place to live privately in, and you shall be Lord of all the rest.

Then said the Golden Prince, All that the Father giveth me shall come to me; and of all that he hath given me I will lose nothing, no not a Hoof, nor a Hair. I will not therefore grant him, no not the least Corner in *Mansoul* to dwell in, I will have all to my self.

Mark this

Then *Loth-to-stoop* said again, But, Sir, suppose that my Lord should resign the whole Town to you, only with this proviso, that he sometimes when he comes into this Country, may for old Acquaintance sake be entertained as a way-faring man for two days, or ten days, or a month, or so; may not this small matter be granted?

2 Sam. 12.

1, 2, 3, 4, 5.

Then said *Emanuel*, No. He came as a way-faring Man to David, nor did he stay long with him, and yet it had like to have cost David his Soul. I will not consent that he ever should have any harbour more there.

Then said Mr. *Loth-to-stoop*, Sir, You seem to be very hard. Suppose my master should yield to all that your Lordship hath

said, provided that his Friends and Kindred in *Mansoul* may have Liberty to trade in the Town, and to enjoy their present dwellings; may not that be granted, Sir?

Sins and
carnal
Lusts.

Then said *Emanuel*, No; that is contrary to my Father's Will; for all, and all manner of *Diabolonians* that now are, or that at any time shall be found in *Mansoul*, shall not only lose their Lands and Liberties, but also their Lives.

Rom. 6. 13
Col. 3. 5.
Gal. 5. 24.

Then said Mr. *Loth-to-stoop* again, But, Sir, may not my master, and great Lord, by Letters, by Passengers, by accidental Opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old Friendship with *Mansoul*.

Mark this.
Joh. 10. 8.

Emanuel answered, No, by no means; for as much as any such Fellowship, Friendship, Intimacy, or Acquaintance in what way, sort or mode soever maintained, will tend to the corrupting of *Mansoul*, the alienating of their Affections from me, and the endangering of their Peace with my Father.

Mr. *Loth-to-stoop* yet added further, saying, But great Sir, since my master hath many Friends, and those that are dear to him in *Mansoul*, may he not, if he shall depart from them, even of his Bounty and good Nature, bestow upon them, as he sees fit, some Tokens of his Love and Kindness, that he had for them, to the end that *Mansoul*, when he is gone, may look upon such Tokens of Kindness once received from their old Friend, and remember him who was once their King, and the merry times that they sometimes enjoyed one with another, while he and they lived in Peace together.

Mark this.
Rom. 6.
12, 13.

Then said *Emanuel*, No; for if *Mansoul* come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of *Diabolus* left behind, as Tokens or Gifts bestowed upon any in *Mansoul*, thereby to call to remembrance the horrible Communion that was betwixt them and him.

Well Sir, said Mr. *Loth-to-stoop*, I have one thing more to propound, and then I am got to the End of my Commission: Suppose that when my master is gone from *Mansoul*, any that yet shall live in the Town, should have such Business of high Concerns to do, that if they be neglected the Party shall be undone; and suppose, Sir, that no body can help in that case so well as my master and Lord; may not now my master be sent for upon so urgent an Occasion as this? Or if he may not be admitted into the Town, may not he and the Person concerned, meet in some of the Villages near *Mansoul*, and there lay their Heads together, and there consult of matters?

Mark this.
2 King. 1.
3, 6, 7.

This was the last of those ensnaring Propositions that Mr. *Loth-to-stoop* had to propound to *Emanuel* on behalf of his Master *Diabolus*; but *Emanuel* would not grant it, for he said, There can be no case, or thing,

1 Sam. 28.
or 15.

or matter fall out in *Mansoul*, when thy Master shall be gone, that may not be salved by my Father; besides, it will be a great disparagement to my Father's Wisdom and Skill to admit any from *Mansoul* to go out to *Diabolus* for advice, when they are bid before, in every thing by Prayer and Supplication to let their Request be made known to my Father. Further this, should it be granted, would be to grant that a Door should be set open for *Diabolus*, and the *Diabolonians* in *Mansoul* to hatch and plot and bring to pass treasonable Designs to the grief of my Father and me, and to the utter Destruction of *Mansoul*.

When Mr. *Loth-to-sloop* had heard this answer, he took his leave of *Emanuel* and departed, saying, that he would do Word to his Master concerning this whole Affair. So he departed and came to *Diabolus* to *Mansoul*, and told him the whole of the matter, and how *Emanuel* would not admit, no not by any means, that he when he was once gone out, should for ever have any thing more to do, either in, or with any that are of the Town of *Mansoul*. When *Mansoul* and *Diabolus* had heard this relation of things, they with one consent concluded to use their best endeavour to keep *Emanuel* out of *Mansoul*, and sent old *Ill-pause*, of whom you have heard before, to tell the Prince and his Captains so. So the old Gentlemen came up to the top of *Ear-gate*, and called to the Camp for a hearing; who when they gave Audience he said, I have in Commandment from my high Lord to bid you to tell it to your Prince *Emanuel*, That *Mansoul* and their King are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of *Mansoul* in his Hand, unless he can take it by Force. So some went and told to *Emanuel* what old *Ill-pause*, a *Diabolonian* in *Mansoul*, had said. Then said the Prince, I must try the Power of my Sword, for I will not (for all the Rebellions and Repulses that *Mansoul* has made against me) raise my Siege and depart, but will assuredly take my *Mansoul* and deliver it from the Hand of her Enemy. And with that he gave out a Commandment that Captain *Boanerges*, Captain *Conviction*, Captain *Judgment*, and Captain *Execution* should forthwith march up to *Ear-gate* with Trumpets founding, Colours flying, and with shouting for the Battle. Also he would that Captain *Credence* should join himself with them. *Emanuel* moreover gave order that Captain *Goodhope*, and Captain *Charity* should draw themselves up before *Eye-gate*. He bid also that the rest of his Captains and their Men should place themselves for the best of their Advantage against the Enemy round about the Town, and all was done as he had commanded. Then he bid that

the Word should be given forth, and the Word was at that time *Emanuel*. Then was an alarm sounded, and the battering Rams were plaid, and the slings did whirl stones into the Town again, and thus the Battel began. Now *Diabolus* himself did manage the Townsmen in the War, and that at every Gate; wherefore their resistance was the more forcible, hellish, and offensive to *Emanuel*. Thus was the good Prince engaged and entertained by *Diabolus* in *Mansoul* for several Days together. And a sight worth seeing it was to behold how the Captains of *Shaddai* behaved themselves in this War.

And first for Captain *Boanerges* (not to undervalue the rest) he made three most fierce assaults, one after another, upon *Ear-gate*, to the shaking of the Posts thereof. Captain *Conviction* he also made up as fast with *Boanerges* as possibly he could, and both discerning that the Gate began to yield, they commanded that the Rams should still be played against it. Now Captain *Conviction* going up very near to the Gate, was with very great force driven back, and received three wounds in the Mouth. And those that rode *Reformers*, they went about to encourage the Captains.

For the Valour of the two Captains made mention of before, the Prince sent for them to his Pavilion, and commanded that a while they should rest themselves, and that with somewhat they should be refreshed. Care also was taken for Captain *Conviction*, that he should be healed of his wounds, the Prince also gave to each of them a chain of gold, and bid them yet be of good courage.

Nor did Captain *Goodhope*, nor Captain *Charity* come behind in this most desperate fight, for they so well did behave themselves at *Eye-gate*, that they had almost broken it quite open. These also had a reward from their Prince, as also had the rest of the Captains, because they did valiantly round about the Town.

In this Engagement several of the Officers of *Diabolus* were slain, and some of the Townsmen wounded. For the Officers, there was one Captain *Boasting* slain. This *Boasting* thought that no body could have shaken the Posts of *Ear-gate*, nor have shaken the Heart of *Diabolus*. Next to him there was one Captain *Secure* slain; this *Secure* used to say that the *Blind* and *Lame* in *Mansoul* were able to keep the Gates of the Town against *Emanuel's* Army. This Captain *Secure* did Captain *Conviction* cleave down the Head with a two handed sword, when he received himself three wounds in his Mouth.

Besides these there was one Captain *Bragman*, a very desperate fellow, and he was Captain over a band of those that threw firebrands, arrows and death, he also

Boanerges plays the Man.

Conviction on wounded Angels.

Goodhope and *Charity* play the Men at *Eye-gate*.

Captain Boasting slain.

2 Sam. 5.

Captain Secure slain.

Captain Bragman slain.

so

so received by the Hand of Captain Good-hope at Eye-gate a mortal wound in the Breast.

Mr. Feeling hurt.

There was moreover one Mr. Feeling, but he was no Captain, but a great stickler to encourage Mansoul to rebellion, he received a wound in the Eye by the Hand of one of Boanerges soldiers, and had by the Captain himself been slain, but that he made a sudden retreat.

Willbewill hurt.

But I never saw Willbewill so daunted in all my Life, he was not able to do as he was wont, and some say that he also received a wound in the Leg, and that some of the Men in the Prince's Army have certainly seen him limp as he afterwards walked on the Wall.

Many of the Soldiers in Mansoul slain.

I shall not give you a particular account of the Names of the Soldiers that were slain in the Town, for many were maimed and wounded, and slain; for when they saw that the Posts of Ear-gate did shake, and Eye-gate was well nigh broken open; and also that their Captains were slain; this took away the Hearts of many of the Diabolonians, they fell also by the force of the Shot that were sent by the Golden slings into the midst of the Town of Mansoul.

Lovenogod wounded.

Of the Townsmen there was one Love-no-good, he was a Townsman, but a Diabolonian, he also received his mortal wound in Mansoul, but he died not very soon.

Ill-pause wounded.

Mr. Ill-pause also, who was the Man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the Head, some say that his brain-pan was crackt; this I have taken notice of that he was never after this able to do that mischief to Mansoul as he had done in times past. Also old Prejudice, and Mr. Anything fled.

The White flag hung out again.

Now when the Battle was over, the Prince commanded that yet once more the White-flag should be set upon mount Gracious in sight of the Town of Mansoul; to shew that yet Emanuel had Grace for the wretched Town of Mansoul.

Diabolus's new prank.

When Diabolus saw the White-flag hangd out again, and knowing that it was not for him but Mansoul; he cast in his mind to play another prank, to wit, to see if Emanuel would raise his siege and be gone upon promise of a Reformation. So he comes down to the Gate one Evening, a good while after the Sun was gone down, and calls to speak with Emanuel, who presently came down to the Gate, and Diabolus saith unto him.

His speech to Emanuel.

For as much as thou makest it appear by thy White-flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof upon terms which thou maist admit.

I know that thou art given to Devotion, and that Holiness pleases thee; yea that thy

Vol. II.

great End in making a War upon Mansoul, is, that it may be an holy Habitation. Well, draw off thy forces from the Town, and I will bend Mansoul to thy bow.

First, I will lay down all acts of hostility against thee, and will be willing to become thy Deputy, and will as I have formerly been against thee, now serve thee in the Town of Mansoul. And more particularly,

Diabolus would be Emanuel's Deputy, and he would turn-reformer.

1. I will perswade Mansoul to receive thee for their Lord, and I know that they will do it the sooner when they shall understand that I am thy Deputy.

2. I will shew them wherein they have erred, and that Transgression stands in the Way to Life.

3. I will shew them the holy Law unto which they must conform, even that which they have broken.

4. I will press upon them the necessity of a Reformation according to thy Law.

5. And moreover that none of these things may fail, I my self at my own proper cost and charge will set up and maintain a sufficient Ministry, besides Lecturers, in Mansoul.

6. Thou shalt receive as a Token of our Subjection to thee continually Year by Year, what thou shalt think fit to lay and levy upon us, in token of our Subjection to thee.

Then said Emanuel to him, O full of deceit, how moveable are thy Ways! how often hast thou changed and rechanged, if so be thou mightest still keep Possession of my Mansoul; though as has been plainly declared before, I am the right heir thereof? Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou shewedst thy self in thy black; thou hast now transformed thy self into an Angel of light, and wouldst to deceive, be now as a Minister of Righteousness. The Answer.

But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the Town of Mansoul; whence then should these thy sayings arise but from sinful craft and deceit? He that can of list and will propound what he pleases, and that where with he may destroy them that believe him, is to be abandoned with all that he shall say. But if Righteousness be such a Beauty-spot in thine Eyes now, how is it that Wickedness was so closely stuck to by thee before. But this is by thee.

Diabolus has no conscience to God, nor love to Mansoul.

Thou talkest now of a Reformation in Mansoul, and that thou thy self if I will please, will be at the Head of that Reformation, all the while knowing that the greatest proficiency that Man can make in the Law, and the Righteousness thereof, will amount to no more for the taking away of the curse from Mansoul, than

He knows that that will do no good, which yet he propounds for the health of Mansoul.

'*than just nothing at all*, for a Law being broken by *Mansoul*, that had before upon a Supposition of the breach thereof, a curse pronounced against him for it of God, can never by his obeying of the Law deliver himself therefrom. (To say nothing of what a reformation is like to be set up in *Mansoul*, when the Devil is become the *corrector of vice*.) Thou know'st that all that thou hast now said in this matter is nothing but guile and deceit; and is as it was the *first*, so it is the *last* card that thou hast to play. Many there be that do soon discern thee when thou shewest them thy *clowen foot*; but in thy *white*, thy *light*, and in thy *Transformation* thou art seen but of a few. But thou shalt not do thus with my *Mansoul*, O *Diabolus*, for I do still love my *Mansoul*.

'Besides, I am not come to put *Mansoul* upon works to live thereby, (should I do so, I should be like unto thee) but I am come, that by me, and by what I have and shall do for *Mansoul*, they may to my Father be reconciled, though by their Sin they have provoked him to anger, and though by the Law they cannot obtain mercy.

All things must be new in *Mansoul*.

'Thou talkest of subjecting of this Town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the Skillfulness of my hands into such a Conformity to him as shall be pleasing in his sight. I will therefore possess it myself, I will dispossess and cast thee out: I will set up mine own standard in the midst of them: I will also govern them by new Laws, new Officers, new Motives, and new Ways: Yea, I will pull down this Town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole Universe.

Diabolus confounded.

When *Diabolus* heard this, and perceived that he was discovered in all his deceits, he was confounded and utterly put to a *nonplus*; but having in himself the fountain of iniquity, rage, and malice against both *Shaddai* and his Son, and the beloved Town of *Mansoul*, what doth he but strengthen himself what he could to give fresh Battle to the noble Prince *Emanuel*? So then, now we must have another fight before the Town of *Mansoul* is taken. Come up then to the Mountains you that love to see military actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of the famous Town of *Mansoul*.

New preparations for to fight.

Diabolus therefore having withdrawn himself from the wall to his force that was in the heart of the Town of *Mansoul*, *Emanuel* also returned to the Camp; and both of them after their divers ways, put themselves into a posture fit to bid Battle one to another.

Diabolus as filled with despair of retain-

ing in his hands the famous Town of *Mansoul*, resolved to do what mischief he could (if indeed he could do any) to the army of the Prince, and to the famous Town of *Mansoul*, (For alas it was not the happiness of the silly Town of *Mansoul* that was designed by *Diabolus*, but the utter ruin and overthrow thereof); as now is enough in view. Wherefore he commands his Officers that they should then, when they see that they could hold the Town no longer, do it what harm and mischief they could, renting and tearing of men, woman and Children. For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for *Emanuel*.

Diabolus despairs of holding of *Mansoul*, and therefore contrives to do it what mischief he can. Mar. 9. 26, 27.

Emanuel again knowing that the next Battel would issue in his being made master of the place, gave out a Royal Commandment to all his Officers, high Captains, and men of War, to be sure to shew themselves men of War against *Diabolus*, and all *Diabolonians*; but favourable, merciful, and meek to all the old inhabitants of *Mansoul*. Bend therefore, said the Noble Prince, the hottest front of the Battle against *Diabolus* and his men.

So the day being come, the command was given, and the Prince's men did bravely stand to their arms; and did as before, bend their main force against *Ear-gate*, and *Eye-gate*. The word was then, *Mansoul* is Won, so they made their assault upon the Town. *Diabolus* also as fast as he could with the main of his power, made resistance from within, and his high Lords, and chief Captains for a time fought very cruelly against the Prince's Army.

The Battel joined, and they fight on both sides fiercely.

But after three or four notable Charges by the Prince, and his Noble Captains, *Ear-gate* was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, was broken into a thousand pieces. Then did the Prince's Trumpets sound, the Captains shout, the Town shake, and *Diabolus* retreat to his hold. Well, when the Prince's forces had broken open the Gate, himself came up and did set his Throne in it; also he set his standard thereby, upon a mount that before by his men was cast up to place the mighty slings thereon. The mount was called mount *Hear-well*, there therefore the Prince abode, to wit, hard by the going in at the Gate. He commanded also that the Golden slings should yet be played upon the Town, especially against the Castle, because for shelter thither was *Diabolus* retreated. Now from *Ear-gate* the street was streight, even to the house of Mr. *Recorder* that so was before *Diabolus* took the Town, and hard by his house stood the Castle, which *Diabolus* for a long time had made his irk-some den. The Captains therefore did quickly clear that street by the use of their slings, so that way was made up to the heart of the Town.

Ear-gate broken open.

The Prince's Standard set up, and the Slings are plaid still at the Castle.

Then

Then did the Prince command that Captain *Boanerges*, Captain *Conviction*, and Capt. *Judgment*, should forthwith march up the Town to the old * Gentleman's Gate. Then did the Captains in most warlike manner enter into the Town of *Mansoul*, and marching in with flying Colours, they came up to the Recorder's house, (and that was almost as strong as was the Castle.) Battering Rams they took also with them to plant against the Castle-gates. When they were come to the house of Mr. *Conscience*, they knocked and demanded entrance. Now the old Gentleman not knowing as yet fully their design, kept his Gates shut all the time of this fight. Wherefore *Boanerges* demanded entrance at his Gates, and no man making answer, he gave it one stroke with the head of a Ram, and this made the old Gentleman shake, and his house to tremble and totter. Then came Mr. *Recorder* down to the Gate, and as he could with quivering lips, he asked who was there? *Boanerges* answered, We are the Captains and Commanders of the great *Shaddai*, and of the blessed *Emanuel* his Son, and we demand possession of your house for the use of our noble Prince. And with that the Battering Ram gave the Gate another shake: this made the old Gentleman tremble the more, yet durst he not but open the Gate: then the King's forces marched in, namely the three brave Captains mentioned before. Now the Recorder's house was a place of much convenience for *Emanuel*, not only because it was near to the Castle, and strong, but also because it was large, and fronted the Castle, the den where now *Diabolus* was: for he was now afraid to come out of his hold. As for Mr. *Recorder*, the Captains carried it very reservedly to him, as yet he knew nothing of the great designs of *Emanuel*; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings. It was also presently noised in the Town, how the Recorder's house was possessed, his rooms taken up, and his Palace made the seat of the War; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends, (and you know as a snow-ball loses nothing by rolling) so in little time the whole Town was possessed, that they must expect nothing from the Prince but destruction; and the ground of the business was this, the Recorder was afraid, the Recorder trembled, and the Captains carried it strangely to the Recorder; so many came to see, but when they with their own eyes, did behold the Captains in the Palace, and their battering Rams ever playing at the Castle-gates to beat them down; they were riveted in their fears, and it made them all in amaze. And, as I said, the man of the house would increase all this, for whoever came to him, or discoursed with him, nothing would he

talk of, tell them, or hear, but that Death and Destruction now attended *Mansoul*.

For (quoth the old Gentleman) you are all of you sensible that we all have been Traytors to that once despised, but now famously victorious and glorious Prince *Emanuel*. For he now, as you see, doth not only lie in close Siege about us, but hath forced his entrance in at our Gates; moreover *Diabolus* flees before him, and he hath as you behold, made of my House a Garrison against the Castle, where he is. I for my part have transgressed greatly (and he that is clean 'tis well for him.) But, I say, I have transgressed greatly in keeping of silence when I should have spoken, and in perverting of Justice when I should have executed the same. True, I have suffered something at the Hand of *Diabolus*, for taking part with the Laws of King *Shaddai*; but that alas! What will that do! Will that make Compensation for the Rebellions and Treasons that I have done, and have suffered without gain-saying, to be committed in the Town of *Mansoul*? O I tremble to think, what will be the End of this so dreadful and so ireful a Beginning!

Now while these brave Captains were thus busy in the House of the old Recorder, Captain *Execution* was as busy in other Parts of the Town, in securing the Backstreets, and the Walls. He also hunted the Lord *Willbewill* forely, he suffered him not to rest in any corner. He pursued him so hard, that he drove his Men from him, and made him glad to thrust his Head into a Hole. Also this mighty Warriour did cut three of the Lord *Willbewill*'s Officers down to the ground; one was old Mr. *Prejudice*, he that had his Crown crackt in the Mutiny; this Man was made by Lord *Willbewill* Keeper of *Ear-gate*, and fell by the Hand of Captain *Execution*. There was also one Mr. *Backward to all but naught*, and he also was one of Lord *Willbewill*'s Officers, and was the Captain of the two Guns that once were mounted on the Top of *Ear-gate*, he also was cut down to the ground by the Hands of Captain *Execution*. Besides these two there was another, a third, and his Name was Captain *Treacherous*, a vile Man this was, but one that *Willbewill* did put a great deal of Confidence in, but him also did this Captain *Execution* cut down to the ground with the rest.

He also made a very great slaughter among my Lord *Willbewill*'s Soldiers, killing many that were stout and sturdy, and wounding of many that for *Diabolus* were nimble and active. But all these were *Diabolonians*, there was not a Man, a Native of *Mansoul* hurt.

Other feats of War were also likewise performed by other of the Captains, as at *Eye-gate*, where Captain *Goodhope*, and Captain *Charity* had a Charge, was great Execution done; for the Captain *Goodhope* with

* Conscience. They go up to the Recorder's house.

They demand entrance.

They go in.

They do keep themselves reserved from the Recorder.

His house the seat of War.

The office of Conscience when he is awakened.

The brave Exploits of the Captain Execution.

Old Prejudice slain.

Backward to all but naught slain.

Treacherous slain.

Captain Goodhope doth slay Captain Blindfold. with his own Hands slew one Captain *Blindfold*, the Keeper of that *Gate*; this *Blindfold* was Captain of a thousand Men, and they were they that fought with *Mauls*; he also pursued his Men, slew many, and wounded more, and made the rest hide their Heads in corners.

There was also at that *Gate* Mr. *Ill-pause*, of whom you have heard before, he was an old Man, and had a Beard that reached down to his Girdle, the same was he that was Orator to *Diabolus*, he did much mischief in the Town of *Mansoul*, and fell by the Hand of Captain *Goodhope*.

And old *Ill-pause*. What shall I say, the *Diabolonians* in these Days lay dead in every corner, tho' too many yet were alive in *Mansoul*.

The old Townsmen meet and consult. Now the old *Recorder*, and my Lord *Understanding*, with some others of the chief of the Town, to wit, such as knew they must stand and fall with the famous Town of *Mansoul*, came together upon a Day, and after Consultation had, did jointly agree to draw up a Petition, and to send it to *Emanuel*, now while he sat in the Gate of *Mansoul*. So they drew up their Petition to *Emanuel*, the Contents whereof were this, That they, the old Inhabitants of the now deplorable Town of *Mansoul*, confessed their Sin, and were sorry that they had offended his Princely Majesty, and prayed that he would spare their Lives.

The Castle-Gates broke open. Upon this Petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the Captains that were in the *Recorder's* House were playing with the battering Rams at the Gates of the Castle to beat them down. So after some time, labour and travel, the Gate of the Castle that was called *Impregnable*, was beaten open, and broken into several Splinters; and so a way made to go up to the hold in which *Diabolus* had hid himself. Then was tidings sent down to *Ear-gate*, for *Emanuel* still abode there, to let him know that a way was made in at the Gates of the Castle of *Mansoul*. But Oh! how the Trumpets at the tidings sounded throughout the Prince's Camp, for that now the War was so near an End, and *Mansoul* it self of being set free.

Emanuel marches into *Mansoul*. Then the Prince arose from the place where he was, and took with him such of his Men of War as were fittest for that Expedition, and marched up the Street of *Mansoul* to the old *Recorder's* House.

Now the Prince himself was clad all in Armour of Gold, and so he marched up the Town with his Standard born before him; but he kept his Countenance much reserved all the way as he went, so that the People could not tell how to gather to themselves love or hatred by his Looks. Now as he marched up the Street, the Townsfolk came out at every Door to see, and could not but be taken with his Person, and the Glory thereof, but wondred at the reservedness

of his Countenance; for as yet he spake more to them by his Actions and Works, than he did by Words or Smiles. But also poor *Mansoul*, (as in such cases all are apt to do) they interpreted the Carriages of *Emanuel* to them, as did *Joseph's* Brethren his to them, even all the quite contrary way: For thought they, if *Emanuel* loved us, he would shew it to us by Word or Carriage, but none of these he doth, therefore *Emanuel* hates us. Now if *Emanuel* hates us, then *Mansoul* shall be slain, then *Mansoul* shall become a Dunghill. They knew that they had transgressed his Father's Law, and that against him they had been in with *Diabolus* his Enemy. They also knew that the Prince *Emanuel* knew all this; for they were convinced that he was as an Angel of God, to know all things that are done in the Earth. And this made them think that their Condition was miserable, and that the good Prince would make them desolate.

And thought they, what time so fit to do this in as now, when he has the bridle of *Mansoul* in his Hand. And this I took special notice of, that the Inhabitants (notwithstanding all this) could not; no, they could not, when they see him march through the Town, but cringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times over, that he would become their Prince and Captain, and would become their Protection. They would also one to another talk of the comeliness of his Person, and how much for Glory and Valour he out-stripped the great ones of the World. But poor Hearts, as to themselves their thoughts would change, and go upon all manner of Extreams. Yea through the working of them backward and forward, *Mansoul* became as a Ball tossed, and as a rolling Thing before the Whirlwind.

Now when he was come to the Castle-Gates, he commanded *Diabolus* to appear and to surrender himself into his Hands. But Oh how loth was the Beast to appear! How he stuck at it! How he shrunk! I how he cringed! Yet out he came to the Prince. Then *Emanuel* commanded, and they took *Diabolus* and bound him fast in Chains, the better to reserve him to the Judgment that he had appointed for him. But *Diabolus* stood up to intreat for himself, that *Emanuel* would not send him into the deep, but suffer him to depart out of *Mansoul* in peace.

When *Emanuel* had taken him and bound him in Chains, he led him into the Market-place, and there before *Mansoul*, stripped him of his armour in which he boasted so much before. This now was one of the Acts of Triumph of *Emanuel* over his Enemy, and all the while that the Giant was stripping, the Trumpets of the Golden Prince did sound again; the Captains also shouted,

shouted, and the Soldiers did sing for Joy.

Mansoul
must be-
hold it.

Then was *Mansoul* called upon to behold the beginning of *Emanuel's* Triumph over him in whom they so much had trusted, and of whom they so much had boasted in the Days when he had flattered them.

Ephes. 4.
He is
bound to
his Chari-
ot-wheels.

Thus having made *Diabolus* naked in the Eyes of *Mansoul*, and before the Commanders of the Prince; in the next place he commands that *Diabolus* should be bound with Chains to his Chariot Wheels. Then leaving of some of his Forces, to wit, Captain *Boanerges*, and Captain *Conviction*, as a Guard for the Castle-gates, that Resistance might be made on his behalf, (if any that heretofore followed *Diabolus* should make an attempt to possess it) he did ride in Triumph over him quite through the Town of *Mansoul*, and so out at, and before the Gate called *Eye-gate*, to the Plain where his Camp did lie.

The
Prince
rides in
Triumph
over him,
in the
fight of
Mansoul.

But you cannot think unless you had been there (as I was) what a shout there was in *Emanuel's* Camp when they saw the *Tyrant* bound by the Hand of their noble Prince, and tied to his Chariot-wheels!

They sing

And they said, He hath led Captivity captive, he hath spoiled Principalities and Powers, *Diabolus* is subjected to the power of his Sword, and made the object of all derision.

The Refor-
mades Joy.

Luk. 15.7-
10.

Those also that rode *Reformades*, and that came down to see the Baatle, they shouted with that greatness of Voice, and sung with such melodious Notes, that they caused them that dwell in the highest Orbs to open their Windows, put out their Heads, and look down to see the cause of that Glory.

The Men
of *Mansoul*
taken with
Emanuel.

The Townsmen also, so many of them as saw this Sight, were as it were, while they looked, betwixt the Earth and the Heavens. True, they could not tell what would be the issue of things as to them, but all things were done in such excellent Methods; and I cannot tell how, but things in the Management of them seemed to cast a Smile towards the Town, so that their Eyes, their Heads, their Hearts, and their Minds, and all that they had were taken and held, while they observed *Emanuel's* Order.

Mat. 12.
43.

So when the brave Prince had finished this part of his Triumph over *Diabolus* his Foe, he turned him up in the midst of his Contempt and Shame, having given him a charge no more to be a possessor of *Mansoul*. Then went he from *Emanuel*, and out of the midst of his Camp to inherit the parched places in a salt Land, seeking rest but finding none.

Now Captain *Boanerges*, and Captain *Conviction* were both of them Men of very great Majesty, their Faces were like the Faces of Lions, and their Words like the roaring of the Sea; and they still quartered in Mr. *Conscience's* House, of whom men-

Vol. II.

tion was made before. When therefore the high and mighty Prince had thus far finished his Triumph over *Diabolus*, the Townsmen had more leisure to view and to behold the Actions of these noble Captains. But the Captains carried it with that terror and dread in all that they did (and you may be sure that they had private Instructions so to do) that they kept the Town under continual Heart-aking, and caused (in their Apprehension) the well being of *Mansoul* for the future, to hang in doubt before them, so that (for some considerable time) they neither knew what Rest or Ease, or Peace, or Hope meant.

Nor did the Prince himself, as yet, abide in the Town of *Mansoul*, but in his Royal Pavilion in the Camp, and in the midst of his Father's forces. So at a Time convenient, he sent special Orders to Captain *Boanerges* to summons *Mansoul*, the whole of the Townsmen, into the Castle yard, and then and there before their Faces, to take my Lord *Understanding*, Mr. *Conscience*, and that notable one the Lord *Willbewill*, and put them all three in Ward, and that they should set a strong Guard upon them there, until his pleasure concerning them were further known. The which Orders when the Captains had put them in Execution, made no small Addition to the fears of the Town of *Mansoul*: for now to their thinking, were their former fears of the ruin of *Mansoul* confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their Heads and Hearts: yea, they were afraid that *Emanuel* would command them all into the Deep, the Place that the Prince *Diabolus* was afraid of; for they knew that they had deserved it. Also to die by the Sword in the Face of the Town, and in the open way of Disgrace, from the Hand of so good and so holy a Prince, that (too) troubled them sore.

The Town was also greatly troubled for the Men that were committed to Ward, for that they were their stay and their guide, and for that they believed that if those Men were cut off, their Execution would be but the beginning of the ruin of the Town of *Mansoul*. Wherefore what do they, but together with the Men in Prison, draw up a Petition to the Prince, and sent it to *Emanuel* by the hand of Mr. *Wouldlive*. So he went and came to the Prince's quarters, and presented the Petition: the sum of which was this.

Great and wonderful Potentate, Victor over *Diabolus*, and Conqueror of the Town of *Mansoul*: We the miserable inhabitants of that most woful Corporation, do humbly beg that we may find favour in thy sight, and remember not against us former Transgressions, nor yet the Sins of the chief of our Town, but spare us according to the Greatness of thy Mercy, and let us not die, but live

live in thy sight: so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy Table. Amen.

They are answered with silence.

So the Petitioner went as was said with his Petition to the Prince, and the Prince, took it at his hand, but sent him away with silence. This still afflicted the Town of *Mansoul*, but yet considering that now they must either petition, or die; for now they could not do any thing else; therefore they consulted again, and sent another Petition, and this Petition was much after the form and method of the former.

They Petition again.

They cannot tell by whom to send it.

But when the Petition was drawn up, by whom should they send it, was the next question; for they would not send this by him by whom they sent the first, (for they thought that the Prince had taken some offence at the manner of his deportment before him,) so they attempted to make Captain *Conviction* their messenger with it, but he said, *That he neither durst nor would petition Emanuel for Traytors; nor be to the Prince an Advocate for Rebels.* Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your Town; provided he went with a Rope about his Head, and pleaded nothing but *Mersey*.

Well, they made through fear their delays as long as they could, and longer than delays were good, but fearing at last the Dangerousness of them, they thought, but with many a fainting in their minds, to send their Petition by *Mr. Desires-awake*; so they sent for *Mr. Desires-awake*; now he dwelt in a very mean cottage in *Mansoul*, and he came at his neighbours request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Mr. Desires-awake goes with the Petition to the Prince.

Then said *Mr. Desires-awake*, Why should not I do the best I can to save so famous a Town as *Mansoul* from deserved Destruction? They therefore delivered the Petition to him, and told him how he must address himself to the Prince, and wish him ten thousand good speeds. So he comes to the Prince's Pavilion, as the first, and asked to speak with his Majesty: so word was carried to *Emanuel*, and the Prince came out to the Man. When *Mr. Desires-awake* saw the Prince, he fell flat with his face to the Ground, and cried out, *O that Mansoul might live before thee!* and with that he presented the Petition. The which when the Prince had read, he turned away for a while and wept, but refraining himself, he turned again to the Man (who all this while lay crying at his feet as at the first) and said to him, *Go thy way to thy place, and I will consider of thy requests.*

His Entertainment.

Now you may think that they of *Mansoul* that had sent him, what with guilt, and what with fear, left their Peti-

tion should be rejected, could not but look with many a long look, and that too with strange workings of heart, to see what would become of their Petition. At last they saw their messenger coming back; so when he was come, they asked him how he fared, what *Emanuel* said? and what was become of the Petition. But he told them that he would be silent till he came to the *Prison* to my Lord Mayor, my Lord *Willbewill*, and Mr. *Recorder*. So he went forwards towards the Prison-house, where the Men of *Mansoul* lay bound. But Oh! what a multitude flocked after to hear what the Messenger said. So when he was come and had shewn himself at the Grate of the Prison, my Lord Mayor himself lookt as white as a clout, the *Recorder* also did quake: but they asked and said, *Come, good Sir, what did the great Prince say to you?* Then said *Mr. Desires-awake* when I came to my Lord's Pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my Petition, (for the Greatness of his Person, and the Glory of his Countenance would not suffer me to stand upon my legs.) Now as he received the Petition, I cried, *O that Mansoul might live before thee!* So when for a while he had looked thereon, he turned him about and said to his servant, *Go thy way to thy place again, and I will consider of thy requests.* The Messenger added moreover, and said, *The Prince to whom you sent me, is such a one for Beauty and Glory, that who so sees him must both love and fear him: I for my part can do no less, but I know not what will be the end of these Things.* At this answer they were all at a stand, both they in Prison, and they that followed the Messenger thither to hear the News, nor knew they what, or what manner of Interpretation to put upon what the Prince had said. Now when the Prison was cleared of the Throng, the Prisoners among themselves began to comment upon *Emanuel's* Words. My Lord Mayor said, *That the answer did not look with a rugged Face; but Willbewill said, it betokened evil; and the Recorder, that it was a messenger of Death.* Now they that were left, and that stood behind, and so could not so well hear what the Prisoners said, some of them catcht hold of one piece of a Sentence, and some on a bit of another, some took hold of what the Messenger said, and some of the Prisoners judgment thereon, so none had the right understanding of things; but you cannot imagine what work these People made, and what a Confusion there was in *Mansoul* now.

His return and answer to them that sent him.

Mansoul confounded at the answer.

The Prisoners judgment upon the Prince's answer.

Misgiving thoughts breed confusion in *Mansoul*.

For presently they that had heard what was said, flew about the Town, one crying one thing, and another the quite contrary, and both were sure enough they told true, for they did hear they said

said with their Ears what was said, and therefore could not be deceived. One would say, *We must all be killed*; another would say, *We must all be saved*; and a third would say, *that the Prince would not be concerned with Mansoul*; and a fourth, *that the Prisoners must be suddenly put to Death*. And as I said, every one stood to it, that he told his tale the rightest; and that all others but he were out. Wherefore *Mansoul* had now Molestation upon Molestation, nor could any Man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his Neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this Story by the End, *That the Prince did intend to put Mansoul to the Sword*. And now it began to be dark, wherefore poor *Mansoul* was in sad perplexity all that Night until the Morning.

Mansoul
in per-
plexity.

But so far as I could gather by the best Information that I could get, all this hubbub came through the Words that the Recorder said, when he told them, That in his Judgment the Prince's answer was a messenger of death. 'Twas this that fired the Town, and that began the fright in *Mansoul*; for *Mansoul* in former times did use to count that Mr. Recorder was a Seer, and that his Sentence was equal to the best of Oracles; and thus was *Mansoul* a terror to it self.

What will
Guilt do.

And now did they begin to feel what was the effects of stubborn Rebellion, and unlawful Resistance against their Prince. I say they now begin to feel the effects thereof by guilt and fear that now had swallowed them up; and who more involved in the one but they that were most in the other, to wit, the chief of the Town of *Mansoul*.

They re-
solve to
Petition
again.

To be brief, when the fame of the fright was out of the Town, and the Prisoners had a little recovered themselves, they take to themselves some Heart, and think to petition the Prince for Life again. So they did draw up a third Petition, the Contents whereof was this.

Their Pe-
tition.

Prince Emanuel the Great, Lord of all Worlds, and master of mercy, we thy poor wretched, miserable dying Town of *Mansoul*, do confess unto thy great and glorious Majesty, that we have sinned against thy Father and thee, and are no more worthy to be called thy *Mansoul*, but rather to be cast into the Pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it towards us. But Oh! let mercy reign! And let it be extended to us! O let mercy take hold upon us, and free us from our Transgressions, and we will sing of thy mercy, and of thy judgment. Amen.

This Petition when drawn up was designed to be sent to the Prince as the first, but who should carry it, that was the question. Some said, let him do it that went with the first, but others thought not good to do that, and that because he sped no better. Now there was an old Man in the Town, and his Name was Mr. Good-deed. A Man that bare only the Name, but had nothing of the Nature of the thing; now some were for sending of him, but the Recorder was by no means for that. For, said he, *we now stand in need of, and are pleading for mercy, wherefore to send our Petition by a Man of this Name will seem to cross the Petition it self; should we make Mr. Good-deed our messenger, when our Petition cries for mercy?*

Prayer at-
tended
with dif-
ficulty.

Old Good-
deed pro-
pounded
as a fit
Person to
carry the
Petition,
the old
Recorder
opposes it,
and he is
rejected.

Besides, quoth the old Gentleman, *should the Prince now, as he receives the Petition, ask him, and say, What is thy Name? As no body knows but he will; and he should say, Old Good-deed; what, think you, would Emanuel say but this, Ay, is old Good-deed yet alive in Mansoul, then let old Good-deed save you from your distresses. And if he says so, I am sure we are lost, nor can a thousand of old Good-deeds save Mansoul.*

After the Recorder had given in his Reasons why old Good-deed should not go with this Petition to Emanuel; the rest of the Prisoners and chief of *Mansoul* opposed it also, and so old Good-deed was laid aside, and they agreed to send Mr. Desires-awake again; so they sent for him, and desired him that he would a second time go with their Petition to the Prince, and he readily told them he would. But they bid him that in any wise he would take heed that in no Word or Carriage he gave offence to the Prince, for by doing so, for ought we can tell, you may bring *Mansoul* into utter Destruction, said they.

Now Mr. Desires-awake, when he saw that he must go of this Errand, besought that they would grant that Mr. Wet-eyes might go with him. Now this Wet-eyes was a near Neighbour of Mr. Desires, a poor Man, a Man of a broken Spirit, yet one that could speak well to a Petition. So they granted that he should go with him. Wherefore they addressed themselves to their Business; Mr. Desires put a Rope upon his Head, and Mr. Wet-eyes went with Hands wringing together. Thus they went to the Prince's Pavilion.

Desires-
awake goes
again and
takes one
Wet-eyes
with him,

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore when they were come to the Door of his Pavillion, they first made their Apology for themselves, and for their coming to trouble Emanuel so often; and they said, *That they came not hither to Day, for that they delighted in being troublesome, or for that they delighted to hear themselves talk; but*

Their A-
pology
for their
coming
again.

for

for that Necessity caused them to come to his Majesty; they could, they said, have no rest Day nor Night, because of their Transgressions against Shaddai, and against Emanuel his Son. They also thought that some misbehaviour of Mr. Desires awake the last time might give distaste to his Highness; and so caused that he returned from so merciful a Prince empty, and without Countenance. So when they had made this Apology, Mr. Desires awake cast himself prostrate upon the Ground as at the first, at the Feet of the mighty Prince, saying, *Oh! that Mansoul might live before thee!* And so he delivered his Petition. The Prince then having read the Petition, turned aside a while as before, and coming again to the place where the Petitioner lay on the Ground, he demanded what his Name was, and of what esteem in the account of *Mansoul*? For that he above all the Multitude in *Mansoul* should be sent to him upon such an Errand. Then said the Man to the Prince, *O let not my Lord be angry; and why enquirest thou after the Name of such a dead dog as I am? Pass by I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the Townsmen chose to send me on this Errand to my Lord, is best known to themselves, but it could not be, for that they thought that I had favour with my Lord. For my part I am out of charity with myself, who then should be in Love with me? Yet live I would, and so would I, that my Townsmen should; and because both they and my self are guilty of great Transgressions, therefore they have sent me, and I am come in their Names to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy Servants are.*

Then said the Prince, And what is he that is become thy Companion in this so weighty a matter? So Mr. Desires told Emanuel, that he was a poor Neighbour of his, and one of his most intimate Associates, and his Name, said he, may it please your most excellent Majesty, is *Wet-eyes* of the Town of *Mansoul*. I know that there are many of that Name that are naught, but I hope it will be no offence to my Lord, that I have brought my poor Neighbour with me.

Then Mr. *Wet-eyes* fell on his Face to the Ground, and made this Apology for his coming with his Neighbour to his Lord.

O my Lord, quoth he, what I am, I know not my self, nor whether my Name be feigned or true, especially when I begin to think what some have said, namely, that this Name was given me, because Mr. Repentance was my Father. Good Men have bad Children, and the sincere do oftentimes beget Hypocrites. My Mother also called me by this Name from my Cradle, but whether because of

*the moistness of my Brain, or because of the softness of my Heart, I cannot tell. I see dirt in mine own Tears, and filthiness in the bottom of my Prayers. But I pray thee (and all this while the Gentleman wept) that thou wouldest not remember against us our Transgressions, nor take offence at the unqualifiedness of thy Servants, but mercifully pass by the Sin of *Mansoul*, and refrain from the glorifying of thy Grace no longer.*

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose.

*The Town of *Mansoul* hath grievously rebelled against my Father, in that they have rejected him from being their King, and did chuse to themselves for their Captain, a Lier, a Murderer, and a runnagate Slave. For this *Diabolus*, and your pretended Prince, though once so highly accounted of by you, made Rebellion against my Father and me, even in our Palace and highest Court there, thinking to become a Prince and King. But being there timely discovered and apprehended, and for his Wickedness bound in Chains, and separated to the Pit with those that were his Companions, he offered himself to you, and you have received him.*

*Now this is, and for a long time hath been an high affront to my Father; wherefore my Father sent to you a powerful Army to reduce you to your Obedience. But you know how those Men, their Captains, and their Counsels were esteemed of you, and what they received at your Hand. You rebelled against them, you shut your Gates upon them, you bid them Battle, you fought them, and fought for *Diabolus* against them. So they sent to my Father for more Power, and I with my Men are come to subdue you. But as you treated the Servants, so you treated their Lord. You stood up in hostile manner against me, you shut up your Gates against me, you turned the deaf Ear to me, and resisted as long as you could; but now I have made a Conquest of you. Did you cry me Mercy so long as you had hopes that you might prevail against me? But now I have taken the Town, you cry; but why did you not cry before, when the white Flag of my Mercy, the red Flag of Justice, and the black Flag that threatned Execution, were set up to cite you to it? Now I have conquered your *Diabolus*, you come to me for favour; but why did you not help me against the mighty? Yet I will consider your Petition, and will answer it so as will be for my Glory.*

Go bid Captain Boanerges, and Captain Conviction bring the Prisoners out to me into the Camp to morrow, and say you to Captain Judgment, and Captain Execution;

The Prince talketh with them.

Mr. Desires free Speech to his Prince.

Mr. Wet-eyes Apology for his coming with his Neighbour.

The Prince's Answer.

The Original of *Diabolus*.

'*cution*; stay you in the Castle, and take good heed to your selves that you keep all quiet in *Mansoul* until you shall hear further from me; and with that he turned himself from them, and went to his Royal Pavilion again.'

So the petitioners having received this answer from the Prince, returned as at the first, to go to their Companions again. But they had not gone far, but thoughts began to work in their Minds, that no Mercy as yet was intended by the Prince to *Mansoul*; so they went to the place where the prisoners lay bound; but these workings of Mind about what would become of *Mansoul*, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their Message.

* Of Inquisitive thoughts.

The Messengers in telling their Tale, fright the Prisoners.

But they came at length to the Gates of the Town (now the Townsmen with earnestness were waiting for their return) where many met them to know what answer was made to the Petition. Then they cried out to those that were sent, What News from the Prince, and what hath *Emanuel* said? But they said, that they must (as afore) go up to the Prison and there deliver their Message. So away they went to the Prison with a * *Multitude* at their Heels. Now when they were come to the Gates of the Prison, they told the first part of *Emanuel's* Speech to the Prisoners, to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chose, and closed with *Diabolus*, had fought for him, hearkened to him, and been ruled by him, but had despised him and his Men. This made the prisoners look pale, but the Messengers proceeded, and said, *He, the Prince, said moreover, that yet he would consider your Petition, and give such answer thereto as would stand with his Glory.* And as these Words were spoken, Mr. *Wet-eyes* gave a great Sigh. At this they were all of them struck into their dumps, and could not tell what to say; Fear also possessed them in marvellous manner, and Death seemed to sit upon some of their *Eyebrows*. Now there was in the Company a notable sharp-witted Fellow, a mean Man of Estate, and his Name was old *Inquisitive*, this Man asked the *Petitioners* if they had told out every whit of what *Emanuel* said. And they answered, *Verily, no.* Then said *Inquisitive*, I thought so indeed. Pray what was it more that he said unto you? Then they paused a while, but at last they brought out all, saying, the Prince did bid us, bid Captain *Boanerges*, and Captain *Conviction* bring the Prisoners down to him to morrow, and that Captain *Judgment*, and Captain *Execution* should take charge of the Castle and Town till they should hear further from him. They said also, *That when the Prince had commanded*

Vol. II.

them thus to do, he immediately turned his Back upon them, and went into his Royal Pavilion.

But, O how this return, and specially this last clause of it, *that the Prisoners must go out to the Prince into the Camp*, brake all their loins in pieces! Wherefore with one Voice they set up a Cry that reached up to the Heavens. This done, each of the three prepared himself to die, (and the [†] Conscience. Recorder said unto them, *This was the thing that I feared*;) for they concluded that to morrow by that the Sun went down, they should be tumbled out of the World. The whole Town also counted of no other, but that in their time and order they must all drink of the same Cup. Wherefore the Town of *Mansoul* spent that Night in Mourning and Sackcloth, and Ashes. The Prisoners also when the time was come for them to go down before the Prince, dressed themselves in Mourning Attire, with Ropes upon their Head. The whole Town of *Mansoul* also, shewed themselves upon the Wall, all clad in mourning Weeds, if perhaps the Prince with the sight thereof might be moved with Compassion. But Oh how the || *Busy-bodies* that were in the || Vain thoughts. Town of *Mansoul*, did now concern themselves! They ran here and there thro' the Streets of the Town by Companies, crying out as they run in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of *Mansoul*.

Well, the time is come that the prisoners must go down to the Camp, and appear before the Prince. And thus was the manner of their going down: Captain *Boanerges* went with a guard before them, and Captain *Conviction* came behind, and the prisoners went down bound in chains in the midst; so I say (the prisoners went in the midst, and) the Guard went with flying Colours behind and before, but the prisoners went with drooping Spirits.

Or more particularly thus:

How they went.

The prisoners went down all in Mourning, they put ropes upon themselves; they went on smiting of themselves on the breasts, but durst not lift up their Eyes to Heaven. Thus they went out at the Gate of *Mansoul*, till they came into the midst of the Prince's army, the Sight and Glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, *O unhappy men! O wretched men of Mansoul!* Their Chains still mixing *their dolorous notes*, with the cries of the prisoners, made the noise more lamentable.

They fall down prostrate before him.

So when they were come to the door of the Prince's Pavilion, they cast themselves prostrate upon the place; then one went in and told his Lord that the prisoners were come down. The Prince then ascended a Throne of State, and sent for the prisoners in; who when they came, did tremble before

fore him, also they covered their faces with shame. Now as they drew near to the place where he sat, they threw themselves down before him; then said the Prince to the Captain Boanerges, Bid the prisoners stand upon their feet: then they stood trembling before him, and he said, *Are you the men that heretofore were the Servants of Shaddai!* And they said, *Yes, Lord, yes.*

The are upon their tryal.

Then said the Prince again, *Are you the men that did suffer yourselves to be corrupted, and defiled by that abominable one Diabolus?* And they said, *We did more than suffer it, Lord; for we chose it of our own mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived?* Then said the prisoners, *Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state.*

And did you, said he, when I came up against this Town of Mansoul, heartily wish that I might not have the victory over you? *Yes, Lord, yes,* said they. Then said the Prince, *And what Punishment is it, think you, that you deserve at my hand for these and other your high and mighty sins?* And they said, *Both Death and the deep, Lord; for we have deserved no less.* He asked again, *If they had ought to say for themselves, why the sentence that they confessed that they had deserved, should not be passed upon them?* And they said, *We can say nothing, Lord; thou art just, for we have sinned.* Then said the Prince, *And for what are those ropes on your heads?* The prisoners answered, *These*

They condemn themselves.

* Sins. Prov. 5. 22.

* Powers of the Soul. † Corruptions and lusts.

* A victory proclaimed.

*ropes are to bind us withal to the place of Execution, if mercy be not pleasing in thy sight. So he further asked, *If all the men in the Town of Mansoul were in this confession, as they?* And they answered, *All the natives, but for the † Diabolonians that came into our Town when the Tyrant got possession of us, we can say nothing for them.*

Then the Prince commanded that an * Herald should be called, and that he should in the midst, and throughout the Camp of Emanuel proclaim, and that with sound of Trumpet, that the Prince, the Son of Shaddai, had in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him and say, *Amen.* So this was done as he had commanded. And presently the * Musick that was in the upper region sounded melodiously. The Captains that were in the Camp shouted, and the Souldiers did sing Songs of Triumph to the Prince, the Colours waved in the wind, and great joy was every where, only it was wanting as yet in the hearts of the Men of Mansoul.

* Joy for the victory.

They are pardoned and are commanded to proclaim it to morrow in Mansoul.

Then the Prince called for the prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, *The Sins, Trespasses, Iniqui-*

ties, that you with the whole Town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the Town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in Parchment, and sealed with seven Seals, a large and general pardon, commanding both my Lord Mayor, my Lord Wilbewill, and Mr. Recorder, to proclaim, and cause it to be proclaimed to morrow by that the Sun is up, throughout the whole Town of Mansoul.

Moreover the Prince stript the Prisoners of their mourning weeds, and gave them beauty for ashes, the oyl of joy for mourning, and the Garment of Praise for the Spirit of Heaviness. Their rags are taken from them Isa. 61. 3.

Then he gave to each of the three, Jewels of Gold, and precious Stones, and took away their ropes, and put chains of Gold about their necks, and Ear-rings in their Ears. Now the prisoners when they did hear the gracious words of Prince Emanuel, and had beheld all that was done unto them, fainted almost quite away; for the Grace, the Benefit, the Pardon, was sudden, glorious, and so big, that they were not able without staggering to stand up under it. Yea, my Lord Wilbewill swooned out-right, but the Prince stepped to him, put his everlasting arms under him, imbraced him, kissed him, and bid him be of good cheer, for all should be performed according to his Word. He also did kiss and imbrace, and smile upon the other two that were Wilbewill's companions, saying, take these as further tokens of my Love, Favour and Compassions to you: and I charge you, that you Mr. Recorder tell in the Town of Mansoul what you have heard and seen. A strange Alteration

Then were their Fetters broken to pieces before their Faces, and cast into the Air, and their Steps were enlarged under them. Then they fell down at the feet of the Prince, and kissed his Feet, and wetted them with Tears; also they cried out with a mighty strong voice, saying, *Blessed be the Glory of the Lord from this place.* So they were bid rise up, and go to the Town, and tell to Mansoul what the Prince had done. He commanded also that one with a Pipe and Tabor should go and play before them all the way into the Town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamt of. The Prince also called for the noble Captain Credence, and commanded that he and some of his Officers should march before the Noble men of Mansoul with flying Colours into the Town. He gave also unto Captain Credence a Charge that about that time that the Recorder did read the general pardon in the Town of Mansoul, that at that very time he should with flying Colours march in at Eye-gate with his ten thousands at his feet, and that he Their guilt. They are sent home with Pipe and Tabor. Captain Credence guards them home. When Faith and Pardon meet together, Judgment and Execution depart from the heart.

he should so go until he came by the high street of the Town, up to the *Castle Gates*, and that himself should take possession thereof against his Lord came thither. He commanded moreover that he should bid Captain *Judgment*, and Captain *Execution* to leave the strong hold to him, and to withdraw from *Mansoul*, and to return into the Camp with speed unto the Prince.

And now was the Town of *Mansoul* also delivered from the terrour of the first four Captains and their Men.

Well, I told you before how the prisoners were entertained by the noble Prince *Emanuel*, and how they behaved themselves before him, and how he sent them away to their home with *Pipe* and *Tabor* going before them. And now you must think that those of the Town that had all this while waited to hear of their Death, could not but be exercised with Sadness of Mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point: the wind blew with them all this while at great uncertainties, yea their Hearts were like a Balance that had been disquieted with shaking hand. But at last as they with many a long look looked over the wall of *Mansoul*, they thought that they saw some returning to the Town; and thought again, who should they be too, who should they be! At last they discerned that they were the Prisoners; but can you imagine how their Hearts were surprized with wonder! specially when they perceived also in what Equipage, and with what Honour they were sent home! They went down to the Camp in Black, but they came back to the Town in White; they went down to the Camp in Ropes, they came back in Chains of Gold; they went down to the Camp with their Feet in Fetters, but came back with their Steps enlarged under them; they went also to the Camp, looking for Death, but they came back from thence with Assurance of Life; they went down to the Camp with heavy Hearts, but came back again with *Pipe* and *Tabor* playing before them. So, as soon as they were come to *Eye-gate*, the poor and tottering Town of *Mansoul*, adventured to give a Shout; and they gave such a Shout as made the Captains in the Prince's Army leap at the sound thereof.

Alas! for them poor hearts, who could blame them, since their dead friends were come to life again? for 'twas to them as Life from the Dead, to see the ancients of the Town of *Mansoul* to shine in such splendour. They looked for nothing but the *Ax* and the *Block*; but behold! Joy and Gladness, Comfort and Consolation, and such melodious Notes attending of them that was sufficient to make a Sick-man well. So when they came up, they saluted each other with welcome, welcome, and blessed be he that has spared you. They

added also, We see it is well with you, but how must it go with the Town of *Mansoul*, and will it go well with the Town of *Mansoul*, said they? Then answered them the Recorder, and my Lord Mayor, Oh! Tidings! glad tidings! good tidings of good! and of great joy to poor *Mansoul*! Then they gave another shout that made the Earth to ring again. After this they enquired yet more particularly how things went in the Camp, and what message they had from *Emanuel* to the Town. So they told them all passages that had happened to them at the Camp, and every thing that the Prince did to them. This made *Mansoul* wonder at the Wisdom and Grace of the Prince *Emanuel*; then they told them what they had received at his hands for the whole Town of *Mansoul*; and the Recorder delivered it in these words, *PARDON, PARDON, PARDON* for *Mansoul*; and this shall *Mansoul* know to morrow. Then he commanded, and they went and summoned *Mansoul* to meet together in the Market-place to morrow, there to hear their general *Pardon* read.

But who can think what a turn, what a change, what an Alteration this hint of things did make in the Countenance of the Town of *Mansoul*! no Man of *Mansoul* could sleep that night for Joy; in every House there was joy and musick, singing and making merry, telling and hearing of *Mansoul's* Happiness, was then all that *Mansoul* had to do: and this was the burden of all their Song: *Oh! more of this at the rising of the Sun! more of this to morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought, that saw our Prisoners go down in Irons, that they would have returned in chains of gold! yea, they that judged themselves as they went to be judged of their Judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with Pipe and Tabor.*

But is this the common Custom of Princes, do they use to shew such kind of favours to Traytors? No! this is only peculiar to *Shaddai*, and unto *Emanuel* his Son.

Now morning drew on apace, wherefore the Lord Mayor, the Lord *Willbewill*, and Mr. Recorder came down to the Market-place at the time that the Prince had appointed, where the Townsfolk were waiting for them; and when they came, they came in that attire, and in that glory that the Prince had put them into the Day before, and the street was lightened with their Glory: so the Mayor, Recorder, and my Lord *Willbewill*, drew down to *Mouth-gate*, which was at the lower end of the Market-place, because that of old time was the Place where they used to read publick matters. Thither therefore they came in their

Confidence.
The Understanding.

Of the Joy
of pardon
of Sin.

Town talk
of the
King's
Mercy.

A strange
alteration.

Isa. 33.24.

their Robes, and their *Tabret* went before them. Now the Eagerness of the People, to know the full of the matter, was great.

The manner of reading the Pardon.

Then the *Recorder* stood up upon his Feet, and first beckoning with his Hand for a silence, he read out with a loud Voice the Pardon. But when he came to these words, *The Lord, the Lord God merciful and gracious, pardoning Iniquity, Transgressions and Sins; and to them, all manner of Sin and Blasphemy shall be forgiven, &c.* they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every Man's Name in *Mansoul*; also the seals of the Pardon made a brave shew.

Exod. 34. Mar. 3.

Now they tread upon the flesh.

Lively and warm thoughts.

When the *Recorder* had made an end of reading the Pardon, the Townsmen ran up upon the Walls of the Town, and leaped and skipped thereon for joy, and bowed themselves seven times with their Faces towards *Emanuel's* Pavillion, and shouted out aloud for joy, and said, *Let Emanuel live for ever.* Then order was given to the young Men in *Mansoul*, that they should ring the Bells for joy. (So the Bells did ring, and the People sing, and the musick go in every house in *Mansoul*.)

The carriage of the Camp.

When the Prince had sent home the three Prisoners of *Mansoul* with Joy, and *Pipe* and *Tabor*; he commanded his Captains with all the Field-Officers and Soldiers throughout his Army to be ready in that morning, that the *Recorder* should read the Pardon in *Mansoul*, to do his further pleasure. So the morning as I have shewed, being come, just as the *Recorder* had made an end of reading the Pardon, *Emanuel* commanded that all the Trumpets in the Camp should sound, that the Colours should be displayed, half of them upon mount *Gracious*, and half of them upon mount *Justice*. He commanded also that all the Captains should shew themselves in all their Harness, and that the Soldiers should shout for joy. Nor was Captain *Credence*, though in the Castle, silent in such a Day, but he from the Top of the Hold shewed himself with sound of Trumpet to *Mansoul*, and to the Prince's Camp.

Faith will not be silent when *Mansoul* is saved.

Thus have I shewed you the Manner, and Way that *Emanuel* took to recover the Town of *Mansoul* from under the Hand and Power of the Tyrant *Diabolus*.

The Prince displays his Graces before *Mansoul*.

Now when the Prince had compleated these, the outward Ceremonies of his Joy, He again commanded that his Captains and Soldiers should shew unto *Mansoul* some feats of War. So they presently addressed themselves to this Work. But Oh! with what Agility, Nimbleness, Dexterity and Bravery did these Military-men discover their skill in feats of War to the now gazing Town of *Mansoul*!

They marched, they counter marched,

they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea ravished the Hearts that were in *Mansoul* to behold it. But add to this, the handling of their Arms, the managing of their Weapons of War, were marvellous taking to *Mansoul* and me.

They are ravished at the sight of them.

When this Action was over, the whole Town of *Mansoul* came out as one Man to the Prince in the Camp to thank him, and praise him for his abundant favour, and to beg that it would please his Grace to come unto *Mansoul* with his Men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him. Then said he, *All peace be to you*: so the Town came nigh and touched with the Hand the top of his Golden Scepter, and they said, 'Oh! that the Prince *Emanuel* with his Captains and Men of War would dwell in *Mansoul* for ever; and that his battering Rams and Slings might be lodged in her for the use and service of the Prince, and for the help and strength of *Mansoul*. For said they, we have room for thee, we have room for thy Men, we have also room for thy Weapons of War, and a Place to make a Magazine for thy Carriages. Do it, *Emanuel*, and thou shalt be King and Captain in *Mansoul* for ever. Yea, govern thou also according to all the desire of thy Soul, and make thou Governours and Princes under thee of thy Captains and Men of War, and we will become thy servants, and thy Laws shall be our direction.

They beg that the Prince and his Men will dwell with them for ever.

Say and hold to it *Mansoul*.

They added moreover, and prayed his Majesty to consider thereof, for said they, if now after all this grace bestowed upon us thy miserable Town of *Mansoul*, thou shouldest withdraw, thou and thy Captains from us, the Town of *Mansoul* will die. Yea, said they, our blessed *Emanuel*, if thou shouldest depart from us now, thou hast done so much good for us, and shewed so much Mercy unto us; What will follow but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? Wherefore we beseech thee, O thou the Desire of our Eyes, and the Strength and Life of our poor Town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy People. Besides, their Lord, we do not know but that to this Day many *Diabolonians* may be yet lurking in the Town of *Mansoul*, and they will betray us when thou shalt leave us, into the Hand of *Diabolus* again; and who knows what Designs, Plots, or Contrivances have passed betwixt them about these

these things already; loth we are to fall again into his horrible Hands. Wherefore let it please thee to accept of our Palace for thy place of Residence, and of the Houses of the best Men in our Town for the Reception of thy Soldiers, and their Furniture.

The Prince's Question to Mansoul

Then said the Prince, 'If I come to your Town, will you suffer me further to procure that which is in mine Heart against mine Enemies and yours: Yea, will you help me in such undertakings?'

Their Answer.

They answered, We know not what we shall do, we did not think once that we should have been such Traytors to *Shaddai*, as we have proved to be: What then shall we say to our Lord? Let him put no trust in his Saints, let the Prince dwell in our Castle, and make of our Town a Garrison, let him set his noble Captains, and his warlike Soldiers over us. Yea, let him conquer us with his Love, and overcome us with his Grace, and then surely shall he be but with us, and help us, as he was, and did that Morning that our Pardon was read unto us, we shall comply with this our Lord, and with his ways, and fall in with his word against the mighty.

One Word more, and thy Servants have done, and in this will trouble our Lord no more. 'We know not the depth of the Wisdom of thee our Prince. Who could have thought that had been ruled by his Reason, that so much sweet as we do now enjoy, should have come out of those bitter Trials wherewith we were tried at the first? But, Lord, let Light go before, and let Love come after: Yea, take us by the Hand, and lead us by thy Counsels, and let this always abide upon us, that all things shall be for the best for thy Servants, and come to our *Mansoul*, and do as it pleaseth thee. Or, Lord, come to our *Mansoul*, do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty.'

He consenteth to dwell in Mansoul, and promiseth to come in to morrow.

Then said the Prince to the Town of *Mansoul* again, 'Go, return to your Houses in Peace, I will willingly in this comply with your desires. I will remove my Royal Pavilion, I will draw up my Forces before *Eye-gate* to morrow, and so will march forwards into the Town of *Mansoul*. I will possess my self of your Castle of *Mansoul*, and will set my Soldiers over you; yea, I will yet do things in *Mansoul* that cannot be paralleled in any Nation, Country and Kingdom under Heaven.'

Then did the Men of *Mansoul* give a Shout, and returned unto their Houses in peace; they also told to their Kindred and Friends the good that *Emanuel* had promised to *Mansoul*. And to morrow, said they, he will march into our Town, and take up his dwelling, he and his Men in *Mansoul*.

Then went out the Inhabitants of the Town of *Mansoul* with haste to the green

Trees, and to the Meadows to gather Boughs and Flowers, therewith to strew the Streets against their Prince, the Son of *Shaddai*, should come; they also made Garlands, and other fine Works to betoken how joyful they were, and should be to receive their *Emanuel* into *Mansoul*; yea, they strewed the Street quite from *Eye-gate* to the *Castle-gate*, the place where the Prince should be. They also prepared for his coming what Musick the Town of *Mansoul* would afford, that they might play before him to the Palace his Habitation.

Mansoul's Preparation for his Reception.

So at the time appointed he makes his approach to *Mansoul*, and the Gates were set open for him, there also the Ancients and Elders of *Mansoul* met him to salute him with a thousand welcomes. Then he arose and entred *Mansoul*, he and all his Servants. The Elders of *Mansoul* did also go dancing before him till he came to the *Castle-gates*. And this was the manner of his going up thither. He was clad in his Golden Armour, he rode in his Royal Chariot, the Trumpets sounded about him, the Colours were displayed, his ten thousands went up at his feet, and the Elders of *Mansoul* danced before him. And now were the Walls of the famous Town of *Mansoul* filled with the trappings of the Inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his Royal Army. Also the Casements, Windows, Balconies and Tops of the Houses were all now filled with Persons of all sorts to behold how their Town was to be filled with good.

He enters the Town of Mansoul and how.

Now when he was come so far into the Town as to the *Recorder's House*, he commanded that one should go to Captain *Credence*, to know whether the Castle of *Mansoul* was prepared to entertain his Royal Presence (for the preparation of that was left to that Captain) and word was brought that it was. Then was Captain *Credence* commanded also to come forth with his Power to meet the Prince, the which was as he had commanded, done, and he conducted him into the Castle. This done, the Prince that Night did lodge in the Castle with his mighty Captains and Men of War, to the joy of the Town of *Mansoul*.

Act. 15. 9.

Eph. 3. 17.

Now the next care of the Townsfolk was how the Captains and Soldiers of the Princes Army should be quartered among them, and the care was not how they should shut their Hands of them, but how they should fill their Houses with them; for every Man in *Mansoul* now had that esteem of *Emanuel* and his Men, that nothing grieved them more, than because they were not enlarged enough, every one of them to receive the whole Army of the Prince, yea they counted it their Glory to be waiting upon them, and would in those Days run at their bidding like *Lacquies*. At last they came to this result:

The Townsmen covet who shall have most of the Soldiers that belong to the Prince.

1. That Captain *Innocency* should quarter at Mr. *Reason's*.

2. That Captain *Patience* should quarter at Mr. *Mind's*. This Mr. *Mind* was formerly the Lord *Willbewill's* Clerk in time of the late Rebellion.

How they were quartered in the Town of Mansoul.

3. It was ordered that Captain *Charity* should quarter at Mr. *Affection's* House.

4. That Captain *Goodhope* should quarter at my Lord *Mayor's*. Now for the House of the *Recorder*, himself desired, because his House was next to the *Castle*, and because from him it was ordered by the Prince, that if need be, the alarm should be given to *Mansoul*; it was, I say, desired by him that Captain *Boanerges*, and Captain *Conviction* should take up their quarters with him, even they and all their Men.

5. As for Captain *Judgment*, and Captain *Execution*, my Lord *Willbewill* took them, and their Men to him, because he was to rule under the Prince for the good of the Town of *Mansoul* now, as he had before under the Tyrant *Diabolus* for the hurt and damage thereof.

6. And throughout the rest of the Town were quartered *Emanuel's* Forces, but Captain *Credence* with his Men abode still in the *Castle*. So the Prince, his Captains, and his Soldiers were lodged in the Town of *Mansoul*.

Mansoul inflamed with their Prince Emanuel.

Now the *Ancients* and *Elders* of the Town of *Mansoul* thought that they never should have enough of the Prince *Emanuel*; his Person, his Actions, his Words and Behaviour, were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that though the *Castle* of *Mansoul* was his place of Residence (and they desired that he might dwell there for ever) yet that he would often visit the Streets, Houses, and People of *Mansoul*. For, said they, Dread Sovereign, thy Presence, thy Looks, thy Smiles, thy Words, are the Life, and Strength, and Sinews of the Town of *Mansoul*.

They have access unto him.

Besides this, they craved that they might have without Difficulty or Interruption, continual access unto him, (so for that very purpose he commanded that the Gates should stand open) that they might there see the manner of his doings, the Fortifications of the place, and the Royal Mansion-house of the Prince.

They learn of him.

When he spake, they all stopped their Mouths, and gave Audience; and when he walked, it was their delight to imitate him in his goings.

Now upon a time *Emanuel* made a Feast for the Town of *Mansoul*, and upon the Feasting-day the Townsfolk were come to the *Castle* to partake of his Banquet. And he feasted them with all manner of outlandish-food, food that grew not in the Fields of *Mansoul*, nor in all the whole Kingdom of *Universe*. It was food that came from his Father's Court, and so there

Promise after Promise.

was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, *What is it?* for they wist not what to call it. They drank also of the Water that was made Wine; and were very merry with him. There was Musick also all the while at the Table, and Man did eat Angels food, and had Honey given him out of the Rock; so *Mansoul* did eat the food that was peculiar to the Court, yea they had now thereof to the full.

I must not forget to tell you, that as at this Table there were *Musicians*; so they were not those of the Country, nor yet of the Town of *Mansoul*; but they were the Masters of the Songs that were sung at the Court of *Shaddai*.

Now after the Feast was over, *Emanuel* was for entertaining the Town of *Mansoul* with some curious Riddles of Secrets drawn up by his Father's Secretary, by the Skill and Wisdom of *Shaddai*; the like to these there is not in any Kingdom. These Riddles were made upon the King *Shaddai* himself, and upon *Emanuel* his Son, and upon his Wars and Doings with *Mansoul*.

Emanuel also expounded unto them some of those Riddles himself, but Oh how they were lightened! They saw what they never saw, they could not have thought that such Rarities could have been couched in so few and such ordinary Words. I told you before whom these Riddles did concern; and as they were opened, the People did evidently see it was so. Yea, they did gather that the things themselves were a kind of a *Portraicture*, and that of *Emanuel* himself; for when they read in the Scheme where the Riddles were writ, and looked in the Face of the Prince, things looked so like the one to the other, that *Mansoul* could not forbear but say, This is the *Lamb*, this is the *Sacrifice*, this is the *Rock*, this is the *Red-Cow*, this is the *Door*, and this is the *Way*; with a great many other things more.

And thus he dismissed the Town of *Mansoul*. But can you imagine how the People of the Corporation were taken with this Entertainment? Oh they were transported with Joy, they were drowned with wonderment, while they saw and understood, and considered what their *Emanuel* entertained them withal, and what Mysteries he opened to them; and when they were at home in their Houses, and in their most retired places they could not but sing of him, and of his Actions. Yea, so taken were the Townsfolk now with their Prince, that they would sing of him in their sleep.

Now it was in the Heart of the Prince *Emanuel* to new model the Town of *Mansoul*, and to put it into such a Condition as might be more pleasing to him, and that

Exod. 16. 15. Brave Entertainment.

Psa. 78. 24, 25.

The holy Scriptures

The End of that Banquet.

Mansoul must be new modelled.

might best stand with the Profit and Security of the now flourishing Town of *Mansoul*. He provided also against Insurrections at home, and Invasions from abroad; such Love had he for the famous Town of *Mansoul*.

The instruments of War mounted. Wherefore he first of all commanded that the great slings that were brought from his Father's Court when he came to the War of *Mansoul*, should be mounted, some upon the *Battlements* of the *Castle*, some upon the *Towers*, for there were *Towers* in the Town of *Mansoul*, *Towers* new built by *Emanuel* since he came thither. There was also an Instrument invented by *Emanuel*, that was to throw Stones from the *Castle* of *Mansoul*, out at *Mouth-gate*; an instrument that could not be resisted, nor that would miss of Execution; wherefore for the wonderful exploits that it did when used, it went without a Name, and it was committed to the care of, and to be managed by the brave Captain, the Captain *Credence*, in case of War.

Wilbewill promoted. This done, *Emanuel* called the Lord *Wilbewill* to him, and gave him in commandment to take care of the Gates, the Wall and *Towers* in *Mansoul*; Also the Prince gave him the Militia into his hand, and a special charge to withstand all Insurrections and Tumults that might be made in *Mansoul* against the peace of our Lord the King, and the peace and tranquillity of the Town of *Mansoul*. He also gave him in Commission, that if he found any of the *Diabolonians* lurking in any corner in the famous Town of *Mansoul*, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to Law.

My Lord Mayor put into place. Then he called unto him the Lord *Under-standing*, who was the old Lord *Mayor*, he that was put out of place when *Diabolus* took the Town, and put him into his former Office again, and it became his place for his Life-time. He bid him also that he should build him a Palace near *Eye-gate*, and that he should build it in Fashion like a Tower for defence. He bid him also that he should read in the *Revelation* of Mysteries all the Days of his Life, that he might know how to perform his Office aright.

Mr. Knowledge made Recorder. He also made Mr. *Knowledge* the *Recorder*, not of contempt to old Mr. *Conscience*, who had been *Recorder* before; but for that it was in his Princely mind to confer upon Mr. *Conscience* another imploy; of which he told the old Gentleman he should know more hereafter.

The image of the Prince and his Father set up again in Mansoul. Rev. 22. 4. Then he commanded that the Image of *Diabolus* should be taken down from the place where it was set up; and that they should destroy it utterly, beating of it into powder, and casting it into the wind, without the Town-wall. And that the Image of *Shaddai* his Father should be set up again, with his own, upon the *Castle-gates*.

And that it should be more fairly drawn than ever; for as much as both his Father and himself were come to *Mansoul* in more grace and mercy than heretofore. He would also that his name should be fairly ingraven upon the front of the Town, and that it should be done in the best of Gold for the honour of the Town of *Mansoul*.

After this was done, *Emanuel* gave out a Commandment that those three great *Diabolonians* should be apprehended, namely the two late Lord *Mayors*, to wit, Mr. *Incredulity*, Mr. *Lustings*, and Mr. *Forget-good* the *Recorder*. Besides these, there were some of them, that *Diabolus* made Burges-
Some Diabolonians committed to prison under the hand of Mr. True-man the Keepers. ses and Aldermen in *Mansoul*, that were committed to Ward by the hand of the now valiant, and now right noble, the brave Lord *Wilbewill*.

And these were their names, Alderman *Atbeism*, Alderman *Hard-heart*, and Alderman *False-peace*. The Burgeses were Mr. *No-truth*, Mr. *Pitiless*, Mr. *Haughty*, with the like. These were committed to close custody; and the *Gaoler's* name was Mr. *True-man*; this *True-man* was one of those that *Emanuel* brought with him from his Father's Court, when at the first he made a War upon *Diabolus* in the Town of *Mansoul*.

After this the Prince gave a charge that the three strong holds that at the command of *Diabolus* the *Diabolonians* built in *Mansoul*, should be demolished, and utterly pulled down; of which Holds and their Names, with their Captains and Governours, you read a little before. But this was long in doing, because of the Largeness of the Places, and because the Stones, the Timber, the Iron, and all Rubbish was to be carried without the Town.

When this was done, the Prince gave order that the Lord Mayor and Aldermen of *Mansoul*, should call a Court of *Judicature* for the Tryal and Execution of the *Diabolonians* in the Corporation now under the charge of Mr. *True-man* the *Gaoler*.
A Court to be called to try the Diabolonians

Now when the time was come, and the Court set, Commandment was sent to Mr. *True-man* the *Gaoler* to bring the Prisoners down to the Barr. Then were the Prisoners brought down, pinioned, and chained together as the custom of the Town of *Mansoul* was. So when they were presented before the Lord Mayor, the *Recorder*, and the rest of the Honourable Bench, First, the *Jury* was impanelled, and then the *Witnesses* sworn. The names of the *Jury* were these, Mr. *Belief*, Mr. *True-heart*, Mr. *Upright*, Mr. *Hatebad*, Mr. *Love-God*, Mr. *See-truth*, Mr. *Heavenly-mind*, Mr. *Moderate*, Mr. *Thankful*, Mr. *Good-work*, Mr. *Zeal for God*, and Mr. *Humble*.
The Prisoners brought to the Bar. The Jury impanelled, and Witnesses sworn.

The names of the *Witnesses* were Mr. *Knowall*, Mr. *Tell-true*, Mr. *Hate-lies*, with my Lord *Wilbewill* and his man if need were.

Do right
the Clerk.

Atheism
set to the
Bar. his
Indict-
ment.

His Plea.

So the prisoners were set to the Bar, then said Mr. *Doright* (for he was the Town-Clerk), set *Atheism* to the Bar, Gaoler. So he was set to the Bar. Then said the Clerk, *Atheism*, hold up thy hand. Thou art here indicted by the Name of *Atheism*, (an intruder upon the Town of *Mansoul*) for that thou hast perniciously and doulitishly taught and maintained that there is no God, and so no heed to be taken to Religion. Thisthou hast done against the Being, Honour, and Glory of the King, and against the peace and safety of the Town of *Mansoul*. What saist thou, art thou Guilty of this Indictment, or not?

Atheism. Not guilty.

Cry. Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies into the Court.

So they were called, and they appeared.

Clerk. Then said the Clerk, You the Witnesses for the King look upon the Prisoner at the Bar, do you know him?

Know. Then said Mr. Know-all. Yes, my Lord, we know him, his Name is *Atheism*, he has been a very pestilent fellow for many years in the miserable Town of *Mansoul*.

Cler. You are sure you know him.

Know. Know him! Yes, my Lord: I have heretofore too often been in his Company, to be at this time Ignorant of him. He is a *Diabolonian*, the Son of a *Diabolonian*, I knew his Grand-father, and his Father.

Cler. Well said: He standeth here indicted by the Name of *Atheism*, &c. and is charged that he hath maintained and taught that there is no God, and so no heed need be taken to any Religion. What say you the King's Witnesses, to this? is he Guilty or not?

Know. My Lord, I and he were once in *Villains Lane* together, and he at that time did briskly talk of divers Opinions, and then and there I heard him say, That for his part he did believe that there was no God. But, said he, I can profess one, and be as Religious too, if the Company I am in, and the circumstances of other things, said he, shall put me upon it.

Cler. You are sure you heard him say thus.

Know. Upon mine Oath I heard him say thus.

Then said the Clerk, Mr. Tell-true, What say you to the King's Judges, touching the Prisoner at the Bar?

Tell. My Lord, I formerly was a great Companion of his, (for the which I now repent me) and I have often heard him say, and that with very great Stomachfulness, that he believed there was neither God, Angel, nor Spirit.

Cler. Where did you hear him say so?

Tell. In *Blackmouth-lane*, and in *Blasphe-mers row*, and in many other places besides.

Cler. Have you much Knowledge of him?

Tell. I know him to be a *Diabolonian*, the Son of a *Diabolonian*, and an horrible man to deny a Deity; his Father's Name was *Never-be-good*, and he had more Children than this *Atheism*. I have no more to say.

Cler. Mr. Hate-lies look upon the Prisoner at the Bar, do you know him?

Hate. My Lord, this *Atheism* is one of the vilest Wretches that ever I came near, or had to do with in my Life. I have heard him say that there is no God; I have heard him say that there is no World to come, no Sin, nor Punishment hereafter; and moreover, I have heard him say that it was as good to go to a Whore-house as to go to hear a Sermon.

Cler. Where did you hear him say these Things?

Hate. In *Drunkards Row*, just at *Raskal Lanes-end*, at a House in which Mr. *Impiety* lived.

Cler. Set him by Gaoler, and set Mr. *Lustings* to the Bar.

Mr. *Lustings*, thou art here indicted by the Name of *Lustings*, (an intruder upon the Town of *Mansoul*) for that thou hast devilishly and traiterously taught by practice and filthy Words, that it is lawful and profitable to Man to give way to his carnal desires, and that thou for thy part hast not, nor never wilt deny thy self of any sinful delight as long as thy Name is *Lustings*. How say thou, art thou guilty of this Indictment or not?

Lust. Then said Mr. *Lustings*, My Lord, I am a Man of high Birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snub'd for my doings, but have been left to follow my Will as if it were Law. And it seems strange to me that I should this Day be called into question for that, that not only I, but also all Men do either secretly or openly countenance, love, and approve of.

Cler. Sir, we concern not our selves with your greatness (though the higher the better you should have been) but we are concerned, and so are you now, about an Indictment preferred against you. How say you, are you guilty of it, or not?

Lust. Not guilty.

Cler. Cryer, call upon the Witnesses to stand forth, and give their Evidence.

Cry. Gentlemen, you the Witnesses for the King, come in and give in your Evidence for our Lord the King against the prisoner at the Bar.

Cler. Come, Mr. Know-all, look upon the prisoner at the Bar, do you know him?

Know. Yes, my Lord, I know him.

Clerk. What's his Name?

Know. His Name is *Lustings*, he was the Son of one *Beastly*, and his Mother bare him in *Flesh-street*; she was one *Evil-concupiscence's* Daughter. I knew all the Generation of them.

Cler.

Cler. Well said, You have here heard his Indictment, what say you to it, is he guilty of the things charged against him, or not?

Know. My Lord, he has, as he saith, been a great Man indeed; and greater in Wickedness than by Pedigree, more than a thousand fold.

Cler. But what do you know of his particular Actions, and especially with reference to his Indictment?

Know. I know him to be a Swearer, a Lier, a Sabbath-breaker; I know him to be a Fornicator, and an unclean Person; I know him to be guilty of abundance of Evils. He has been to my Knowledge a very filthy Man.

Cler. But where did he use to commit his Wickednesses, in some private Corners, or more open and shamelessly?

Know. All the Town over, my Lord.

Cler. Come, Mr. Tell-true, what have you to say for our Lord the King against the prisoner at the Bar?

Tell. My Lord, all that the first Witness has said I know to be true, and a great deal more besides.

Cler. Mr. Lustings, do you hear what these Gentlemen say?

Lust. I was ever of opinion that the happiest Life that a Man could live on Earth, was to keep himself back from nothing that he desired in the World; nor have I been false at any time to this opinion of mine, but have lived in the Love of my Notions all my Days. Nor was I ever so churlish, having found such sweetness in them my self, as to keep the Commendations of them from others.

Court. Then said the Court, There hath proceeded enough from his own Mouth to lay him open to Condemnation, wherefore set him by, *Goaler*, and set Mr. *Incredulity* to the Bar.

Incredulity set to the Bar.

Cler. Mr. *Incredulity*, Thou art here indicted by the Name of *Incredulity*, (an intruder upon the Town of *Mansoul*) for that thou hast feloniously and wickedly, and that when thou wert an Officer in the Town of *Mansoul*, made head against the Captains of the great King *Shaddai*, when they came and demanded possession of *Mansoul*; yea thou didst bid defiance to the Name, Forces and Cause of the King, and didst also, as did *Diabolus* thy Captain, stir up and encourage the Town of *Mansoul* to make head against, and resist the said force of the King. What sayst thou to this Indictment? Art thou guilty of it, or not?

Then said *Incredulity*, I know not *Shaddai*, I love my old Prince, I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of *Mansoul* to do their utmost to resist Strangers and Foreigners, and with might to fight against them. Nor have I,

Vol. II.

nor shall I change my Opinion for fear of trouble, though you at present are possessed of place and power.

Court. Then said the Court, the man as you see is incorrigible, he is for maintaining his Villanies by stoutness of Words, and his Rebellion with impudent Confidence. And therefore set him by *Goaler*, and set Mr. *Forget-good* to the Bar.

Forget-good set to the Bar.

Cler. Mr. *Forgetgood*, thou art here indicted by the Name of *Forgetgood* (an intruder upon the Town of *Mansoul*) for that thou when the whole Affairs of the Town of *Mansoul* were in thy Hand, didst utterly forget to serve them in what was good, and didst fall in with the Tyrant *Diabolus* against *Shaddai* the King, against his Captains, and all his host, to the dishonour of *Shaddai*, the breach of his Law, and the endangering of the Destruction of the famous Town of *Mansoul*. What sayst thou to this Indictment, art thou guilty, or not guilty?

Then said *Forget-good*, Gentlemen, and at this time my Judges, as to the Indictment by which I stand of several Crimes accused before you, pray attribute my forgetfulness to mine Age, and not to my Wilfulness; to the craziness of my Brain, and not to the carelessness of my Mind, and then I hope I may by your Charity be excused from great Punishment, though I be guilty.

Then said the Court, *Forgetgood*, *Forget-good*, Thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loth to keep vertuous things in thy Mind. What was bad thou couldst retain, but what was good thou couldst not abide to think of, thy Age therefore, and thy pretended craziness, thou makest use of to blind the Court withal, and as a cloak to cover thy Knavery. But let us hear what the Witnesses have to say for the King against the Prisoner at the Bar, is he guilty of this Indictment, or not?

Hate. My Lord, I have heard this *Forget-good* say, That he could never abide to think of Goodness, no not for a quarter of an Hour.

Cler. Where did you hear him say so?

Hate. In *All-base* Lane, at a House next door to the Sign of the *Conscience seared with an hot Iron*.

Cler. Mr. *Know-all*, what can you say for our Lord the King against the Prisoner at the Bar?

Kno. My Lord, I know this man well, he is a *Diabolonian*, the Son of a *Diabolonian*, his Father's Name was *Love-naught*, and for him I have often heard him say, that he counted the very thoughts of Goodness the most burthensome thing in the World.

Cler. Where have you heard him say these Words?

Know.

Know. In *Flesh Lane* right opposite to the Church.

Then said the Clerk, Come, Mr. *Tell-true*, give in your Evidence concerning the Prisoner at the Bar about that for which he stands here, as you see, indicted before this honourable Court.

Tell. My Lord, I have heard him often say, he had rather think of the vilest thing than of what is contained in the Holy Scriptures.

Cler. Where did you hear him say such grievous Words?

Tell. Where? in a great many places? particularly in *Nauseous Street* in the House of one *Shameless*, and in *Filth Lane*, at the Sign of the *Reprobate*, next door to the *Descent into the Pit*.

Court. Gentlemen, you have heard the Indictment, his Plea, and the Testimony of the Witnesses. *Goaler*, set Mr. *Hard-heart* to the Bar.

He is set to the Bar.

Cler. Mr. *Hard-heart*, thou art here Indicted by the Name of *Hard-heart*, (an intruder upon the Town of *Mansoul*) for that thou didst most desperately and wickedly possess the Town of *Mansoul* with impenitency and obdurateness, and didst keep them from remorse and sorrow for their Evils, all the time of their Apostacy from, and Rebellion against the blessed King *Shaddai*. What sayst thou to this Indictment, art thou guilty, or not guilty?

Hard. My Lord, I never knew what remorse or sorrow meant in all my Life: I am impenetrable, I care for no man; nor can I be pierced with men's griefs, their groans will not enter into my Heart; whomever I mischief, whomever I wrong, to me it is musick, when to others mourning.

Court. You see the man is a right *Diablonian*, and has convicted himself. Set him by *Goaler*, and set Mr. *False-peace* to the Bar.

False-peace set to the Bar.

Mr. *False-peace*, Thou art here indicted by the Name of *False-peace*, (an intruder upon the Town of *Mansoul*) for that thou didst most wickedly and satanically bring, hold, and keep the Town of *Mansoul*, both in her Apostacy, and in her hellish Rebellion, in a false, groundless and dangerous Peace, and damnable Security, to the dishonour of the King, the transgression of his Law, and the great damage of the Town of *Mansoul*. What sayst thou, art thou guilty of this Indictment, or not?

His Plea. Then said Mr. *False-peace*, Gentlemen, and you now appointed to be my Judges, I acknowledge that my Name is Mr. *Peace*, but that my Name is *False-peace*, I utterly deny. If your Honours will please to send for any that do intimately know me, or for the Midwife that laid my Mother of me, or for the Gossips that were at my Chri-

stening, they will any, or all of them prove that my Name is not *False-peace*, but *Peace*. Wherefore I cannot plead to this Indictment, for as much as my Name is not inserted therein, and as is my true Name, so also are my Conditions. I was always a Man that loved to live at quiet, and what I loved my self, that I thought others might love also. Wherefore when I saw any of my Neighbours to labour under a disquieted Mind, I endeavoured to help them what I could, and Instances of this good Temper of mine, many I could give:

As,

First, when at the beginning our Town of *Mansoul* did decline the ways of *Shaddai*, they, some of them afterwards began to have disquieting Reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old World, and of *Sodom*, were in fashion; if any thing happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation.

3. To come nearer home, when the Wars fell out between *Shaddai* and *Diabolus*, if at any time I saw any of the Town of *Mansoul* afraid of Destruction, I often used by some way, device, invention, or other, to labour to bring them to peace again.

Wherefore since I have always been a Man of so vertuous a Temper, as some say a peace-maker is, and if a peace-maker be so deserving a Man as some have been bold to attest he is: Then let me, Gentlemen, be accounted by you, who have a great Name for Justice and Equity in *Mansoul*, for a Man that deserveth not this inhumane way of treatment, but liberty, and also a licence to seek damage of those that have been my accusers.

Then said the Clerk, Cryer, make Proclamation.

Cryer, O Yes, for as much as the Prisoner at the Bar hath denied his Name to be that which is mentioned in the Indictment, the Court requireth, that if there be any in this place that can give Information to the Court of the original and right Name of the Prisoner, they would come forth and give in their Evidence, for the Prisoner stands upon his own Innocency.

Then came two into the Court and desired that they might have leave to speak what they knew concerning the Prisoner at the Bar; the Name of the one was *Search-truth*, and the Name of the other *Vouch-truth*: So the Court demanded of these Men, if they knew the Prisoner, and what they could say concerning him, for he stands, said they, upon his own Vindication?

Then said Mr. *Search-truth*, My Lord, I Court. Hold, give him his Oath, then they

Pleads his Goodness.

Hard-heart set to the Bar.

False-peace set to the Bar.

His Plea.

He denies his Name.

New Witnesses come in against him.

they fware him. So he proceeded.

Search. My Lord, I know, and have known this Man from a Child, and can attest that his Name is *False-peace*. I knew his Father, his Name was Mr. *Flatter*, and his Mother before she was married was called by the Name of Mrs. *Sooth-up*; and these two when they came together, lived not long without this Son, and when he was born, they called his Name *False-peace*. I was his play-fellow, only I was somewhat older than he; and when his Mother did use to call him home from his play, she used to say, *False-peace, False-peace*, come home quick, or I'll fetch you. Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his Mother did use to sit at the Door with him, or did play with him in her Arms, she would call him twenty times together, My little *False-peace*, my pretty *False-peace*, and O my sweet Rogue, *False-peace*; and again, O my little bird, *False-peace*; and how do I love my child! The Gossips also know it is thus, though he has had the Face to deny it in open Court.

Then Mr. *Vouch-truth* was called upon to speak what he knew of him. So they fware him.

Then said Mr. *Vouch-truth*, My Lord, all that the former Witness hath said is true; his Name is *False-peace*, the Son of Mr. *Flatterer*, and of Mrs. *Sooth-up* his mother. And I have in former times seen him angry with those who have called him any thing else but *False-peace*, for he would say that all such did mock and nick-name him, but this was in the Time when Mr. *False-peace* was a great Man, and when the *Diabolians* were the brave Men in *Mansoul*.

Court. 'Gentlemen, you have heard what these two men have sworn against the Prisoner at the Bar: and now Mr. *False-peace* to you, you have denied your Name to be *False-peace*, yet you see that these honest men have sworn that this is your name. As to your Plea, in that you are quite besides the matter of your Indictment, you are not by it charged for evil doing, because you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly, and satanically bring, keep, and hold the Town of *Mansoul* both under its apostacy from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the Law of *Shaddai*, and to the hazard of the Destruction of the then miserable Town of *Mansoul*. All that you have pleaded for your self is, that you have denied your name, &c. but here you see we have Witnesses to prove that you are the man.

'For the Peace that you so much boast of making among your Neighbours, know that Peace that is not a Companion of Truth

and Holiness, but which is without this Foundation, is grounded upon a Lye, and is both deceitful and damnable; as also the great *Shaddai* hath said: thy Plea therefore has not delivered thee from what by the Indictment thou art charged with, but rather it doth fasten all upon thee. But thou shalt have very fair play, let us call the Witnesses that are to testify, as to matter of fact, and see what they have to say for our Lord the King against the Prisoner at the Bar.

Cler. Mr. *Know-all*, what say you for our Lord the King against the Prisoner at the Bar?

Know. My Lord, this Man hath of a long time made it, to my Knowledge, his business to keep the Town of *Mansoul* in a sinful quietness in the midst of all her leudness, filthiness and turmoils, and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable Life, though it wanteth a good Foundation.

Cler. Come, Mr. *Hate-lies*, what have you to say?

Hate. My Lord, I have heard him say, that Peace, though in a way of Unrighteousness, is better than Trouble with Truth.

Cler. Where did you hear him say this?

Hate. I heard him say it in *Folly-yard*, at the House of one Mr. *Simple*, next door to the Sign of the *Self-deceiver*. Yea, he hath said this to my Knowledge twenty times in that place.

Cler. We may spare further Witness, this Evidence is plain and full. Set him by, ^{set to the Bar.} *Gaoler*, and set Mr. *No-truth* to the Bar.

Mr. *No-truth*, thou art here indicted by ^{His Indictment.} the Name of *No-truth*, (an intruder upon the Town of *Mansoul*) for that thou hast always to the dishonour of *Shaddai*, and the endangering of the utter ruin of the famous Town of *Mansoul*, set thy self to deface, and utterly to spoil all the remainders of the Law and Image of *Shaddai* that have been found in *Mansoul* after her deep Apostacy from her King to *Diabolus* the envious Tyrant. What sayst thou, art thou guilty of this Indictment, or not?

No. Not guilty, my Lord.

His Plea.

Then the Witnesses were called, and Mr. *Know-all* did first give in his Evidence against him.

Know. My Lord, this Man was at the pulling down of the Image of *Shaddai*; yea, this is he that did it with his own Hands. I my self stood by and saw him do it, and he did it at the Commandment of *Diabolus*. Yea, this Mr. *No-truth* did more than this, he did also set up the horned Image of the Beast *Diabolus* in the same place. This also is he that at the bidding of *Diabolus* did rent and tear, and cause to be consumed all that he could of the remainders of the Law of the King, even whatever

Witnesses.

whatever he could lay his hands on in *Mansoul*.

Clerk. Who saw him do this besides yourself?

Hate. I did, my Lord, and so did many more besides; for this was not done by Stealth, or in a corner, but in the open view of all, yea he chose himself to do it publickly, for he delighted in the doing of it.

Clerk. Mr. *No-truth*, how could you have the Face to plead not Guilty, when you were so manifestly the doer of all this Wickedness?

Not. Sir, I thought I must say something, and as my Name is, so I speak: I have been advantaged thereby before now, and did not know but by speaking *No-truth*, I might have reaped the same benefit now.

Clerk. 'Set him by, *Gaoler*, and set Mr. *Pityless* to the Bar: Mr. *Pityless*, thou art here indicted by the Name of *Pityless*, (an intruder upon the Town of *Mansoul*) for that thou didst most trayterously and

wickedly shut up all Bowels of Compassion, and wouldest not suffer poor *Mansoul* to condole her own misery when she had apostatized from her rightful King, but didst evade, and at all times turn her mind awry from those thoughts that had in them a Tendency to lead her to Repentance. What saist thou to this Indictment? Guilty, or not guilty?

Not guilty of Pitylessness: all I did was to *cheer-up*, according to my Name, for my Name is not *Pityless*, but *Cheer-up*; and I could not abide to see *Mansoul* incline to *Melancholy*.

Clerk. How! do you deny your Name, and say it is not *Pityless* but *Cheer-up*? Call for the Witnesses: What say you the Witnesses to this Plea?

Know. My Lord, his Name is *Pityless*; so he hath writ himself in all Papers of concern wherein he has had to do. But these *Diabolonians* love to counterfeit their Names: Mr. *Covetousness* covers himself with the Name of good *Husbandry*, or the like; Mr. *Pride* can when need is, call himself Mr. *Neat*, Mr. *Handsome*, or the like, and so of all the rest of them.

Clerk. Mr. Tell-true what say you?

Tel. His Name is *Pityless*, my Lord; I have known him from a Child, and he hath done all that Wickedness whereof he stands charged in the Indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.

Clerk. Set Mr. *Haughty* to the Bar, *Gaoler*. Mr. *Haughty*, Thou art here indicted by the Name of *Haughty*, (an intruder upon the Town of *Mansoul*) for that thou didst most Trayterously and Devillishly teach the

Town of *Mansoul* to carry it Loftily and Stoutly against the Summons that was given them by the Captains of the King *Shaddai*. Thou didst also teach the Town of *Mansoul* to speak contemptuously, and vilifyingly of their great King *Shaddai*; and didst moreover encourage, both by Words and Examples, *Mansoul*, to take up Arms both against the King and his Son *Emanuel*. How saist thou, art thou Guilty of this Indictment, or not?

Haugh. Gentlemen, I have always been a man of courage and valour, and have not used when under the greatest clouds, to Sneak or Hang down the head like a Bulrush; nor did it at all at any time please me to see men veil their Bonnets to those that have opposed them. Yea, though their adversaries seemed to have ten times the advantage of them.

I did not use to consider who was my foe, nor what the cause was in which I was engaged. 'Twas enough to me if I carried it bravely, fought like a man, and came off a Victor.

Court. Mr. *Haughty*, you are not here Indicted for that you have been a valiant Man, nor for your Courage and Stoutness in times of Distress, but for that you have made use of this your pretended valour to draw the Town of *Mansoul* into Acts of Rebellion both against the great King and *Emanuel* his Son. This is the crime and the thing wherewith thou art charged in and by the Indictment. But he made no answer to that.

Now when the Court had thus far proceeded against the Prisoners at the Bar, then they put them over to the verdict of their Jury, to whom they did apply themselves after this manner:

Gentlemen of the Jury, you have been here, and have seen these men, you have heard their Indictments, their Pleas, and what the Witnesses have testified against them: Now what remains, is, that you do forthwith withdraw yourselves to some place, where without Confusion you may consider of what Verdict in a way of Truth and Righteousness you ought to bring in for the King against them, and so bring it in accordingly.

Then the Jury, to wit, Mr. *Belief*, Mr. *Trueheart*, Mr. *Upright*, Mr. *Hatebad*, Mr. *Lovegod*, Mr. *Seetruth*, Mr. *Heavenlimind*, Mr. *Moderate*, Mr. *Thankful*, Mr. *Humble*, Mr. *Goodwork*, and Mr. *Zealforgod*, withdrew themselves in order to their work: Now when they were shut up by themselves they fell to discourse among themselves in order to the drawing up of their Verdict.

And thus Mr. *Belief*, for he was the Foreman, began: Gentlemen, quoth he, for the men, the Prisoners at the Bar, for my part I believe that they all deserve Death. Very right, said Mr. *Trueheart*, I am wholly

wholly of your Opinion: O what a mercy is it, said Mr. Hatebad, that such Villains as these are apprehended! Ay, Ay, said Mr. Lovegod, *this is one of the joyfulest Days that ever I saw in my Life.* Then said Mr. Seetruth, *I know that if we judge them to Death, our Verdict shall stand before Shaddai himself.* Nor do I at all question it, said Mr. Heavenlimind; he said moreover, *When all such beasts as these are cast out of Mansoul, what a goodly Town will it be then!* Then said Mr. Moderate, it is not my manner to pass my Judgment with Rashness, but for these their crimes are so notorious, and the Witness so palpable, *that that man must be wilfully blind who saith the Prisoners ought not to die.* Blessed be God, said Mr. Thankful, *that the Traytors are in safe Custody.* And I join with you in this upon my bare knees, said Mr. Humble. I am glad also said Mr. Goodwork. Then said the warm man, and true hearted Mr. Zeal-for-God, *Cut them off, they have been the Plague, and have sought the Destruction of Mansoul.*

Thus therefore being all agreed in their Verdict, they came instantly into the Court.

They are agreed of their Verdict, and bring them in guilty.

Clerk. Gentlemen of the Jury answer all to your Names: Mr. Belief, one: Mr. True-heart, two: Mr. Upright, three: Mr. Hatebad, four: Mr. Lovegod, five: Mr. Seetruth six: Mr. Heavenlymind, seven: Mr. Moderate, eight: Mr. Thankful, nine: Mr. Humble, ten: Mr. Goodwork, eleven: and Mr. Zeal-for-god, twelve: Good men and true, stand together in your Verdict: are you all agreed?

Jury. Yes, my Lord.

Clerk. Who shall speak for you?

Jury. Our Foreman.

Clerk. You the Gentlemen of the Jury being impannelled for our Lord the King to serve here in a matter of Life and Death, have heard the trials of each of these men the Prisoners at the Bar, What say you, are they Guilty of that, and those Crimes for which they stand here Indicted, or are they not Guilty?

Foreman. Guilty, my Lord.

Clerk. Look to your Prisoners, Gaoler.

This was done in the morning, and in the Afternoon they received the Sentence of Death according to the Law.

The Gaoler therefore having received such a Charge, put them all in the inward Prison, to preserve them there till the Day of Execution, which was to be the next Day in the morning.

But now to see how it happened, one of the Prisoners, *Incredulity* by Name, in the interim betwixt the Sentence and time of Execution, brake Prison, and made his escape, and gets him away quite out of the Town of Mansoul, and lay lurking in such places and Holds as he might, until

Vol. II.

he should again have opportunity to do the Town of Mansoul a mischief for their thus handling of him as they did.

Now when Mr. Trueman the Gaoler perceived that he had lost his Prisoner, he was in a heavy taking, because that Prisoner was, to speak on, the very worst of all the Gang: Wherefore first he goes and acquaints my Lord Mayor, Mr. Recorder, and my Lord Willbewill with the Matter, and to get of them an Order to make search for him throughout the Town of Mansoul. So an Order he got, and Search was made, but no such Man could now be found in all the Town of Mansoul.

No Incredulity found in Mansoul.

All that could be gathered was, that he had lurked a while about the out-side of the Town, and that here and there one or other had a glimpse of him as he did make his escape out of Mansoul, one or two also did affirm that they saw him without the Town, going a-pace quite over the Plain. Now when he was quite gone, it was affirmed by one Mr. Didsee, that he ranged all over dry places, till he met with *Diabolus* his Friend; and where should they meet one another but just upon *Hell-gate-hill*.

He is gone to Diabolus.

But Oh! what a lamentable Story did the old Gentleman tell to *Diabolus* concerning what sad alteration *Emanuel* had made in Mansoul.

As first, how Mansoul had, after some delays received a general Pardon at the Hands of *Emanuel*, and that they had invited him into the Town, and that they had given him the Castle for his possession. He said moreover, that they had called his Soldiers into the Town, coveted who should quarter the most of them; they also entertained him with the Timbrel, Song and Dance. But that, said *Incredulity*, that is the forest Vexation to me is, that he hath pulled down, O Father, thy Image, and set up his own, pulled down thy Officers, and set up his own. Yea, and *Willbewill*, that Rebel, who, one would have thought, should never have turned from us, he is now in as great favour with *Emanuel*, as ever he was with thee. But besides all this, this *Willbewill* has received a special Commission from his Master to search for, to apprehend, and to put to Death all, and all manner of *Diabolonians* that he shall find in Mansoul: Yea, and this *Willbewill* has taken and committed to Prison already eight of my Lord's most trusty Friends in Mansoul. Nay further, my Lord, with grief I speak it, they have been all arraigned, condemned, and I doubt before this executed in Mansoul. I told my Lord of eight, and my self was the ninth, who should assuredly have drunk of the same Cup, but that through craft, I, as thou seest, have made mine escape from them.

He tells Diabolus what Emanuel now is doing in Mansoul.

When *Diabolus* had heard this lamentable Story he yelled, and snuffed up the Wind like a Dragon, and made the Sky to look

Diabolus yells at the News.

Incredulity breaks Prison.

look dark with his roaring : He also swore that he would try to be revenged on *Mansoul* for this. So they, both he and his old Friend Incredulity concluded to enter into Consultation, how they might get the Town of *Mansoul* again.

Rom. 8. 13, 14. Now before this time the Day was come in which the Prisoners in *Mansoul* were to be executed : so they were brought to the Cross, and that by *Mansoul*, in most solemn manner ; for the Prince said that this should be done by the hand of the Town of *Mansoul*, that I may see, said he, the forwardness of my now redeemed *Mansoul* to keep my Word, and to do my Commandments ; and that I may bless *Mansoul* in doing this deed. Proof of Sincerity pleases me well, let *Mansoul* therefore first lay their hands upon these *Diabolonians* to destroy them.

Gal. 5. 24. So the Town of *Mansoul* slew them according to the word of their Prince ; but when the Prisoners were brought to the Cross to die, you can hardly believe what troublesome work *Mansoul* had of it to put the *Diabolonians* to Death, (for the Men knowing that they must die, and every of them having implacable enmity in their Heart to *Mansoul*) what did they but took courage at the Cross, and there resisted the Men of the Town of *Mansoul* ? Wherefore the Men of *Mansoul* were forced to cry out for help to the Captains and Men of War. Now the great *Shaddai* had a Secretary in the Town, and he was a great lover of the Men of *Mansoul*, and he was at the place of Execution also ; so he hearing the Men of *Mansoul* cry out against the Strugglings and Unruliness of the Prisoners, rose up from his place, and came and put his hands upon the hands of the Men of *Mansoul*. So they crucified the *Diabolonians* that had been a plague, a grief, and an offence to the Town of *Mansoul*.

The Prince comes down to congratulate them. Now when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the Men of *Mansoul*, and to strengthen their hands in such work. And he said to them, that by this Act of theirs he had proved them, and found them to be lovers of his Person, observers of his Laws, and such as had also respect to his Honour. He said moreover, (to shew them that they by this should not be losers, nor their Town weakened by the loss of them) that he would make them another Captain, and that of one of themselves. And that this Captain should be the Ruler of a thousand, for the good and benefit of the now flourishing Town of *Mansoul*.

Experience must be the new Captain. So he called one to him whose Name was *Waiting*, and bid him go quickly up to the Castle-gate, and enquire there for one Mr. *Experience* that waiteth upon that noble Captain, the Captain *Credence*, and bid him come hither to me. So the Messenger that waited upon the good Prince

Emanuel, went and said as he was commanded. Now the young Gentleman was waiting to see the Captain train and muster his Men in the Castle-yard. Then said Mr. *Waiting* to him, Sir, the Prince would that you should come down to his Highness forthwith. So he brought him down to *Emanuel*, and he came and made obeisance before him. Now the Men of the Town knew Mr. *Experience* well, for he was born and bred in *Mansoul* ; they also knew him to be a Man of Conduct, of Valour, and a Person prudent in Matters ; he was also a comely Person, well spoken, and very successful in his Undertakings.

Wherefore the hearts of the Townsmen were transported with Joy, when they saw that the Prince himself was so taken with Mr. *Experience* ; that he would needs make him a Captain over a band of men.

So with one consent they bowed the Knee before *Emanuel*, and with a shout said, *Let Emanuel live for ever*. Then said the Prince to the young Gentleman, whose Name was Mr. *Experience*, I have thought good to confer upon thee a Place of Trust and Honour in this my Town of *Mansoul*, (then the young man bowed his head and worshipped,) it is, said *Emanuel*, that thou shouldest be a Captain, a Captain over a thousand men in my beloved Town of *Mansoul*. Then said the Captain, *Let the King live*. So the Prince gave out Orders forthwith to the King's Secretary, that he should draw up for Mr. *Experience* a Commission to make him a Captain over a thousand men, and let it be brought to me, said he, that I may set to my seal. So it was done as it was commanded. The Commission was drawn up, brought to *Emanuel*, and he set his Seal thereto. Then by the hand of Mr. *Waiting* he sent it away to the Captain.

Now so soon as the Captain had received his Commission, he foundeth his Trumpet for Volunteers, and young men come to him apace ; yea the greatest and chiefest men in the Town sent their Sons to be listed under his Command. Thus Captain *Experience* came under command to *Emanuel*, for the good of the Town of *Mansoul*. He had for his Lieutenant one Mr. *Skilful*, and for his Cornet one Mr. *Memory*. His under Officers I need not name. His Colours were the *White Colours* for the Town of *Mansoul* ; and his Scutcheon was the *dead Lion*, and *dead Bear*. So the Prince returned to his Royal Palace again.

Now when he was returned thither, the Elders of the Town of *Mansoul*, to wit, the Lord Mayor, the Recorder, and the Lord *Willberwill* went to congratulate him, and in special way to thank him for his Love, Care, and the tender Compassion which he shewed to his ever obliged Town of *Mansoul*. So after a while, and some sweet Communion between them, the Townsmen

The qualifications of their new Captain.

Mansoul takes it well.

The thing told to Mr. *Experience*.

His Commission sent him.

His under Officers.

1 Sam. 17. 36, 37.

The Elders of *Mansoul* congratulate him.

Townsmen having solemnly ended their Ceremony, returned to their place again.

Emanuel also at this time appointed them a Day wherein he would renew their Charter, yea wherein he would renew and enlarge it, mending several faults therein, that *Mansoul's* Yoke might be yet more easy. And this he did without any desire of theirs, even of his own frankness, and noble Mind. So when he had sent for and seen their old one, he laid it by, and said, *Now that which decayeth and waxeth old is ready to vanish away.* He said moreover, the Town of *Mansoul* shall have another, a better, a new one, more steady and firm by far. An Epitome hereof take as follows.

Emanuel Prince of Peace, and a great lover of the Town of *Mansoul*, I do in the Name of my Father, and of mine own Clemency, give, grant, and bequeath to my beloved Town of *Mansoul*.

First, free, full, and everlasting forgiveness of all Wrongs, Injuries, and Offences done by them against my Father, me, their Neighbour, or themselves.

Secondly, I do give them the holy Law, and my Testament, with all that therein is contained, for their everlasting Comfort and Consolation.

Thirdly, I do also give them a Portion of the self same Grace and Goodness that dwells in my Father's Heart and mine.

Fourthly, I do give, grant and bestow upon them freely the World, and what is therein for their good, and they shall have that Power over them, as shall stand with the Honour of my Father, my Glory, and their Comfort, yea, I grant them the benefits of Life and Death, and of things present, and things to come. This Privilege, no other City, Town or Corporation shall have but my *Mansoul* only.

Fifthly, I do give and grant them leave, and free access to me in my Palace at all Seasons (to my Palace above or below) there to make known their wants to me, and I give them moreover a Promise that I will hear and redress all their Grievances.

Sixthly, I do give, grant to, and invest the Town of *Mansoul* with full power and authority to seek out, take, enslave, and destroy all, and all manner of *Diabolonians* that at any time from whence soever shall be found straggling in, or about the Town of *Mansoul*.

Seventhly, I do further grant to my beloved Town of *Mansoul* that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in, and of the blessed Town of *Mansoul*, nor to share in the excellent Privileges thereof. But that all the Grants, Privileges, and Immunities that I bestow upon the famous Town of *Mansoul*, shall be for

those the old Natives, and true inhabitants thereof, to them I say, and to their right seed after them.

But all *Diabolonians* of what sort, birth, Country, or Kingdom soever, shall be debarred a share therein.

So when the Town of *Mansoul* had received at the hand of *Emanuel* their gracious Charter, (which in it self is infinitely more large than by this lean Epitome is set before you) they carried it to audience, that is to the Market-place, and there Mr. Recorder read it in the presence of all the People. This being done, it was had back to the Castle gates, and there fairly engraven upon the Doors thereof, and laid in Letters of Gold, to the end that the Town of *Mansoul*, with all the People thereof, might have it always in their view, or might go where they might see what a blessed Freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good *Emanuel*.

But what Joy! what Comfort! what Consolation think you, did now possess the Hearts of the Men of *Mansoul*; the Bells ringed, the Minstrels played, the People danced, the Captains shouted, the Colours waved in the Wind, and the silver Trumpets sounded, and the *Diabolonians* now were glad to hide their Heads, for they looked like them that had been long dead.

When this was over, the Prince sent again for the Elders of the Town of *Mansoul*, and communed with them about a Ministry that he intended to establish among them; such a Ministry that might open unto them, and that might instruct them in the Things that did concern their present and future state.

For said he, You of your selves, without you have Teachers and Guides, will not be able to know, and if not to know, to be sure, not to do the Will of my Father.

At this news when the Elders of *Mansoul* brought it to the People, the whole Town came running together, (for it pleased them well, as whatever the Prince now did, pleased the People) and all with one consent implored his Majesty that he would forthwith establish such a Ministry among them as might teach them both Law and Judgment, Statute and Commandment; that they might be documented in all good and wholesome Things. So he told them that he would grant them their requests; and would establish two among them; one that was of his Father's Court, and one that was a Native of *Mansoul*.

He that is from the Court, said he, is a Person of no less quality and dignity than is my Father and I, and he is the Lord chief Secretary of my Father's house, for he is, and always has been the chief Dictator of all my Father's Laws, a Person altogether well skill'd in all mysteries, and knowledge.

He renews
their
Charter,
Heb. 8. 13.
Matt. 11.

An Epi-
tome of
their new
Charter.

Heb. 8. 12.
Joh. 17. 8,
14.
2 Pet. 1. 4.
2 Cor. 7. 1.
1 Joh. 1.
16.

1 Cor. 3.
21, 22.

Heb. 10.
19, 20.
Matt. 7. 7.

No man
to die for
killing of
sin.

No lust
has any
grant by
Christ, or
any liber-
ty to act in
the Town
of Man-
soul.
Eph. 4. 22.
Col. 3. 5.
6, 7, 8, 9.

2 Cor. 3. 3.
Jer. 31. 33.
Heb. 8. 10.
Their
Charter
set upon
their Ca-
stle-gates.

Joy re-
newed in
Mansoul.

The com-
mon good
thoughts,

2 Pet. 1.
1 Cor. 2.
John 1. 1.
John 5.

knowledge of mysteries as is my Father, or as my self is. Indeed he is one with us in nature, and also as to loving of, and being faithful to, and in, the eternal concerns of the Town of *Mansoul*.

John 14.
26.
Ch. 16.
13.
1 John 2.
27.

And this is he, said the Prince, that must be your chief Teacher: for 'tis he, and he only that can teach you clearly in all high and supernatural Things. He and he only it is that knows the Ways and Methods of my Father at Court, nor can any like him shew how the Heart of my Father is at all times, in all things, upon all Occasions towards *Mansoul*, (for as no Man knows the Things of a Man but that spirit of a Man which is in him: so the Things of my Father knows no Man but this his high and mighty *Secretary*. (Nor can any as he tell *Mansoul*, how and what they shall do to keep themselves in the Love of my Father.) He also it is that can bring lost things to your remembrance, and that can tell you things to come. This Teacher therefore must of necessity have preheminance (both in your affections and judgment) before your other Teacher; his personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up Petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

1 Thes. 1.
5, 6.
Acts 21.
10, 11.
Jud. 7. 20.
Eph. 6. 18.
Rom. 8.
26.
Rev. 2. 7.
11, 17, 29.
Eph. 4. 30.
Ila. 63. 10.
This Person can put life and vigour into all he says; yea, and can also put it into your Hearts. This Person can make Seers of you, and can make you tell what shall be hereafter: By this Person you must frame all your Petitions to my Father and me; and without his Advice and Counsel first obtained, let nothing enter into the Town or Castle of *Mansoul*, for that may disgust and grieve this noble Person.

Take heed, I say, that you do not grieve this Minister, for if you do, he may fight against you; and should he once be moved by you, to set himself against you, against you in battel array, that will distress you more than if twelve legions should from my Father's Court be sent to make War upon you.

1 Cor. 13.
14.
Rom. 5. 5.
But, as I said, if you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have Converse, and to maintain Communion with him, you shall find him ten times better than is the whole World to any: yea, he will shed abroad the Love of my Father in your Hearts, and *Mansoul* will be the wisest and most blessed of all People.

Conscience, made a Minister.
Then did the Prince call unto him the Old Gentleman, who before had been the Recorder of *Mansoul*, Mr. Conscience by Name, and told him, That for as much as he was well skilled in the Law and Government of the Town of *Mansoul*, and was also well spoken, and could pertinently de-

liver to them his Master's Will in all terrene and domestick matters, therefore he would also make him a Minister for, in, and to the goodly Town of *Mansoul*, in all the Laws, Statutes, and Judgments of the famous Town of *Mansoul*. And thou must, said the Prince, confine thyself to the teaching of moral Virtues, to Civil and Natural Duties, but thou must not attempt to presume to be a Revealer of those high and supernatural mysteries that are kept close in the Bosom of *Shaddai* my Father: for those things know no Man, nor can any reveal them but my Father's Secretary only. His limits.

Thou art a Native of the Town of *Mansoul*, but the Lord Secretary is a Native with my Father, wherefore as thou hast Knowledge of the Laws and Customs of the Corporation, so he of the things and will of my Father. Wherefore, Oh! Mr. Conscience, although I have made thee a Minister and a Preacher in the Town of *Mansoul*, yet as to the Things which the Lord Secretary knoweth, and shall teach to this People, there thou must be his Scholar, and a Learner, even as the rest of *Mansoul* are. His caution.

Thou must therefore in all high and supernatural things, go to him for Information and Knowledge; for though there be a Spirit in Man, this Person's Inspiration must give him Understanding. Wherefore, Oh thou Mr. Recorder, keep low and be humble, and remember that the *Diabolonians* that kept not their first Charge, but left their own Standing, are now made prisoners in the pit; be therefore content with thy Station. Job 33. 8

I have made thee my Father's Vicegerent on Earth, in such Things of which I have made mention before: and thou, take thou power to teach them to *Mansoul*, yea, and to impose them with Whips and Chastisements, if they shall not willingly hearken to do thy Commandments. His Power in Mansoul

And, Mr. Recorder, because thou art old, and through many Abuses made feeble; therefore I give thee leave and license to go when thou wilt to my Fountain, my Conduit, and there to drink freely of the Blood of my Grape, for my conduit doth always run Wine. Thus doing, thou shalt drive from thy Heart and Stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the Reception and keeping of all that the King's most noble Secretary teacheth. His Liberty

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a Minister to *Mansoul*; and the man had thankfully accepted thereof: then did Emanuel address himself in a particular speech to the Townsmen themselves.

'Eehold, (said the Prince to *Mansoul*) my love and care towards you, I have added

‘ added to all that is past, this mercy, to
 ‘ appoint you Preachers: the most noble
 ‘ *Secretary* to teach you in all high and sub-
 ‘ lime Mysteries; and this Gentleman
 ‘ (pointing to Mr. *Conscience*) is to teach
 ‘ you in all things humane and domestick,
 ‘ for therein lyeth his work. He is not by
 ‘ what I have said, debarred of telling to
 ‘ *Mansoul* any thing that he hath heard,
 ‘ and received at the mouth of the
 ‘ Lord high *Secretary*; only he shall not at-
 ‘ tempt to presume to pretend to be a re-
 ‘ vealer of those high mysteries himself;
 ‘ for the breaking of them up, and the
 ‘ discovery of them to *Mansoul* lyeth only
 ‘ in the power, authority and skill of the
 ‘ Lord high *Secretary* himself. Talk of
 ‘ them he may, and so may the rest of the
 ‘ Town of *Mansoul*; yea, and may as oc-
 ‘ casion gives them opportunity, press them
 ‘ upon each other for the benefit of the
 ‘ whole. These things therefore I would
 ‘ have you observe and do, for it is for
 ‘ life and the lengthening of your days.

Alliance to
Mansoul.

A World
 to come
 promised
 to *Man-
 soul*.

‘ And one thing more to my beloved
 ‘ Mr. *Recorder*, and to all the Town of
 ‘ *Mansoul*, you must not dwell in, nor stay
 ‘ upon any thing of that which he hath in
 ‘ Commission to teach you, as to your
 ‘ trust and expectation of the next World;
 ‘ of the next World (I say) for I purpose
 ‘ to give another to *Mansoul*, when this
 ‘ with them is worn out) but for that you
 ‘ must wholly and solely have recourse to,
 ‘ and make stay upon his Doctrine, that
 ‘ is your teacher after the first order. Yea,
 ‘ Mr. *Recorder* himself must not look for life
 ‘ from that which he himself revealeth, his
 ‘ dependance for that must be founded in
 ‘ the Doctrine of the other Preacher. Let
 ‘ Mr. *Recorder* also take heed that he re-
 ‘ ceive not any Doctrine, or point of
 ‘ Doctrine, that are not communicated to
 ‘ him by his superior Teacher, nor yet
 ‘ within the Precincts of his own formal
 ‘ Knowledge.’

He gives
 them cau-
 tion about
 the Cap-
 tains.

Now after the Prince had thus settled
 things in the famous Town of *Mansoul*, he
 proceeded to give to the Elders of the Cor-
 poration a necessary caution, to wit, how
 they should carry it to the high and noble
 Captains that he had, from his Father’s
 Court, sent or brought with him to the fa-
 mous Town of *Mansoul*.

Graces
 pickt from
 common
 Vertues.

‘ These Captains, said he, do love the
 ‘ Town of *Mansoul*, and they are pickt
 ‘ Men, pickt out of abundance, as Men
 ‘ that best suit, and that will most faith-
 ‘ fully serve in the Wars of *Shaddai* against
 ‘ the *Diablonians*, for the preservation of
 ‘ the Town of *Mansoul*. I charge you
 ‘ therefore, said he, O ye Inhabitants of the
 ‘ now flourishing Town of *Mansoul*, that
 ‘ you carry it not ruggedly, or untowardly
 ‘ to my Captains, or their Men; since, as
 ‘ I said, they are pickt and choice Men,
 ‘ Men chosen out of many for the good of

Vol. II.

‘ the Town of *Mansoul*. I say, I charge
 ‘ you that you carry it not untowardly to
 ‘ them; for though they have the Hearts
 ‘ and Faces of Lions, when at any time
 ‘ they shall be called forth to engage and
 ‘ fight with the King’s Foes, and the En-
 ‘ mies of the Town of *Mansoul*; yet a little
 ‘ discountenance cast upon them from the
 ‘ Town of *Mansoul*, will deject and cast
 ‘ down their Faces, will weaken and take
 ‘ away their Courage. Do not therefore,
 ‘ O my beloved, carry it unkindly to my
 ‘ valiant Captains, and courageous Men of
 ‘ War, but love them, nourish them, suc-
 ‘ cour them, and lay them in your bosoms,
 ‘ and they will not only fight for you, but
 ‘ cause to fly from you all those the *Diabo-
 ‘ lonians* that seek, and will if possible be
 ‘ your utter destruction.

Satan can-
 not wea-
 ken our
 Graces as
 we our-
 selves
 may.

Words:

‘ If therefore any of them should at any
 ‘ time be sick or weak, and so not able to
 ‘ perform that office of love, which with
 ‘ all their Hearts they are willing to do,
 ‘ (and will do also when well and in health)
 ‘ flight them not, nor despise them, but ra-
 ‘ ther strengthen them, and encourage them
 ‘ though weak and ready to die, for they
 ‘ are your fence, and your guard, your
 ‘ wall, your gates, your locks, and your
 ‘ bars. And although when they are weak,
 ‘ they can do but little, but rather need to
 ‘ be helped by you, (than that you should
 ‘ then expect great things from them) yet
 ‘ when well, you know what Exploits,
 ‘ what Fears and warlike Achievements
 ‘ they are able to do, and will perform for
 ‘ you.

Heb. 12. 2.
 Isa. 35. 3.
 Rev. 3. 24
 1 Thel. 5.
 14.

‘ Besides, if they be weak, the Town
 ‘ of *Mansoul* cannot be strong; if they be
 ‘ strong, then *Mansoul* cannot be weak:
 ‘ your safety therefore doth lie in their
 ‘ health, and in your countenancing of
 ‘ them. Remember also that if they be sick,
 ‘ they catch that disease of the Town of
 ‘ *Mansoul* it self.

‘ These things I have said unto you, be-
 ‘ cause I love your welfare, and your ho-
 ‘ nour: Observe therefore O my *Mansoul*,
 ‘ to be punctual in all things that I have
 ‘ given in charge unto you, and that not
 ‘ only as a Town corporate, and so to your
 ‘ Officers and Guard, and Guides in chief,
 ‘ but to you as you are a People whose
 ‘ well-being, as single Persons, depends on
 ‘ the observation of the Orders and Com-
 ‘ mandments of their Lord.

‘ Next, O my *Mansoul*, I do warn you of
 ‘ that of which notwithstanding that Re-
 ‘ formation that at present is wrought
 ‘ among you, you have need to be warned
 ‘ about: wherefore hearken diligently unto
 ‘ me. I am now sure, and you will know
 ‘ hereafter that there are yet of the *Diabo-
 ‘ lonians* remaining in the Town of *Man-
 ‘ soul*; *Diablonians* that are sturdy and
 ‘ implacable, and that do already while I
 ‘ am with you, and that will yet more

A Caution
 about the
*Diabloni-
 ans* that
 yet re-
 main in
Mansoul.

Mar. 7. 21. 22. I am from you, study, plot, contrive, invent, and jointly attempt to bring you to desolation, and so to a State far worse than that of the *Egyptian* Bondage; they are the avowed Friends of *Diabolus*, therefore look about you; they used heretofore to lodge with their Prince in the Castle, when *Incredulity* was the Lord Mayor of this Town, but since my coming hither, they lie more in the outsidings, and walls, and have made themselves dens, and caves, and holes, and strong holds therein. Wherefore, O *Mansoul*! Thy work as to this, will be so much the more difficult and hard. That is, to take, mortify, and put them to Death according to the will of my Father. Nor can you utterly rid your selves of them, unless you should pull down the Walls of your Town, the which I am by no means willing you should. Do you ask me, *What shall we do then?* Why, be you diligent, and quit you like Men, observe their holds, find out their haunts, assault them, and make no peace with them. Where ever they haunt, lurk, or abide, and what terms of Peace soever they offer you abhor, and all shall be well betwixt you and me. And that you may the better know them from those that are the Natives of *Mansoul*, I will give you this brief Schedule of the Names of the chief of them; and they are these that follow:

The Names of some of the *Diabolonians* in *Mansoul*: The Lord *Fornification*, the Lord *Adultery*, the Lord *Murder*, the Lord *Anger*, the Lord *Lasciviousness*, the Lord *Deceit*, the Lord *Evil-eye*, Mr. *Drunkennes*, Mr. *Reveling*, Mr. *Idolatry*, Mr. *Witchcraft*, Mr. *Variance*, Mr. *Emulation*, Mr. *Wrath*, Mr. *Strife*, Mr. *Sedition*, and Mr. *Heresy*. These are some of the chief, O *Mansoul*! of those that will seek to overthrow thee for ever: These I say are the *Sucklers* in *Mansoul*, but look thou well into the Law of thy King, and there thou shalt find their *Physiognomy*, and such other characteristic Notes of them, by which they certainly may be known.

These, O my *Mansoul*, (and I would gladly that you should certainly know it) if they be suffered to run and range about the Town as they would, will quickly like *Vipers* eat out your Bowels, yea poison your Captains, cut the Sinews of your Soldiers, break the bar and bolts of your Gates, and turn your now most flourishing *Mansoul* into a barren and desolate Wilderness, and ruinous heap. Wherefore that you may take courage to your selves to apprehend these Villains where ever you find them, I give to you my Lord Mayor, my Lord Willbewill, and Mr. Recorder, with all the Inhabitants of the Town of *Mansoul*, full Power and Commission to seek out, to take, and to cause to be put to Death by the Cross, all, and all manner of *Diabolonians*, when and where

ever you shall find them to lurk within, or to range without the Walls of the Town of *Mansoul*.

I told you before, that I had placed a standing Ministry among you, not that you have but these with you, for my four ^{More Preachers if need be for Mansoul.} first Captains who came against the Master and Lord of the *Diabolonians* that was in *Mansoul*, they can, and (if need be, and) if they be required, will not only privately inform, but publicly preach to the Corporation both good and wholesome Doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be a daily Lecture in thee, O *Mansoul*! and will instruct thee in such profitable Lessons, that if heeded will do thee good at the end. And take good heed that you spare not the men that you have a Commission to take and crucify.

Now as I have set out before your Eyes the Vagrants and Runnagates by Name, so I will tell you that among your selves some of them shall creep in to beguile you, even such as would seem, and that in appearance are, very rife and hot for Religion. And they if you watch ^{A Caution.} not, will do you a mischief, such an one as at present you cannot think of.

These, as I said, will shew themselves to you in another hue than those under description before. Wherefore *Mansoul* watch and be sober, and suffer not thy self to be betrayed.

When the Prince had thus far new modelled the Town of *Mansoul*, and had instructed them in such matters as were profitable for them to know; then he appointed another Day in which he intended when the Townsfolk came together to bestow a further Badge of Honour upon the Town of *Mansoul*. A Badge that should ^{Another privilege for Mansoul.} distinguish them from all the People, Kindsreds and Tongues that dwell in the Kingdom of *Universe*. Now it was not long before the Day appointed was come, and the Prince and his People met in the King's Palace, where first *Emanuel* made a short Speech unto them, and then did for them as he had said, and unto them as he had promised.

My *Mansoul*, said he, that which I ^{His Speech to Mansoul} now am about to do is to make you known to the World to be mine, and to distinguish you also in your own eyes, from all false Traytors that may creep in among you.

Then he commanded that those that waited upon him should go and bring forth out of his Treasury those white and glistering Robes that I, said he, have provided and laid up in Store for my *Mansoul*. So ^{Rev. 19. 8.} the white Garments were fetched out of his Treasury, and laid forth to the eyes of the People. Moreover, it was granted to them that they should take them and put them

A Commission to destroy the *Diabolonians* in *Mansoul*.

White Robes.

them on, according, said he, to your Size and Stature. So the people were put into white, into fine linnen, white and clean.

Then said the Prince unto them, 'This, O *Mansoul*, is my Livery, and the badge by which mine are known from the Servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them therefore for my sake who gave them unto you; and also if you would be known by the World to be mine.

But now! can you think how *Mansoul* shone? it was fair as the Sun, clear as the Moon, and terrible as an Army with banners.

The Prince added further, and said, 'No Prince, Potentate, or mighty one of *Universe*, giveth this Livery but myself: Behold therefore, as I said before, you shall be known by it to be mine.

'And now, said he, I have given you my Livery, let me give you also in Commandment concerning them: and be sure that you take good heed to my words.

First, Wear them daily, Day by Day, lest you should at sometimes appear to others, as if you were none of mine.

Secondly, Keep them always white, for if they be soiled, 'tis dishonour to me.

Thirdly, Wherefore gird them up from the Ground, and let them not lag with dust and dirt.

Fourthly, Take heed that you lose them not, lest you walk Naked, and they see your shame.

Fifthly, But if you should sulley them, if you should defile them (the which I am greatly unwilling you should, and the Prince *Diabolus* will be glad if you would) then speed you to do that which is written in my Law, that yet you may stand, and not fall before me, and before my Throne. Also this is the way to cause that I may not leave you nor forsake you while here, but may dwell in this Town of *Mansoul* for ever.

And now was *Mansoul*, and the Inhabitants of it as the signet upon *Emanuel's* right hand; where was there now a Town, a City, a Corporation that could compare with *Mansoul*! A Town redeemed from the hand and from the power of *Diabolus*! A Town that the King *Shaddai* loved, and that he sent *Emanuel* to regain from the Prince of the *Infernal Cave*: yea, a Town that *Emanuel* loved to dwell in, and that he chose for his Royal Habitation; a Town that he fortified for himself, and made strong by the force of his Army. What shall I say, *Mansoul* has now a most excellent Prince, Golden Captains and Men of War, Weapons proved, and Garments as white as Snow. Nor are these benefits to be counted little but great; can the Town of *Mansoul* esteem

them so, and improve them to that end and purpose for which they are bestowed upon them?

When the Prince had thus compleated the modelling of the Town, to shew that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing *Mansoul*, he commanded, and they set his standard upon the Battlements of the Castle. And then,

First, He gave them frequent visits, not a Day now but the Elders of *Mansoul* must come to him (or he to them) into his Palace. Now they must walk and talk together of all the great things that he had done, and yet further promised to do for the Town of *Mansoul*. Thus would he often do with the Lord Mayor, my Lord *Wilbewill*, and the honest subordinate Preacher Mr. *Conscience*, and Mr. *Recorder*. But Oh! how graciously! how lovingly! how courteously! and tenderly did this blessed Prince now carry it towards the Town of *Mansoul*! in all the Streets, Gardens, Orchards, and other places where he came, to be sure the Poor should have his blessing and Benediction; yea, he would kiss them, and if they were ill, he would lay hands on them, and make them well. The *Captains* also he would daily, yea sometimes hourly encourage with his presence and goodly words. For you must know that a Smile from him upon them would put more Vigour, more Life and Stoutness into them, than would any thing else under Heaven.

The Prince would now also feast them, and with them continually: hardly a week would pass but a Banquet must be had betwixt him and them. You may remember that some Pages before we make mention of one feast that they had together, but now to feast them was a thing more common, every Day with *Mansoul* was a Feast-day now. Nor did he when they returned to their places, send them empty away, either they must have a Ring, a Gold-chain, a Bracelet, a white Stone, or something; so dear was *Mansoul* to him now; so lovely was *Mansoul* in his Eyes.

Secondly, When the Elders and Townsmen did not come to him, he would send in much plenty of provision unto them, meat that came from Court, wine and bread that were prepared for his Father's Table: yea, such delicacies would he send unto them, and therewith would so cover their Table, that whoever saw it confessed that the like could not be seen in any Kingdom.

Thirdly, If *Mansoul* did not frequently visit him as he desired they should, he would walk out to them, knock at their doors and desire entrance, that amity might be maintained betwixt them and him, if they did hear and open to him, as commonly they would if they were at home, then would he renew

That which distinguisheth *Mansoul* from other People.

Eccl. 9. 8,
Rev. 3. 2.

Rev. 7. 15,
16, 17.

Luk. 21.
36.

The glorious state of *Mansoul*

Understanding. The Will.

Hungry thoughts.

1 Cor. 5. 8.

A token of Marriage.
A token of Honour.
A token of Beauty.
A token of Pardon.

The danger of wandering thoughts.

Rev. 3. 20.
Cant. 5. 2.

renew his former love, and confirm it to with some new tokens, and signs of continued favour.

And was it not now amazing to behold, that in that very Place where sometimes *Diabolus* had his abode, and entertained his *Diabolonians* to the almost utter destruction of *Mansoul*, the Prince of Princes should sit Eating and Drinking with them, while all his mighty Captains, men of War, Trumpeters, with the Singing-men and Singing-women of his Father stood round about to wait upon them! Now did *Mansoul's* cup run over, now did her Conduits run sweet Wine, now did she eat the finest of the Wheat, and drink Milk and Honey out of the Rock! Now she said, how great is his Goodness! for since I found favour in his Eyes, how honourable have I been!

The blessed Prince did also ordain a new Officer in the Town, and a goodly Person he was, his Name was Mr. *God's peace*; this Man was set over my Lord *Willbewill*, my Lord *Mayor*, Mr. *Recorder*, the Subordinate Preacher, Mr. *Mind*, and over all the *Natives* of the Town of *Mansoul*. Himself was not a Native of it, but came with the Prince *Emanuel* from the Court. He was a great acquaintance of Captain *Credence*, and Captain *Goodhope*; some say they were Kin, and I am of that Opinion too. This man, as I said, was made Governour of the Town in General, specially over the Castle, and Captain *Credence* was to help him there. And I made great Observation of it, that so long as all things went in *Mansoul* as this sweet natured Gentleman would, the Town was in most happy Condition. Now there were no jars, no chiding, no interferences, no unfaithful doings in all the Town of *Mansoul*, every man in *Mansoul* kept close to his own Employment. The Gentry, the Officers, the Soldiers, and all in place observed their order. And as for the Women and Children of the Town, they followed their Business joyfully; they would *Work* and *Sing*, *Work* and *Sing* from Morning till Night; so that quite through the Town of *Mansoul* now, nothing was to be found but Harmony, Quietness, Joy and Health. And this lasted all that Summer.

Holy Conceptions.
Good Thoughts.

The story of Mr. Carnal Security.

But there was a Man in the Town of *Mansoul*, and his Name was Mr. *Carnal Security*, this Man did after all this Mercy bestowed on this Corporation, bring the Town of *Mansoul* into great and grievous Slavery and Bondage. A brief account of him and of his doings take as followeth.

Mr. Self-conceit.

When *Diabolus* at first took possession of the Town of *Mansoul*, he brought thither with himself, a great Number of *Diabolonians*, men of his own Conditions. Now among these there was one whose Name was Mr. *Self-conceit*, and a notable brisk Man he was, as any that in those Days did

possess the Town of *Mansoul*. *Diabolus* then perceiving this Man to be *active* and *bold*, sent him upon many desperate Designs, the which he managed better, and more to the pleasing of his Lord than most that came with him from the Dens could do. Wherefore finding of him so fit for his purpose he preferred him, and made him next to the great Lord *Willbewill*, of whom we have written so much before. Now the Lord *Willbewill* being in those Days very well pleased with him, and with his Achievements, gave him his Daughter, the Lady *Fear-nothing*, to Wife. Now of my Lady *Fear-nothing* did this Mr. *Self-conceit* beget this Gentleman Mr. *Carnal Security*. Wherefore there being then in *Mansoul* those strange kinds of mixtures, it was hard for them in some cases to find out who were Natives, who not; for Mr. *Carnal Security* sprang from my Lord *Willbewill* by Mother's Side, though he had for his Father a *Diabolonian* by Nature.

Carnal Security's Original.

Well, this *Carnal Security* took much after his Father and Mother, he was *Self-conceited*, he *feared nothing*, he was also a very busy man; nothing of News, nothing of Doctrine, nothing of Alteration, or talk of Alteration could at any time be on foot in *Mansoul*, but be sure Mr. *Carnal Security* would be at the *Head* or *Tail* of it; but to be sure he would decline those that he deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest Side.

His Qualities.

He is always for the strongest Side.

Now when *Shaddai* the mighty, and *Emanuel* his Son made War upon *Mansoul* to take it, this Mr. *Carnal Security* was then in Town, and was a great doer among the People, encouraging them in their Rebellion, putting of them upon hardning of themselves in their resisting of the King's Forces; but when he saw that the Town of *Mansoul* was taken and converted to the use of the glorious Prince *Emanuel*; and when he also saw what was become of *Diabolus*, and how he was unrooted, and made to quit the Castle in the greatest contempt and scorn, and that the Town of *Mansoul* was well lined with *Captains*, *Engines* of War, and *men*, and also Provision, what doth he but slyly wheel about also; and as he had served *Diabolus* against the good Prince, so he feigned that he would serve the Prince against his Foes.

And having got some little smattering of *Emanuel's* things by the End (being bold) he ventures himself into the Company of the Townsmen, and attempts also to chat among them. Now he knew that the power and Strength of the Town of *Mansoul* was great, and that it could not but be pleasing to the People if he cried up their might and their glory. Wherefore he beginneth his Tale with the power and strength of *Mansoul*, and affirmed that it was impregnable. Now magnifying their Captains, and their Slings,

How Mr. Carnal Security begins the Misery of Mansoul.

Slings, and their Rams; then crying up their Fortifications, and Strong-holds; and lastly, the Assurances that they had from their Prince, that *Mansoul* should be happy for ever. But when he saw that some of the Men of the Town were tickled and taken with his Discourse, he makes it his business, and walking from Street to Street, House to House, and Man to Man, he at last brought *Mansoul* to dance after his Pipe, and to grow almost as carnally secure as himself; so from talking they went to feasting, and from feasting to sporting; and so to some other matters (now *Emanuel* was yet in the Town of *Mansoul*, and he wisely observed their doings) My Lord Mayor, my Lord *Willbewill*, and Mr. Recorder, were also all taken with the words of this tatling *Diabolonian* Gentleman; forgetting that their Prince had given them warning before to take heed that they were not beguiled with any *Diabolonian* sleight: He had further told them that the Security of the now flourishing Town of *Mansoul* did not so much lie in her present Fortifications and Force, as in her so using of what she had, as might oblige her *Emanuel* to abide within her Castle. For the right Doctrine of *Emanuel* was, that the Town of *Mansoul* should take heed that they forget not his Father's Love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in Love with one of the *Diabolonians*, and with such an one too as Mr. *Carnal Security* was, and to be led up and down by the Nose by him: They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty-pack to Death, and took care to have walked in the ways of their Prince's prescribing, for then should their Peace have been as a River, when their Righteousness had been like the Waves of the Sea.

Now when *Emanuel* perceived that through the policy of Mr. *Carnal Security*, the Hearts of the Men of *Mansoul* were chill'd and abated in their practical Love to him:

Emanuel
bemoans
Mansoul.

First, he bemoans them, and condoles their State with the Secretary, saying, *Oh that my People had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them with the finest of the Wheat, and with Honey out of the Rock would I have sustained them.* This done, he said in his Heart, *I will return to the Court and go to my place till Mansoul shall consider and acknowledge their Offence.* And he did so, and the Cause and Manner of his going away from them was thus:

The Cause was for that,

First, *Mansoul* declined him, as is manifest in these Particulars.

1. They left off their former way of vi-

Vol. II.

siting of him, they came not to his Royal Palace as afore.

2. They did not regard, nor yet take notice that he came, or came not to visit them.

3. The Love-feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come at them, or to be delighted with them.

4. They waited not for his Counsels, but began to be head-strong and confident in themselves, concluding that now they were strong and invincible, and that *Mansoul* was secure, and beyond all reach of the Foe, and that her state must needs be unalterable for ever.

Now, as was said, *Emanuel* perceiving that by the craft of Mr. *Carnal Security*, the Town of *Mansoul* was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it; He first, as I said, bemoaned their State, then he used means to make them understand that the way that they went on in was dangerous. For he sent my Lord High Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in Mr. *Carnal Security*'s Parlour, and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince *Emanuel*, he took offence, and was grieved also, and so made Provision to return to his Father's Court.

They
grieve the
Holy
Ghost and
Christ.

Now the methods of his withdrawing, as I was saying before, were thus:

1. Even while he was yet with them in *Mansoul* he kept himself close, and more retired than formerly.

Christ
with-
draws not
all at once.

2. His Speech was not now, if he came in their Company, so pleasant and familiar as formerly.

3. Nor did he in times past, send to *Mansoul* from his Table, those dainty bits which he was wont to do.

4. Nor when they came to visit him, as now and then they would, would he be so easily spoken with as they found him to be in times past. They might now knock once, yea twice, but he would seem not at all to regard them; whereas formerly at the found of their feet he would up and run, and meet them half way, and take them too, and lay them in his bosom.

The work-
ing of
their Af-
fections.

But thus *Emanuel* carried it now, and by this his carriage he sought to make them bethink themselves and return to him. But alas they did not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours. Wherefore what does he but in private manner withdraw himself, first from his

He is gone
Ezek. 11.
21.
Hos. 5. 15.
Lev. 26.
21, 22, 23,
24.

*Tis not
Grace re-
ceived,
but Grace
improved
that pre-
serves the
Soul from
temporal
Dangers.

The way
of Man-
soul's
back-
sliding.

Palace, then to the Gate of the Town, and so away from *Mansoul* he goes, till they should acknowledge their offence, and more earnestly seek his Face. Mr. *Gods-peace* also laid down his Commission, and would for the present act no longer in the Town of *Mansoul*.

Jer. 2. 32. Thus they walked contrary to him, and he again by way of Retaliation, walked contrary to them. But alas by this time they were so hardened in their way, and had so drunk in the Doctrine of Mr. *Carnal Security*, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence not condoled by them.

A trick put upon Mr. *Godly-fear*, he goes to the Feast and sits there like a Stranger. Now there was a Day wherein this old Gentleman Mr. *Carnal Security* did again make a Feast for the Town of *Mansoul*, and there was at that time in the Town one Mr. *Godly-fear*, one now but little set by, though formerly one of great Request. This Man old *Carnal Security* had a Mind, if possible, to gull and debauch, and abuse as he did the rest, and therefore he now bids him to the Feast with his Neighbours; so the Day being come they prepare, and he goes and appears with the rest of the Guests; and being all set at the Table, they did eat and drink, and were merry even all but this one Man. For Mr. *Godly-fear* sat like a Stranger, and did neither eat, nor was merry. The which when Mr. *Carnal Security* perceived, he presently addressed himself in a Speech thus to him:

Talk betwixt Mr. *Carnal Security* and Mr. *Godly-fear*. *Carn.* Mr. *Godly-fear*, are you not well? you seem to be ill of Body or Mind, or both. I have a Cordial of Mr. *Forgetgood's* making, the which, Sir, if you will take a dram of, I hope, it may make you bonny and blith, and so make you more fit for we feasting Companions.

Godly. Unto whom the good old Gentleman discreetly replied, Sir, I thank you for all things courteous and civil, but for your Cordial I have no list thereto. But a word to the Natives of *Mansoul*: You the *Elders* and *Chief* of *Mansoul*, to me it is strange to see you so jocund and merry, when the Town of *Mansoul* is in such woful case.

Carn. Then said Mr. *Carnal Security*, You want Sleep, good Sir, I doubt. If you please lie down and take a nap, and we mean while will be merry.

God. Then said the good Man as follows, Sir, if you were not destitute of an honest Heart, you could not do as you have done, and do.

Carn. Then said Mr. *Carnal Security*, Why?

Godly. Nay pray interrupt me not. 'Tis true, the Town of *Mansoul* was strong, and (with a proviso) impregnable; but you, the Townsmen have weakned it, and it now lies obnoxious to its Foes; nor is it a time to flatter, or be silent, 'tis you Mr. *Carnal*

Security that have wilily stripped *Mansoul*, and driven her Glory from her; you have pulled down her Towers, you have broken down her Gates, you have spoiled her Locks and Bars.

And now to explain my self, from that time that my Lords of *Mansoul* and you, Sir, grew so great, from that time the strength of *Mansoul* has been offended, and now he is arisen and is gone. If any shall question the Truth of my Words, I will answer him by this, and such like Questions. *Where is the Prince Emanuel? When did a Man or Woman in Mansoul see him? When did you hear from him, or taste any of his dainty bits?* You are now a feasting with this *Diabolonian* monster, but he is not your Prince. I say therefore, though Enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your Enemies within have been too hard for you.

Carn. Then said Mr. *Carnal Security*, Fy, fy, Mr. *Godly-fear*, fy; will you never shake off your *Timorousness*? are you afraid of being sparrow-blasted? Who hath hurt you? Behold I am on your Side, only you are for doubting, and I am for being confident. Besides, is this a time to be sad in? A Feast is made for mirth, why then do ye now, to your shame, and our trouble, break out into such passionate melancholy Language when you should eat and drink, and be merry?

Godly. Then said Mr. *Godly-fear* again, I may well be sad, for *Emanuel* is gone from *Mansoul*. I say again he is gone, and you, Sir, are the man that has driven him away; yea, he is gone without so much as acquainting the Nobles of *Mansoul* with his going, and if that is not a sign of his Anger, I am not acquainted with the methods of Godliness.

And now my Lords and Gentlemen, His speech for my Speech is still to you, your gradual declining from him did provoke him to the Elders of *Mansoul*. 'gradually to depart from you, the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed by humbling of your selves; but when he saw that none would regard, nor lay these fearful beginnings of his Anger and Judgment to Heart, he went away from this place, and this I saw with mine Eye. Wherefore now while you boast, your Strength is gone, you are like the man that had lost his Locks that before did wave about his Shoulders. You may with this Lord of your Feast shake your selves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your Feast into a Sigh, and your Mirth into Lamentation.'

Then the Subordinate Preacher, old Mr. Conscience Conscience started.

Conscience by name, he that of old was Recorder of Mansoul, being startled at what was said, began to second it thus.

Con. Indeed, my Brethren, quoth he, I fear that Mr. Godlyfear tells us true: I, for my part, have not seen my Prince a long Season. I cannot remember the Day for my part. Nor can I answer Mr. Godlyfear's question. I doubt, I am afraid that all is naught with Mansoul.

Godly. Nay, I know that you shall not find him in Mansoul, for he is departed and gone; yea, and gone for the Faults of the Elders, and for that they rewarded his grace with unsufferable unkindnesses.

They are all agast.

Then did the Subordinate Preacher look as if he would fall down dead at the Table, also all there present, except the man of the house, began to look pale and wan. But having a little recovered themselves, and jointly agreeing to believe Mr. Godlyfear and his sayings, they began to consult what was best to be done (now Mr. Carnal Security was gone into his with-drawing room; for he liked not such dumpish doings) both to the man of the House for drawing them into evil, and also to recover Emanuel's love.

They consult and burn their Feast-master.

And with that, that saying of their Prince came very hot into their minds, which he had bidden them do to such as were false Prophets that should arise to delude the Town of Mansoul. So they took Mr. Carnal Security (concluding that he must be he) and burned his house upon him with fire, for he also was a Diabolonian by nature.

Cant. 5. 6

So when this was past and over, they bespied themselves to look for Emanuel their Prince, and they sought him, but they found him not; then were they more confirmed in the truth of Mr. Godlyfear's sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings; for they concluded now that it was through them that their Prince had left them.

They apply themselves to the Holy Ghost, but he is grieved, &c. Isa. 63. 10. Eph. 4. 30. 1 Thess. 5. 19.

Then they agreed and went to my Lord Secretary, (him whom before they refused to hear, him whom they had grieved with their doings) to know of him, for he was a Seer, and could tell where Emanuel was, and how they might direct a Petition to him. But the Lord Secretary would not admit them to a Conference about this matter, nor would admit them to his Royal place of abode, nor come out to them to shew them his face, or intelligence.

And now was it a day gloomy and dark, a day of Clouds and of thick Darkness with Mansoul. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. Carnal Security had done, and what desperate damage his swaggering words had brought poor Mansoul into. But what further it was like to cost them, that they were ignorant of. Now Mr. Godlyfear began again to be in repute with the men of the Town: yea,

they were ready to look upon him as a Prophet.

Well, when the Sabbath-day was come, they went to hear their Subordinate Preacher; but Oh how he did Thunder and Lighten this Day! His Text was that in the Prophet Jonab, *They that observe lying vanities, forsake their own mercies.* But there was

Jon. 2. 9.

then such power and authority in that Sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people when Sermon was done, were scarce able to go to their homes, or to betake themselves to their imployes the week after, they were so Sermon smitten, and also so Sermon-sick by being smitten, that they knew not what to do.

Hof. 6. 13.

He did not only shew to Mansoul their Sin, but did tremble before them, under the sense of his own, still crying out of himself, as he Preached to them, *Unhappy man that I am! that I should do so wicked a thing!* That I! a Preacher! whom the Prince did set up to teach to Mansoul his Law, should myself live senseless, and foolishly here, and be one of the first found in Transgression. This Transgression also fell within my precincts, I should have cried out against the Wickedness, but I let Mansoul lye wallowing in it, until it had driven Emanuel from its borders. With these things he also charged all the Lord's and Gentry of Mansoul, to the almost distracting of them.

The Subordinate Preacher doth acknowledge his fault, and bewails his compliance with Mr. Carnal Security.

About this time also there was a great Sickness in the Town of Mansoul; and most of the Inhabitants were greatly afflicted. Yea the Captains also, and men of War were brought thereby to a languishing condition, and that for a long time together; so that in case of an invasion, nothing could to purpose now have been done, either by the Townsmen, or Field-Officers. Oh how many pale Faces, weak Hands, feeble Knees, and staggering men were now seen to walk the streets of Mansoul. Here were groans, there pants, and yonder lay those that were ready to faint.

A great sickness in Mansoul.

The garments too which Emanuel had given them were but in a sorry case; some were Rent, some were Torn, and all in a Nasty condition; some also did hang so loosely upon them, that the next bush they came at was ready to pluck them off.

Heb. 12. 12, 13. Rev. 3. 2. Isa. 3. 24. Sin doth cause to be weak, both body, and soul, and graces.

After some time spent in this sad and desolate Condition, the Subordinate Preacher called for a Day of Fasting, and to humble themselves for being so wicked against the great Shaddai, and his Son. And he desired that Captain Boanerges would Preach. So he consented to do it, and the Day was come, and his Text was this, *Cut it down, why cumbereth it the ground?* And a very smart Sermon he made upon the place. First, he shewed what was the occasion of the words, to wit, *because the fig-tree was barren;*

Boanerges doth Preach to Mansoul.

barren; then he shewed what was contained in the sentence, to wit, *Repentance, or utter Desolation*. He then shewed also by whose authority this sentence was pronounced, and that was by *Shaddai* himself. And lastly, he shewed *the Reasons of the Point*, and then concluded his *Sermon*. But he was very pertinent in the Application, in-
 somuch that he made poor *Mansoul* tremble. For this *Sermon* as well as the former wrought much upon the hearts of the men of *Mansoul*; yea it greatly helped to keep awake those that wereroused by the Preaching that went before. So that now throughout the whole Town there was little or nothing to be heard or seen but Sorrow and Mourning, and Wo.

The men of *Mansoul* much affected.

They consulted what to do.

Now after *Sermon* they got together and consulted what was best to be done. But said the *Subordinate Preacher*, I will do nothing of mine own head, without advising with my neighbour *Mr. Godlyfear*.

For if he had afore, and understood more of the mind of our Prince than we, I do not know but he also may have it now, even now we are turning again to vertue. So they called and sent for *Mr. Godlyfear*, and he forthwith appeared; then they desired that he would further shew his Opinion about what they had best to do. Then said the old Gentleman as followeth, *It is my Opinion that this Town of Mansoul should in this Day of her distress draw up and send an humble Petition to their offended Prince Emanuel, that he in his Favour and Grace will turn again unto you, and not keep anger for ever.*

Mr. Godlyfear's advice.

They send the Lord Mayor to Court.

Lam. 3. 8. 44.

When the Townsmen had heard this Speech, they did with one Consent agree to his Advice; so they did presently draw up their Request, and the next was, But who shall carry it? At last they did all agree to send it by my Lord Mayor. So he accepted of the Service, and addressed himself to his Journey; and went and came to the Court of *Shaddai*, whither *Emanuel* the Prince of *Mansoul* was gone. But the Gate was shut, and a strict Watch kept thereat, so that the Petitioner was forced to stand without for a great while together. Then he desired that some would go in to the Prince and tell him who stood at the Gate, and what his Business was. So one went and told to *Shaddai*, and to *Emanuel* his Son, that the Lord Mayor of the Town of *Mansoul* stood without at the Gate of the King's Court, desiring to be admitted into the Presence of the Prince, the King's Son. He also told what was the Lord Mayor's Errand, both to the King and his Son *Emanuel*. But the Prince would not come down, nor admit that the Gate should be opened to him, but sent him an answer to this Effect: *They have turned the Back unto me, and not their Face, but now in the Time of their Trouble they say to me, Arise and save us. But can they not now go to Mr.*

Jer. 2. 27. 28.

Carnal Security to whom they went when they turned from me, and make him their Leader, their Lord, and their Protection now in their Trouble; why now in their trouble do they visit me, since in their Prosperity they went astray?

A dreadful Answer.

This Answer made my Lord Mayor look black in the Face; it troubled, it perplexed, it rent him fore. And now he began again to see what it was to be familiar with *Diabolonians*, such as *Mr. Carnal Security* was. When he saw that at Court (as yet) there was little Help to be expected, either for himself, or Friends in *Mansoul*; he smote upon his Breast and returned weeping, and all the Way bewailing the lamentable State of *Mansoul*.

Lam. 4. 7, 8.

The Lord Mayor returns, and how.

Well, when he was come within Sight of the Town, the Elders, and chief of the People of *Mansoul* went out at the Gate to meet him, and to salute him, and to know how he sped at Court. But he told them his Tale in so doleful a Manner, that they all cried out, and mourned, and wept. Wherefore they threw Ashes and Dust upon their Heads, and put Sackcloth upon their Loins, and went crying out through the Town of *Mansoul*; the which when the rest of the Townsfolk saw, they all mourned and wept. This therefore was a Day of Rebuke and Trouble, and of Anguish to the Town of *Mansoul*, and also of great Distress.

The state of *Mansoul* now.

The whole Town cast down.

After some Time, when they had somewhat refrained themselves, they came together to consult again what by them was yet to be done; and they asked Advice, as they did before of that Reverend *Mr. Godlyfear*, who told them that there was no Way better than to do as they had done, nor would he that they should be discouraged at all with that they had met with at Court: yea, though several of their Petitions should be answered with nought but Silence or Rebuke: For, said he, it is the Way of the wise *Shaddai* to make men wait and to exercise Patience, and it should be the Way of them in want, to be willing to stay his Leisure.

They consult again *Mr. Godlyfear's* Advice.

Then they took Courage, and sent again, and again, and again; for there was not now one Day, nor an Hour that went over *Mansoul's* Head, wherein a Man might not have met upon the Road one or other riding Post, founding the Horn from *Mansoul* to the Court of the King *Shaddai*; and all with Letters petitionary in behalf of (and for the Prince's Return, to) *Mansoul*.

See now what's the Work of a backsliding Saint awakened.

Groaning Desires.

The Road, I say, was now full of Messengers, going and returning, and meeting one another; some from the Court, and some from *Mansoul*, and this was the Work of the miserable Town of *Mansoul*, all that long, that sharp, that cold and tedious Winter.

Now if you have not forgot, you may yet

A Memento.

yet remember that I told you before, that after *Emanuel* had taken *Mansoul*, yea, and after that he had new modelled the Town, there remained in several lurking Places of the Corporation many of the old *Diabolonians*, that either came with the Tyrant when he invaded and took the Town, or that had there by Reason of unlawful mixtures, their Birth and Breeding, and bringing up. And their Holes, Dens, and lurking Places were in, under, or about the Wall of the Town. Some of their names are the Lord *Fornication*, the Lord *Adultery*, the Lord *Murder*, the Lord *Anger*, the Lord *Lasciviousness*, the Lord *Deceit*, the Lord *Evileye*, the Lord *Blasphemy*, and that horrible Villain the old and dangerous Lord *Covetousness*. These, as I told you, with many more, had yet their Abode in the Town of *Mansoul*, and that after that *Emanuel* had driven their Prince *Diabolus* out of the Castle.

Mansoul heeded not her Prince's Caution, nor put his Commission into execution.

Against these the good Prince did grant a Commission to the Lord *Wilbewill* and others, yea, to the whole Town of *Mansoul*, to seek, take, secure, and destroy any, or all that they could lay Hands of, for that they were *Diabolonians* by Nature, Enemies to the Prince, and those that sought to ruin the blessed Town of *Mansoul*. But the Town of *Mansoul* did not pursue this Warrant, but neglected to look after, to apprehend, to secure, and to destroy these *Diabolonians*. Wherefore what do these Villains but by Degrees take Courage to put forth their Heads, and to shew themselves to the Inhabitants of the Town. Yea, and as I was told, some of the Men of the Town of *Mansoul* grew too familiar with some of them, to the Sorrow of the Corporation, as you yet will hear more of in time and place.

The *Diabolonians* Plot.

Well, when the *Diabolonian* Lords that were left, perceived that *Mansoul* had through sinning offended *Emanuel* their Prince, and that he had withdrawn himself and was gone, what do they but plot the Ruin of the Town of *Mansoul*. So upon a Time they met together at the Hold of one Mr. *Mischief*, who also was a *Diabolonian*, and there consulted how they might deliver up *Mansoul* into the Hands of *Diabolus* again. Now some advised one way, and some another, every Man according to his own Liking. At last my Lord *Lasciviousness* propounded, whether it might not be best in the first place for some of those that were *Diabolonians* in *Mansoul* to adventure to offer themselves for Servants to some of the Natives of the Town. For, said he, if they so do, and *Mansoul* shall accept of them, they may for us, and for *Diabolus* our Lord, make the taking of the Town of *Mansoul* more easy than otherwise it will be. But then stood up the Lord *Murder*, and said, This may not be done at this Time, for *Mansoul* is now in a kind

Vol. II.

of a Rage, because by our Friend Mr. *Carnal Security* she hath been once insnared already and made to offend against her Prince, and how shall she reconcile herself unto her Lord again, but by the Heads of these Men? Besides we know that they have in Commission to take and slay us where ever they shall find us, let us therefore be wise as Foxes, when we are dead we can do them no Hurt, but while we live we may. Thus when they had tossed the Matter to and fro, they jointly agreed that a Letter should forthwith be sent away to *Diabolus* in their Name, by which the State of the Town of *Mansoul* should be shewed him, and how much it is under the Frowns of their Prince; we may also, said some, let him know our Intentions, and ask of him his Advice in the Case.

So a Letter was presently fram'd, the Contents of which was this.

To our great Lord, the Prince *Diabolus*, dwelling below in the Infernal Cave.

O Great Father, and mighty Prince *Diabolus*, we, the true *Diabolonians*, yet remaining in the rebellious Town of *Mansoul*, having received our Beings from thee, and our Nourishment at thy Hands, cannot with Content and Quiet endure to behold, as we do this Day, how thou art dispraised, disgrac'd, and reproached among the Inhabitants of this Town; nor is thy long Absence at all delightful to us, because greatly to our Detriment.

The Copy of their Letter.

The Reason of this our writing unto our Lord, is for that we are not altogether without Hope that this Town may become thy Habitation again; for it is greatly declined from its Prince *Emanuel*, and he is up-risen, and is departed from them; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good Words from him.

There has been also of late, and is yet remaining a very great Sickness and Faintings among them, and that not only upon the poorer Sort of the Town, but upon the Lords, Captains, and chief Gentry of the Place (we only who are of the *Diabolonians* by Nature remain well, lively and strong) so that through their great Transgression on the one Hand, and their dangerous Sickness on the other, we judge they lay open to thy Hand and Power. If therefore it shall stand with thy horrible Cunning, and with the Cunning of the rest of the Princes with thee, to come and make an Attempt to take *Mansoul* again, send us Word, and we shall to our utmost Power be ready to deliver it into thy Hand. Or if what we have said shall not by thy Fatherhood be thought best, and most meet to be done,

7 F

send

'send us thy Mind in a few Words, and
'we are all ready to follow thy Counsel
'to the hazarding of our Lives, and what
'else we have.

'Given under our Hands the day and
'date above written, after a close
'Consultation at the house of Mr.
'Mischief, who yet is alive, and hath
'his Place in our desireable Town of
'Mansoul.'

Mr. Profane is
Carrier, he brings
the Letter to Hell-
gate-bill, and there
presents it to Cer-
berus the
Porter.

When Mr. *Profane* (for he was the Car-
rier) was come with his Letter to *Hellgate-
bill*, he knocked at the Brazen Gates for
Entrance. Then did *Cerberus* the Porter,
for he is the Keeper of that Gate, open to
Mr. *Profane*, to whom he delivered his
Letter, which he had brought from the
Diablonians in *Mansoul*. So he carried it
in and presented it to *Diabolus* his Lord;
and said, Tidings my Lord, from *Mansoul*;
from our trusty Friends in *Mansoul*.

Dead-
man's bell,
and how
it went.

Then came together from all Places of
the Den *Beelzebub*, *Lucifer*, *Apollyon*, with
the rest of the Rabblement there, to hear
what News from *Mansoul*. So the Letter
was broken up and read, and *Cerberus* he
stood by. When the Letter was openly
read, and the Contents thereof spread into
all the Corners of the Den, Command was
given that without Let or Stop, *Deadman's
Bell* should be rung for Joy. So the Bell
was rung, and the Princes rejoiced that
Mansoul was like to come to Ruin. Now
the Clapper of the Bell went, *The Town of
Mansoul is coming to dwell with us, make
room for the Town of Mansoul*. This Bell
therefore they did ring, because they did
hope that they should have *Mansoul* again.

Now when they had performed this their
horrible Ceremony, they got together again
to consult what Answer to send to their
Friends in *Mansoul*, and some advised one
thing, and some another, but at length be-
cause the business required haste, they left
the whole business to the Prince *Diabolus*,
judging him the most proper Lord of the
place. So he drew up a Letter as he
thought fit, in answer to what Mr. *Profane*
had brought, and sent it to the *Diabolo-
nians* that did dwell in *Mansoul*, by the
same hand that had brought theirs to him:
And this was the Contents thereof,

'To our Off-spring the high and mighty
'*Diablonians*, that yet dwell in the
'Town of *Mansoul*, *Diabolus* the great
'Prince of *Mansoul*, wisheth a prof-
'perous Issue and Conclusion of those
'many brave Enterprizes, Conspira-
'cies, and Designs that you of your
'Love and Respect to our Honour,
'have in your Hearts to attempt to do
'against *Mansoul*.

Beloved Children and Disciples, my
Lord *Fornication*, *Adultery*, and the
rest, we have here in our desolate Den re-
ceived to our highest Joy and Content,
your welcome Letter, by the Hand of
our trusty Mr. *Profane*, and to shew
how acceptable your Tydings were, we
rang out our Bell for gladness; for we re-
joiced as much as we could, when we
perceived that yet we had Friends in
Mansoul, and such as sought our Honour
and Revenge in the ruin of the Town of
Mansoul. We also rejoiced to hear that
they are in a degenerate Condition, and
that they have offended their Prince, and
that he is gone. Their Sickness also
pleaseth us, as doth also your Health,
Might and Strength. Glad also would
we be, right horribly beloved, could we
get this Town into our clutches again.
Nor will we be sparing of spending our
Wit, our Cunning, our Craft, and hellish
Inventions to bring to a wished Conclu-
sion this your brave beginning in order
thereto.

'And take this for your comfort, (our
Birth, and our Off-spring) that shall we
again surprize it and take it, we will at-
tempt to put all your Foes to the Sword,
and will make you the great Lords and
Captains of the place. Nor need you
fear (if ever we get it again) that we af-
ter that shall be cast out any more; for
we will come with more Strength, and so
lay far more fast hold than at the first we
did. Besides, it is the Law of that Prince
that now they own, that if we get them
a second time they shall be ours for ever. Mat. 12.
43, 44, 45.

'Do you therefore our trusty *Diabolo-
nians*, yet more pry into, and endeavour
to spy out the weakness of the Town of
Mansoul. We also would that you your
selves do attempt to weaken them more
and more. Send us word also by what
means you think we had best to attempt
the regaining thereof: to wit, whether by
perswasion to a vain and loose Life; or,
whether by attempting them to doubt
and despair; or, whether by blowing up
of the Town by the Gun-powder of pride,
and self-conceit. Do you also, O ye brave
Diablonians, and true Sons of the Pit,
be always in a readiness to make a most
hideous assault within, when we shall be
ready to storm it without. Now speed
you in your project, and we in our de-
sires, to the utmost power of our Gates,
which is the wish of your great *Diabo-
lus*, *Mansoul's* Enemy, and him that
trembles when he thinks of Judgment to
come, all the Blessings of the Pit be upon
you, and so we close up our Letter.

'Given at the Pit's Mouth by the
'joint consent of all the Princes of
'Darkness to be sent (to the Force
'and

‘and Power that we have yet remaining in *Mansoul*) by the Hand of Mr. *Profane*.

By me *Diabolus*?

Flesh.

Profane comes home again.

This Letter, as was said, was sent to *Mansoul*, to the *Diabolonians* that yet remained there, and that yet inhabited the Wall, from the dark Dungeon of *Diabolus*, by the Hand of Mr. *Profane*, by whom they also in *Mansoul* sent theirs to the Pit. Now when this Mr. *Profane* had made his return, and was come to *Mansoul* again, he went and came as he was wont to the House of Mr. *Mischief*, for there was the Conclave, and the place where the Contrivers were met. Now when they saw that their Messenger was returned safe and found, they were great'y glad thereat. Then he presented them with his Letter which he had brought from *Diabolus* for them; the which when they had read and considered, did much augment their gladness. They asked him after the welfare of their Friends, as how their Lord *Diabolus*, *Lucifer*, and *Beelzebub* did, with the rest of those of the Den. To which this *Profane* made answer, Well, well, my Lords, they are well, even as well as can be in their place. They also, said he, did ring for Joy at the reading of your Letter, as you will perceive by this when you read it.

Now, as was said, when they had read their Letter, and perceived that it encouraged them in their work, they fell to their way of contriving again, to wit, how they might compleat their *Diabolonian* design upon *Mansoul*. And the first thing that they agreed upon was to keep all things from *Mansoul* as close as they could. Let it not be known, let not *Mansoul* be acquainted with what we design against it. The next thing was, how, or by what means they should try to bring to pass the ruin and overthrow of *Mansoul*, and one said after this manner, and another said after that. Then stood up Mr. *Deceit*, and said, My right *Diabolonian* Friends, our Lords, and the high ones of the deep Dungeon, do propound unto us these three ways.

1. Whether we had best to seek its ruin by making of *Mansoul* loose and vain.

2. Or whether by driving them to doubt and despair.

3. Or whether by endeavouring to blow them up by the Gun-power of pride and self conceit.

Take heed *Mansoul*.

Now I think if we shall tempt them to pride, that may do something; and if we tempt them to wantonness, that may help. But in my Mind, if we could drive them into desperation, that would knock the Nail on the Head; for then we should have them in the first place question the Truth of the Love of the Heart of their Prince towards them, and that will disgust

him much. This if it works well, will make them leave off quickly their way of sending Petitions to him; then farewell earnest Sollicitations for help and supply; for then this Conclusion lies naturally before them, *As good do nothing as do to no purpose*. So to Mr. *Deceit* they unanimously did consent.

Then the next question was, but how shall we do to bring this our Project to pass? And it was answered by the same Gentleman, That this might be the best way to do it, even let, quoth he, so many of our Friends as are willing to venture themselves for the promoting of their Princes Cause, disguise themselves with Apparel, change their Names, and go into the Market like far Countrymen, and proffer to let themselves for Servants to the famous Town of *Mansoul*, and let them pretend to do for their Masters as beneficially as may be; for by so doing they may, if *Mansoul* shall hire them, in little time so corrupt and defile the Corporation, that her now Prince shall be not only further offended with them, but in Conclusion shall spue them out of his Mouth. And when this is done, our Prince *Diabolus* shall prey upon them with ease: *Yea, of themselves they shall fall into the mouth of the eater*.

Take heed *Mansoul*.

Take heed *Mansoul*.

This Project was no sooner propounded, but was as highly accepted, and forward were all *Diabolonians* now to engage in so delicate an Enterprize; but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely, the Lord *Covetousness*, the Lord *Lasciviousness*, and the Lord *Anger*. The Lord *Covetousness* called himself by the Name of *Prudent Thrifty*; the Lord *Lasciviousness* called himself by the Name of *Harmless-mirth*; and the Lord *Anger* called himself by the Name of *Good-zeal*.

Take heed *Mansoul*.

So upon a Market-day they came into the Market-place, three lusty Fellows they were to look on, and they were clothed in *Sheeps-ruffet*, which was also now in a manner as white as were the white robes of the Men of *Mansoul*. Now the Men could speak the Language of *Mansoul* well. So when they were come into the Market-place, and had offered to let themselves to the Townsmen, they were presently taken up, for they asked but little Wages, and promised to do their Masters great Service.

Take heed *Mansoul*.

Mr. *Mind* hired *Prudent-thrifty*, and Mr. *Godly-fear* hired *Good-zeal*. True, this Fellow *Harmless-mirth* did hang a little in Hand, and could not so soon get him a Master as the other did, because the Town of *Mansoul* was now in *Lent*, but after a while because *Lent* was almost out, the Lord *Willbewill* hired *Harmless-mirth* to be both his *Waiting-man* and his *Lacquey*, and thus they got them Masters.

Take heed *Mansoul*.

These

These Villains now being got thus far into the Houses of the Men of *Mansoul*, quickly began to do great Mischief therein; for being filthy, arch and sly, they quickly corrupted the Families where they were; yea, they tainted their Masters much, especially this *Prudent-thrifty*, and him they call *Harmless-mirth*. True, he that went under the Vizard of *Good-zeal*, was not so well liked of his Master, for he quickly found that he was but a counterfeit Rascal; the which when the Fellow perceived, with speed he made his escape from the House, or I doubt not but his Master had hanged him.

A day of
worldly
cumber.

Take heed
Mansoul.

Well, when these Vagabonds had thus far carried on their design, and had corrupted the Town as much as they could, in the next place they considered with themselves at what time their Prince *Diabolus* without, and themselves within the Town should make an attempt to seize upon *Mansoul*; and they all agreed upon this, that a Market-day should be best for that work; for why? Then will the Townfolk be busy in their ways: and always take this for a Rule, *When People are most busy in the World, they least fear a Surprise*. We also then, said they, shall be able with less Suspicion to gather our selves together for the work of our Friends, and Lords; yea, and in such a Day, if we shall attempt our work, and miss it, we may when they shall give us the rout, the better hide our selves in the croud and escape.

These things being thus far agreed upon by them, they wrote another Letter to *Diabolus*, and sent it by the Hand of Mr. *Profane*, the Content of which was this:

Look to it
Mansoul.

'The Lords of *Loosness* send to the great
'and high *Diabolus* from our Dens;
'Caves, Holes, and Strong-holds, in,
'and about the Wall of the Town of
'*Mansoul*, Greeting:

Rom. 7.

21.

Gal. 5. 17.

'OUR great Lord, and the nourisher
'of our Lives, *Diabolus*; how glad
'we were when we heard of your father-
'hoods readiness to comply with us, and
'help forward our design in our attempts
'to ruin *Mansoul*! none can tell but those
'who as we do set themselves against all
'appearance of good when and wheresoever
'we find it.

'Touching the Incouragement that your
'Greatness is pleased to give us to continue
'to devise, contrive, and study the utter
'Desolation of *Mansoul*, that we are not
'solicitous about, for we know right well
'that it cannot but be pleasing and profitable
'to us, to see our Enemies and them that
'seek our Lives, to Die at our Feet, or fly
'before us. We therefore are still contri-
'ving, and that to the best of our cunning,

'to make this work most facile and easie to
'your Lordships, and to us.

Look to it
Mansoul.

'First we considered of that most hel-
'lishly, cunning compacted, three-fold pro-
'ject, that by you was propounded to us
'in your last; and have concluded, that
'though to blow them up with the Gun-
'powder of pride would do well, and to
'do it by tempting them to be loose and
'vain will help on, yet to contrive to bring
'them into the gulf of Desperation, we
'think will do best of all. Now we who
'are at your beck, have thought of two
'Ways to do this: First, we for our parts
'will make them as vile as we can, and
'then you with us, at a time appointed,
'shall be ready to fall upon them with the
'utmost force. And of all the Nations that
'are at your whistle, we think that an army
'of *Doubters* may be the most likely to at-
'tack and overcome the Town of *Mansoul*.
'Thus shall we overcome these Enemies,
'else the Pit shall open her Mouth upon
'them, and desperation shall thrust them
'down into it. We have also, to effect
'this so much by us desired design, sent al-
'ready three of our trusty *Diabolonians*
'among them, they are disguised in Garb,
'they have changed their Names, and are
'now accepted of them, to wit, *Covetous-*
'*ness*, *Lasciviousness* and *Anger*. The Name
'of *Covetousness* is changed to *Prudent-*
'*thrifty*; and him Mr. *Mind* has hired, and
'is almost become as bad as our Friend.
'*Lasciviousness* has changed his Name to
'*Harmless-mirth*, and he is got to be the
'Lord *Willberwill*'s Lacquey, but he has
'made his Master very wanton. *Anger*
'changed his Name into *Good-zeal*, and
'was entertained by Mr. *Godly-fear*, but
'the peevish old Gentleman took Pepper in
'his Nose, and turned our Companion out
'of his House. Nay, he has informed us
'since, that he ran away from him, or else
'his old master had hanged him up for his
'labour.

'Now these have much helped forward
'our work and design upon *Mansoul*, for
'notwithstanding the Spite and quarrel-
'some Temper of the old Gentleman last
'mentioned, the other two ply their Busi-
'ness well, and are like to ripen the work
'apace.

Look to it
Mansoul.

'Our next project is, that it be concluded
'that you come upon the Town upon a
'Market day, and that when they are upon
'the heat of their Business; for then to be-
'sure they will be most secure, and least
'think that an assault will be made upon
'them. They will also at such a time be
'less able to defend themselves, and to of-
'fend you in the Prosecution of our design.
'And we your trusty, (and we are sure
'your beloved) ones shall when you shall
'make your furious assault without, be
'ready to second the Business within. So
'shall

' shall we in all likelihood be able to put
' *Mansoul* to utter Confusion, and to swal-
' low them up before they can come to
' themselves. If your Serpentine heads,
' most subtil Dragons, and our highly e-
' steemed Lords can find out a better way
' than this, let us quickly know your
' minds:

' To the Monsters of the Infernal Cave,
' from the house of Mr. *Mischief* in
' *Mansoul*, by the Hand of Mr. *Pro-*
' *fane*.

The sad
state of
Mansoul.

Now all the while that the raging run-
nagates, and hellish *Diabolonians* were thus
contriving the ruin of the Town of *Man-*
soul, they, to wit, the poor Town itself, was
in a sad and woful case, partly because they
had so grievously offended *Shaddai* and his
Son, and partly because that the Enemies
thereby got strength within them afresh,
and also because though they had by many
Petitions made suit to the Prince *Emanuel*,
and to his Father *Shaddai* by him for their
Pardon and Favour, yet hitherto obtained
they not one smile; but contrariwise through
the craft and subtilty of the Domestick *Di-*
abolonians, their cloud was made to grow
blacker and blacker, and their *Emanuel* to
stand at further distance.

The sickness also did still greatly rage in
Mansoul, both among the Captains and the
inhabitants of the Town their enemies, and
their enemies only were now lively and
strong, and like to become the head, whilst
Mansoul was made the tail.

Profane ar-
rives at
Hellgate-
hill.

By this time the Letter last mentioned,
that was written by the *Diabolonians* that
yet lurked in the Town of *Mansoul*, was
conveyed to *Diabolus* in the *Black-den*, by
the hand of Mr. *Profane*. He carried the
Letter by *Hell-gate-hill* as afore, and con-
veyed it by *Cerberus* to his Lord.

But when *Cerberus* and Mr. *Profane* did
meet, they were presently as great as beg-
gers, and thus they fell into discourse about
Mansoul, and about the project against
her.

Cerb. Ah! old friend, quoth *Cerberus*,
art thou come to *Hellgate-hill* again! By St.
Mary, I am glad to see thee.

Talk be-
tween him
and *Cerbe-*
rus.

Prof. Yes, my Lord, I am come again a-
bout the concerns of the Town of *Man-*
soul.

Cerb. Prithee tell me what Condition is
that Town of *Mansoul* in at present?

Prof. In a brave Condition, my Lord,
for us, and for my Lords, the Lords of this
place I trow, for they are greatly decayed
as to Godliness, and that's as well as our
Heart can wish; their Lord is greatly out
with them, and that doth also please us
well. We have already also a foot in their
dish, for our *Diabolonian* friends are laid in
their bosoms, and what do we lack but to
be masters of the place.

N^o XXVII. Vol. II.

Besides, our trusty friends in *Mansoul* are
daily plotting to betray it to the Lords of
this Town, also the Sickness rages bitterly
among them, and that which makes up all,
we hope at last to prevail.

Cerb. Then said the Dog of *Hellgate*, no
time like this to assault them, I wish that
the enterprize be followed close, and that
the success desired may be soon effected:
Yea, I wish it for the poor *Diabolonians*
sakes, that live in the continual fear of their
lives in that Trayterous Town of *Mansoul*.

Prof. The contrivance is almost finished;
the Lords in *Mansoul* that are *Diabolonians*
are at it Day and Night, and the other are
like silly Doves, they want heart to be con-
cerned with their State, and to consider
that ruin is at hand. Besides, you may,
yea must think, when you put all things
together, that there are many Reasons that
prevail with *Diabolus* to make what hast he
can.

Cerb. Thou hast said as it is, I am glad
things are at this pass. Go in my brave
Profane to my Lords, they will give thee
for thy welcome as good a *Coranto* as the
whole of this Kingdom will afford. I have
sent thy Letter in already.

Then Mr. *Profane* went into the Den, *Profane's*
and his Lord *Diabolus* met him, and saluted *Entertain-*
him with Welcome my trusty servant. I *ment.*
have been made glad with thy Letter. The
rest of the Lords of the Pit, gave him also
their Salutations. Then *Profane* after obei-
sance made to them all, said, let *Mansoul*
be given to my Lord *Diabolus*, and let him
be her King for ever. And with that the
hollow belly, and yawning gorge of Hell
gave so loud and hideous a groan (for that
is the musick of that place) that it made the
mountains about it totter, as if they would
fall in pieces.

Now after they had read and considered
the Letter, they consulted what answer to
return, and the first that did speak to it was
Lucifer.

Lucif. Then said he, The first project of *They con-*
the *Diabolonians* in *Mansoul* is like to be *sult what*
lucky, and to take; to wit, that they will *answer to*
by all the ways and means they can, make *give to the*
Mansoul yet more vile and filthy; no way *Letter.*
to destroy a *Soul* like this; this is *Probatum*
est, our old Friend *Balaam* went this way
and prospered many years ago, let this *Lucifer.*
therefore stand with us for a Maxim, and *Numb. 31.*
be to *Diabolonians* for a general Rule in all *Rev. 2. 14*

Ages, for no hing can make this to fail but
Grace, in which I would hope that this
Town has no share. But whether to fall *Cumber-*
upon them on a Market-day, because of *ments are*
their cumber in business; that I would *danger-*
should be under debate. And there is more *ous.*
reason why this Head should be debated,
than why some other should; because up-
on this will turn the whole of what we
shall attempt. If we time not our Business
well, our whole project may fail. Our
Friends

They had
need do
it.

Friends the *Diabolonians* say, that a *Market-day* is best, for then will *Mansoul* be most busy, and have fewest thoughts of a surprize. But what if also they should double their Guards on those Days, (and methinks Nature and Reason would teach them to do it) and what if they should keep such a watch on those Days as the necessity of their present case doth require: yea, what if their Men should be always in Arms on those Days? Then you may, my Lords, be disappointed in your attempts, and may bring our Friends in the Town to utter danger of unavoidable ruin.

Beel. Then said the great *Beelzebub*, There is something in what my Lord hath said, but his conjecture may, or may not fall out. Nor hath my Lord laid it down as that which must not be receded from, for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the Town of *Mansoul* has such Sense and Knowledge of her decayed State, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her Gates, and to double them on Market-days. But if after Enquiry made, it shall be found that they are asleep, then any Day will do, but a Market-day is best; and this is my Judgment in this case.

Diab. Then quoth *Diabolus*, how should we know this? And 'twas answered, enquire about it at the Mouth of Mr. *Profane*. So *Profane* was called in and asked the Question, and he made his answer as follows.

A Lesson
for Chri-
stians.

Prof. My Lords, so far as I can gather, this is at present the Condition of the Town of *Mansoul*, they are decayed in their Faith and Love, *Emanuel* their Prince has given them the back; they send often by Petition to fetch him again, but he maketh not hast to answer their Request, nor is there much Reformation among them.

Diab. I am glad that they are backward to a Reformation, but yet I am afraid of their *Petitioning*. However their looseness of Life is a Sign that there is not much Heart in what they do, and without the Heart things are little worth. But go on my Matters, I will divert you, my Lords, no longer.

Beel. If the case be so with *Mansoul*, as Mr. *Profane* has described it to be, 'twill be no great matter what Day we assault it, not their Prayers, nor their Power will do them much Service.

Apoll. When *Beelzebub* had ended his Oration, then *Apollyon* did begin. My Opinion said he concerning this matter, is, that we go on fair and softly, not doing things in an hurry. Let our Friends in *Mansoul* go on still to pollute and defile it, by seeking to draw it yet more into Sin (for there is nothing like Sin to devour *Mansoul*.) If

Dreadful
Advice a-
gainst
Mansoul.

this be done, and it takes effect, *Mansoul* of it self will leave off to watch, to petition, or any thing else that should tend to her Security and Safety; for she will forget her *Emanuel*, she will not desire his Company, and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty Friend Mr. *Carnal Security*, with one of his Tricks, did drive him out of the Town, and why may not my Lord *Covetousness*, and my Lord *Lasciviousness*, by what they may do, keep him out of the Town? And this I will tell you (not because you know it not) that two or three *Diabolonians*, if entertained and countenanced by the Town of *Mansoul*, will do more to the keeping of *Emanuel* from them, and towards making of the Town of *Mansoul* your own, than can an Army of a Legion that should be sent out from us to withstand him.

Let therefore this first project that our Friends in *Mansoul* have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually under one guise or another, more and other of their Men to play with the People of *Mansoul*; and then perhaps we shall not need to be at the charge of making a War upon them; or if that must of Necessity be done, yet the more sinful they are, the more unable, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose (and that is the worst that can be supposed) that *Emanuel* should come to them again, why may not the same means (or the like) drive him from them once more! Yea, why may he not by their lapse into that Sin again be driven from them for ever, for the sake of which he was at the first driven from them for a Season? And if this should happen, then away go with him his *Rams*, his *Slings*, his *Captains*, his *Soldiers*, and he leaveth *Mansoul* naked and bare. Yea, will not this Town, when she sees herself utterly forsaken of her Prince, of her own accord open her Gates again unto you, and make of you as in the Days of old? But this must be done by time, a few Days will not effect so great a work as this.

Dreadful
Advice
against
Mansoul.

Dreadful
Advice
against
Mansoul.

So soon as *Apollyon* had made an end of speaking, *Diabolus* began to blow out his own Malice, and to plead his own Cause, and he said, My Lords and Powers of the Cave, my true and trusty Friends, I have with much Impatience, as becomes me, given Ear to your long and tedious Orations. But my furious gorge, and empty paunch, so lusteth after a re-possession of my famous Town of *Mansoul*, that whatever comes out I can wait no longer to see the events of lingering Projects. I must, and that without further delay, seek by all means I can to fill my unsatiable gulf with the Soul and Body of the Town of *Mansoul*.

Look to *soul*. Therefore lend me your Heads
it *Mansoul*. your Hearts, and your Help, now I am
going to recover my Town of *Mansoul*.

When the Lords and Princes of the Pit
saw the flaming desire that was in *Diabolus*
to devour the miserable Town of *Mansoul*,
they left off to raise any more Objections,
but consented to lend him what Strength
they could: Though had *Apollyon's* advice
been taken, they had far more fearfully dis-
tressed the Town of *Mansoul*. But, I say,
they were willing to lend him what
Strength they could, not knowing what
need they might have of him, when they
should engage for themselves, as he. Where-
fore they fell to advising about the next
thing propounded, to wit, what Soldiers
they were, and also how many, with
whom *Diabolus* should go against the Town
of *Mansoul* to take it; and after some de-
bate it was concluded, according as in the
Letter the *Diabolonians* had suggested, that
none was more fit for that Expedition than
an Army of terrible *Doubters*. They there-
fore concluded to send against *Mansoul* an
Army of sturdy *Doubters*. The Number
thought fit to be employed in that Service,
was between twenty and thirty thousand.
So then the result of that great counsel of
those high and mighty Lords was, That
Diabolus should even now out of Hand
beat up his Drum for Men in the Land of
Doubting, (which Land lieth upon the Con-
fines of the place called *Hell-gate-hill*) for
Men that might be employed by him a-
gainst the miserable Town of *Mansoul*. It
was also concluded that these Lords them-
selves should help him in the War, and that
they would to that end head and manage
his Men. So they drew up a Letter and
sent back to the *Diabolonians* that lurked
in *Mansoul*, and that waited for the back-
coming of Mr. *Profane*, to signify to them
into what Method and Forwardness they
at present had put their design. The Con-
tents whereof now followeth.

An Army
of *Doubt-
ers* raised
to go a-
gainst the
Town of
Mansoul.

The
Princes of
the Pit go
with
them.

*From the dark and horrible Dungeon of
Hell, Diabolus with all the Society of
the Princes of Darkness, sends to our
trusty ones, in and about the Walls of
the Town of Mansoul, now impatiently
waiting for our most Devilish Answer,
to their venomous and most poisonous
Design against the Town of Mansoul.*

Another
Letter
from *Dia-
bolus* to
the *Diabo-
lonians* in
Mansoul.
OUR native ones, in whom from
Day to Day we boast, and in whose
Actions all the Year long we do greatly
delight our selves: we received your
welcome, because highly esteemed Letter,
at the Hand of our trusty and greatly be-
loved the old Gentleman Mr. *Profane*.
And do give you to understand, that
when we had broken it up, and had read
the Contents thereof (to your amazing
Memory be it spoken) our yawning hol-

low bellied place, where we are, made
so hedious and yelling a Noise for Joy,
that the Mountains that stand round
about *Hell-gate-hill*, had like to have been
shaken to pieces at the sound thereof.

We could also do no less than admire
your Faithfulness to us, with the great-
ness of that subtilty that now hath shewed
it self to be in your Heads to serve against
the Town of *Mansoul*. For you have in-
vented for us so excellent a Method for
proceeding against that rebellious People,
a more effectual cannot be thought of by
all the Wits of Hell. The Proposals there-
fore which now at last you have sent us,
since we saw them, we have done little
else but highly approved and admired
them.

Nay, we shall to encourage you in the
profundity of your craft, let you know,
that at a full Assembly and Conclave of
our Princes, and Principalities of this
place, your project was discoursed and
tossed from one side of our Cave to the
other by their Mightinesses, but a better,
and as was by themselves judged a more
fit and proper way by all their Wits could
not be invented to surprize, take, and
make our own, the rebellious Town of
Mansoul.

Wherefore in fine, all that was said
that varied from what you had in your
Letter propounded, fell of it self to the
ground, and yours only was stuck to by
Diabolus the Prince; yea, his gaping
gorge, and yawning paunch was on fire to
put your Invention into execution.

We therefore give you to understand
that our stout, furious, and unmerciful
Diabolus, is raising for your relief, and the
ruin of the rebellious Town of *Mansoul*,
more than twenty thousand *Doubters* to
come against that People. They are all
stout and sturdy Men, and Men that of
old have been accustomed to War, and
that can therefore well endure the Drum,
I say he is doing of this work of his with
all the possible speed he can; for his Heart
and Spirit is engaged in it. We desire
therefore that as you have hitherto stuck
to us, and given us both Advice and In-
couragement thus far; that you still will
prosecute our design, nor shall you lose
but be gainers thereby; yea, we intend
to make you the Lords of *Mansoul*.

One thing may not by any means be
omitted, that is, those with us do desire
that every one of you that are in *Mansoul*
would still use all your power, cunning
and skill, with delusive persuasions, yet
to draw the Town of *Mansoul* into more
Sin and Wickedness, even that Sin may
be finished and bring forth Death.

For thus it is concluded with us, that
the more vile, sinful, and debauched the
Town of *Mansoul* is, the more backward
will be their *Emanuel* to come to their
help,

Take heed
Mansoul.

' help, either by presence, or other relief;
' yea, the more sinful, the more weak,
' and so the more unable will they be to
' make resistance when we shall make our
' assault upon them to swallow them up.
' Yea, that may cause that their mighty
' *Shaddai* himself may cast them out of his
' Protection; yea, and send for his Cap-
' tains and Soldiers home, with his Slings
' and Rams, and leave them naked and
' bare, and then the Town of *Mansoul* will
' of its self open to us, and fall as the Fig
' into the Mouth of the Eater. Yea, to
' be sure that we then with a great deal of
' ease shall come upon her and overcome
' her.

1 Pet. 5.
8.

' As to the time of our coming upon
' *Mansoul*, we as yet have not fully resolv-
' ed upon that, though at present some of
' us think as you, that a Market-day, or a
' Market-day at night will certainly be the
' best. However do you be ready, and
' when you shall hear our roaring Drum
' without, do you be as busy to make the
' most horrible confusion within. So shall
' *Mansoul* certainly be distressed before and
' behind, and shall not know which way
' to betake her self for help. My Lord
' *Lucifer*, my Lord *Beelzebub*, my Lord
' *Apollyon*, my Lord *Legion*, with the rest
' salute you, as does also my Lord *Diabo-*
' *lus*, and we wish both you, with all
' that you do or shall possess, the very self-
' same fruit and success for their doing, as
' we our selves at present enjoy for ours.

*From our dreadful Confinement in the most
fearful Pit, we salute you, and so
do those many Legions here with us,
wishing you may be as Hellishly
prosperous as we desire to be our
selves. By the Letter-Carrier Mr.
Profane.*

More talk
between
Profane
and
Cerberus.

Then Mr. *Profane* addressed himself for
his return to *Mansoul*, with his Errand
from the horrible Pit to the *Diabolonians*
that dwelt in that Town. So he came up
the Stairs from the Deep to the Mouth of
the Cave where *Cerberus* was. Now
when *Cerberus* saw him, he asked how
matters did go below, about, and against
the Town of *Mansoul*.

Prof. Things go as well as we can ex-
pect. The Letter that I carried thither
was highly approved, and well liked by all
my Lords, and I am returning to tell our
Diabolonians so. I have an answer to it
here in my bosom, that I am sure will
make our masters that sent me glad; for
the Contents thereof is to encourage them
to pursue their design to the utmost, and to
be ready also to fall on within, when they
shall see my Lord *Diabolus* beleaguering of
the Town of *Mansoul*.

Cerb. But does he intend to go against
them himself?

Prof. Does he! Ay, and he will take
along with him more than twenty thousand,
all sturdy *Doubters*, and Men of War,
pickt Men, from the Land of *Doubting*, to
serve him in the Expedition. The land
from the
which the
Doubters
come.

Cerb. Then was *Cerberus* glad, and said,
And is there such brave preparations a ma-
king to go against the miserable Town of
Mansoul; and would I might be put at the
head of a thousand of them, that I might
also shew my valour against the famous
Town of *Mansoul*.

Prof. Your wish may come to pass, you
look like one that has mettle enough, and
my Lord will have with him those that are
valiant and stout. But my business requires
hast.

Cerb. Ay, so it does. Speed thee to the
Town of *Mansoul*, with all the deepest
mischiefs that this place can afford thee.
And when thou shalt come to the house of
Mr. *Mischief*, the place where the *Diabo-*
lonians meet to plot, tell them that *Cer-*
berus doth wish them his service, and that
if he may, he will with the army come
up against the famous Town of *Man-*
soul.

Prof. That I will. And I know that
my Lords that are there, will be glad to
hear it, and to see you also.

So after a few more such kind of Com-
pliments, Mr. *Profane* took his leave of
his friend *Cerberus*, and *Cerberus* again
with a thousand of their Pit-wishes, bid
him hast with all speed to his Masters.
The which when he had heard, he made
obeisance, and began to gather up his heels
to run.

Thus therefore he returned, and went
and came to *Mansoul*, and going as afore-
to the house of Mr. *Mischief*, there he
found the *Diabolonians* assembled, and
waiting for his return. Now when he was
come and had presented himself, he also
delivered to them his Letter, and adjoined
this Compliment to them therewith: My
Lords from the Confinement of the Pit, the
high and mighty Principalities and Powers
of the *Den* salute you here, the true *Diabo-*
lonians of the Town of *Mansoul*. Wishing Profane
returned
again to
Mansoul.
you always the most proper of their bene-
dictions, for the great service, high at-
tempts, and brave achievements that you
have put your selves upon, for the restoring
to our Prince *Diabolus* the famous Town
of *Mansoul*.

This was therefore the present state of
the miserable Town of *Mansoul*: she had
offended her Prince, and he was gone; she
had encouraged the Powers of Hell by her
foolishness, to come against her to seek her
utter Destruction.

True, the Town of *Mansoul* was some-
what made sensible of her Sin, but the
Diabolonians were gotten into her bowels;
she cried, but *Emanuel* was gone, and her
cries did not fetch him as yet again. Be-
sides

sides she knew not now whether *ever* or *never*, he would return and come to his *Mansoul* again, nor did they know the Power and Industry of the Enemy, nor how forward they were to put in Execution that plot of Hell that they had devised against her.

They did indeed still send Petition after Petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as *Diabolus* would have it, for he knew, if they regarded iniquity in their heart, their King would not hear their Prayer; they therefore did still grow weaker and weaker, and were as a rousing thing before the whirlwind. They cried to their King for help, and laid *Diabolonians* in their bosoms, what therefore should a King do to them? Yea, there seemed now to be a mixture in *Mansoul*, the *Diabolonians* and the *Mansoul*ians would walk the Streets together. Yea, they began to seek their peace, for they thought that since the Sickness had been so mortal in *Mansoul*, 'twas in vain to go to handgripes with them. Besides, the weakness of *Mansoul* was the strength of their Enemies; and the Sins of *Mansoul* the advantage of the *Diabolonians*. The foes of *Mansoul* did also now begin to promise themselves the Town for a Possession, there was no great difference now betwixt *Mansoul*ians and *Diabolonians*, both seemed to be Masters of *Mansoul*. Yea, the *Diabolonians* increased and grew, but the Town of *Mansoul* diminished greatly. There was more than eleven thousand of Men, Women and Children that died by the sickness in *Mansoul*.

Good Thoughts, Good conceptions, and good desires.

The story of Mr. Prywell.

The *Diabolonian* plot discovered, and by whom.

But now as *Shaddai* would have it, there was one whose name was Mr. *Prywell*, a great lover of the people of *Mansoul*. And he as his manner was did go listening up and down in *Mansoul* to see, and to hear, if at any time he might, whether there was any design against it or no. For he was always a jealous Man, and feared some mischief sometime would befall it, either from the *Diabolonians* within, or from some power without. Now upon a time it so happened as Mr. *Prywell* went listening here and there, that he lighted upon a place called *Vile-hill* in *Mansoul*, where *Diabolonians* used to meet; so hearing a muttering (you must know that it was in the night) he softly drew near to hear; nor had he stood long under the house-end, (for there stood a house there) but he heard one confidently affirm, That it was not, or would not be long before *Diabolus* should possess himself again of *Mansoul*, and that then the *Diabolonians* did intend to put all *Mansoul*ians to the Sword, and would kill and destroy the King's Captains, and drive all his Soldiers out of the Town.

He said moreover, That he knew there

were about twenty thousand fighting Men prepared by *Diabolus* for the accomplishing of this design, and that it would not be months before they all should see it. When Mr. *Prywell* had heard this story, he did quickly believe it was true, wherefore he went forthwith to my Lord Mayor's house, and acquainted him therewith; ^{Understandings, Conscience,} who sending for the *Subordinate Preacher*, ^{The Subordinate Preacher awakened} brake the business to him, and he as soon gave the alarm to the Town, for he was now the chief Preacher in *Mansoul*, because as yet my Lord Secretary was *ill at ease*. And this was the Way that the *Subordinate Preacher* did take to alarm the Town therewith: The same hour he caused the *Lecture-bell* to be rung, so the People came together, he gave them then a short Exhortation to watchfulness, and made Mr. *Prywell's* news the argument thereof. For, said he, an horrible plot is contrived against *Mansoul*, even to massacre us all in a day; nor is this story to be slighted, for Mr. *Prywell* is the author thereof. Mr. *Prywell* was always a lover of *Mansoul*, a sober and judicious Man, a Man that is no tatter, nor raiser of false reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very solid arguments.

I will call him, and you shall hear him ^{Prywell tells his news to Mansoul} your own selves; so he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that *Mansoul* fell presently under a Conviction of the truth of what he said. The Preacher did also back him, saying, Sirs, it is not irrational for us to believe it, for we have provoked *Shaddai* to anger, and have sinned *Emanuel* out of the Town; we have had too much correspondence with *Diabolonians*, and have forsaken our former mercies; no marvel then if the Enemy both within and without should design and plot our ruin; and what time like this to do it? The sickness is now in the Town, and we have been made weak thereby. Many a good meaning man is dead, and the *Diabolonians* of late grow ^{Good desires.} stronger and stronger.

Besides, quoth the *Subordinate Preacher*, I have received from this good Truth-teller this one inkling further, that he understood by those that he over-heard, that several Letters have lately passed between the *Furies* and the *Diabolonians* in order to our Destruction. When *Mansoul* heard all this, and not being able to gain-say it, they lift up their voice and wept. Mr. *Prywell* did also in the presence of the Townsmen, confirm all that their *Subordinate Preacher* had said. Wherefore they now set afresh to bewail their folly, and to a doubling of Petitions to *Shaddai* and his Son. They also brake the Business to the Captains, high Commanders, and Men of War in the Town of *Mansoul*, entreating of them to ^{They tell the thing to the Captains} use

use the means to be strong, and to take good courage, and that they would look after their harness, and make themselves ready to give *Diabolus* battel, by night and by day, shall he come, as they were inform'd he will, to beleaguer the Town of *Mansoul*.

When the Captains heard this, they being always true lovers of the Town of *Mansoul*, what do they but like so many *Sampsons*, they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel by the means of *Diabolus* and his friends, against the now sickly, weakly, and much impoverished Town of *Mansoul*; and they agreed upon these following Particulars.

They come together to consult.

Their agreement.
1 Cor. 16. 13.

Lam. 3. 40.

Heb. 12. 15, 16.

Jer. 2. 34.
Chap. 5.
26.
Ezek. 16. 52.

Joel 1. 14.
Chap. 2.
15, 16.

Jer. 37. 4.

1. That the Gates of *Mansoul* should be kept shut, and made fast with bars and locks, and that all persons that went out, or came in, should be very strictly examined by the Captains of the Guards. To the end, said they, that those that are managers of the Plot amongst us, may either coming or going be taken; and that we may also find out who are the great contrivers (amongst us) of our ruin.

2. The next thing was, that a strict search should be made for all kind of *Diabolonians* throughout the whole Town of *Mansoul*; and every Man's house from top to bottom should be looked into, and that too, house by house, that if possible a further discovery might be made of all such among them as had a hand in these designs.

3. It was further concluded upon, that *wheresoever* or with *whomsoever* any of the *Diabolonians* were found, that even those of the Town of *Mansoul* that had given them house and harbour, should to their shame, and the warning of others, take penance in the open place.

4. It was moreover resolved by the famous Town of *Mansoul*, that a publick fast, and a day of humiliation should be kept throughout the whole Corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against *Shaddai* his Father. It was further resolved, that all such in *Mansoul* as did not on that day endeavour to keep that Fast, and to humble themselves for their faults, but that should mind their worldly imploy, or be found wandering up and down the Streets, should be taken for *Diabolonians*, and should suffer as *Diabolonians* for such their wicked doings.

5. It was further concluded then, that with what speed, and with what warmth of mind they could, they would renew their humiliation for Sin, and their Petitions to *Shaddai* for help; they also resolved to send tidings to the Court of all that Mr. *Prywell* had told them.

6. It was also determined that thanks

should be given by the Town of *Mansoul* to Mr. *Prywell* for his diligent seeking of the welfare of their Town; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a Commission of *Scout-master-general*, for the good of the Town of *Mansoul*.

When the Corporation with their Captains had thus concluded, they did as they had said, they shut up their Gates, they made for *Diabolonians* strict search, they made those with whom any was found to take penance in the open place. They kept their Fast, and renewed their Petitions to their Prince, and Mr. *Prywell* managed his charge, and the trust that *Mansoul* had put in his hands with great Conscience, and good Fidelity; for he gave himself wholly up to his employ, and that not only within the Town, but he went out to *pry*, to see, and to hear.

And not many days after he provided for his Journey, and went towards *Hellgate-Hill*, into the Country where the *Doubters* were, where he heard of all that had been talked of in *Mansoul*, and he perceived also that *Diabolus* was almost ready for his march, &c. so he came back with speed, and calling the Captains and Elders of *Mansoul* together, he told them where he had been, what he had heard, and what he had seen.

Particularly he told them that *Diabolus* was almost ready for his march, and that he had made old Mr. *Incredulity* that once brake prison in *Mansoul*, the General of his Army; that his Army consisted all of *Doubters*, and that their number was above twenty thousand. He told moreover, that *Diabolus* did intend to bring with him the chief Princes of the *Infernal Pit*, and that he would make them chief Captains over his *Doubters*. He told them moreover, that it was certainly true that several of the Black-den would with *Diabolus* ride *Reformades* to reduce the Town of *Mansoul* to the obedience of *Diabolus* their Prince.

He said moreover that he understood by the *Doubters* among whom he had been, that the reason why old *Incredulity* was made General of the whole Army, was because none truer than he to the Tyrant; and because he had an implacable spite against the welfare of the Town of *Mansoul*. Besides, said he, he remembers the affronts that *Mansoul* has given, and he is resolved to be revenged of them.

But the Black Princes shall be made high Commanders, only *Incredulity* shall be over them all, because (which I had almost forgot) he can more easily, and more dextrously beleaguer the Town of *Mansoul*, than can any of the Princes besides.

Now when the Captains of *Mansoul*, with the Elders of the Town, had heard the tidings

Mr. Prywell is made Scout-master General.

Mr. Prywell goes a scouting.

He returns with great news.

Heb. 12. 1.

dings that Mr. Prywell did bring, they thought it expedient without further delay to put into execution the Laws that against the *Diabolonians*, their Prince had made for them, and given them in Commandment to manage against them. Wherefore forthwith a diligent and impartial search was made in all houses in *Mansoul* for all and all manner of *Diabolonians*. Now in the house of Mr. *Mind*, and in the house of the great Lord *Wilbewill* were two *Diabolonians* found. In Mr. *Mind's* house was one Lord *Covetousness* found, but he had changed his name to *Prudent Thrifty*. In my Lord *Wilbewill's* house, one *Lasciviousness* was found; but he had changed his name to *Harmless mirth*. These two the Captains and Elders of the Town of *Mansoul* took, and committed them to custody under the hand of Mr. *Trueman* the Gaoler; and this man handled them so severely, and loaded them so well with Irons, that in time they both fell into a very deep Consumption, and died in the Prison-house; their masters also according to the agreement of the Captains and Elders, were brought to take penance in the open place to their shame, and for a warning to the rest of the Town of *Mansoul*.

Now this was the manner of penance in those days. The persons offending being made sensible of the evil of their doings, were enjoined open Confession of their faults, and a strict amendment of their lives.

After this the Captains and Elders of *Mansoul* sought yet to find out more *Diabolonians*, where ever they lurked, whether in Dens, Caves, Holes, Vaults, or where else they could, in, or about the Wall, or Town of *Mansoul*. But though they could plainly see their footing, and so follow them by their tract and smell to their holds, even to the mouths of their Caves and Dens, yet take them, hold them, and do justice upon them they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.

But *Mansoul* did now with so stiff an hand rule over the *Diabolonians* that were left, that they were glad to shrink into corners: time was when they durst walk openly, and in the Day, but now they were forced to imbrace privacy and the night time was when a *Mansoul*ian was their Companion, but now they counted them deadly enemies. This good change did Mr. Prywell's intelligence make in the famous Town of *Mansoul*.

By this time *Diabolus* had finished his Army which he intended to bring with him for the ruin of *Mansoul*, and had set over them Captains, and other Field-officers, such as liked his furious stomach best, himself was Lord paramount, *Incredulity* was General of his Army. Their highest Captains shall be named afterwards, but now

for their Officers, Colours and Scutcheons.

1. Their first Captain was Captain *Rage*, Diabolus's Army. he was Captain over the *Election-doubters*, Rev. 1. 2. 3 his were the Red Colours, his Standard-bearer was Mr. *Destructive*, and the great 4. 13. 15. Red Dragon he had for his Scutcheon.

2. The second Captain was Captain *Fury*, Num. 21. he was Captain over the *Vocation-doubters*; 6. his Standard bearer was Mr. *Darkness*, his Colours were those that were pale, and he had for his Scutcheon the fiery flying Serpent.

3. The third Captain was Captain *Damnation*, Mat. 3. 22. he was Captain over the *Grace-doubters*, 13. Revel. 9. 1. his were the Red Colours, Mr. *No-life* bare them, and he had for his Scutcheon the Black-den.

4. The fourth Captain was the Captain *Insatiable*, Pro. 27. 20 he was Captain over the *Faith-doubters*, his were the Red Colours, Mr. *Devourer* bare them, and he had for a Scutcheon the yawning Jaws.

5. The fifth Captain was Captain *Brimstone*, Psal. 11. 6 he was Captain over the *Perseverance-doubters*, Rev. 14. his also were the Red Colours, Mr. *Burning* bare them, and his Scutcheon was the Blue and stinking flame.

6. The sixth Captain was Captain *Torment*, Mar. 9. 44. he was Captain over the *Resurrection-doubters*, 46. 48. his Colours were those that were pale, Mr. *Gnaw* was his Ancient bearer, and he had the *Black worm* for his Scutcheon.

7. The seventh Captain was Captain *No-ease*, Rev. 4. 11 he was Captain over the *Salvation-doubters*, Chap. 6. 8 his were the Red Colours, Mr. *Restless* bare them, and his Scutcheon was the ghastly picture of death.

8. The eighth Captain was the Captain *Sepulchre*, Jer. 5. 16 he was Captain over the *Glory-doubters*, Ch. 2. 25. his also were the pale Colours, Mr. *Corruption* was his Ancient-Bearer, and he had for his Scutcheon a Scull, and dead mens bones.

9. The ninth Captain was Captain *Past-hope*, 1 Tim. 4. 2 he was Captain of those that are Rom. 2. 5. called the *Felicity-doubters*, his Ancient-bearer was Mr. *Despair*; his also were the Red Colours, and his Scutcheon was the hot iron, and the hard heart.

These were his Captains, and these were their Forces, these were their Ancients, these were their Colours, and these were their Scutcheons. Now over these did the great *Diabolus* make superiour Captains, and they were in number seven: as namely the Lord *Beelzebub*, the Lord *Lucifer*, the Lord *Legion*, the Lord *Apollyon*, the Lord *Python*, the Lord *Cerberus*, and the Lord *Belial*; these seven he set over the Captains, and *Incredulity* was Lord General, and *Diabolus* was King.

The *Reformades* also, such as were like themselves, were made some of them Captains of hundreds, and some of them Captains of more: and thus was the army of *Diabolus* compleated.

So they set out at *Hellgate-hill* (for there they had their Rendezvous) from whence they came with a straight course upon their march toward the Town of *Mansoul*. Now as was hinted before, the Town had, as *Shaddai* would have it, received from the mouth of Mr. *Prywell* the alarm of their coming before. Wherefore they set a strong watch at the Gates, and had also doubled their guards, they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the furious enemy.

Nor could those *Diablonians* that were in the Town do that hurt as was designed they should; for *Mansoul* was now awake. But alas poor People, they were sorely affrighted at the first appearance of their Foes, and at their sitting down before the Town, especially when they heard the roaring of their *DRUM*. This, to speak Truth, was amazingly hideous to hear, it frightened all Men seven Miles round if they were but awake and heard it. The streaming of their Colours were also terrible, and dejecting to behold.

When *Diabolus* was come up against the Town, first he made his approach to *Eargate*, and gave it a furious assault, supposing as it seems that his Friends in *Mansoul* had been ready to do the work within; but care was taken of that before, by the vigilance of the Captains. Wherefore missing of the help that he expected from them, and finding of his Army warmly attended with the Stones that the Slingers did sling (for that I will say for the Captains, that considering the weakness that yet was upon them by reason of the long Sickness that had annoyed the Town of *Mansoul*, they did gallantly behave themselves,) he was forced to make some retreat from *Mansoul*, and to intrench himself and his Men in the Field without the reach of the Slings of the Town.

Now having intrenched himself, he did cast up four Mounts before the Town; the first he called Mount *Diabolus*, putting his own Name thereon, the more to affright the Town of *Mansoul*; the other three he called thus, Mount *Alecto*, Mount *Megara*, and Mount *Tisiphone*; for these are the Names of the dreadful Furies of Hell. Thus he began to play his game with *Mansoul*, and to serve it as it doth the Lion his prey, even to make it fall before his terror. But, as I said, the Captains and Soldiers resisted so stoutly, and did so much Execution with their Stones, that they made him, though against Stomach to retreat: wherefore *Mansoul* began to take Courage.

Now upon Mount *Diabolus*, which was raised on the North-side of the Town, there did the Tyrant set up his *Standard*, and a fearful thing it was to behold, for he had wrought in it by Devillish art, after the manner of a Scutcheon, a flaming Flame

fearful to behold, and the Picture of *Mansoul* burning in it.

When *Diabolus* had thus done, he commanded that his *Drummer* should every Night approach the Walls of the Town of *Mansoul*, and so to beat a Parley; the Command was to do it a Nights, for in Day time they annoyed him with their Slings; for the Tyrant said, that he had a mind to parley with the now trembling Town of *Mansoul*, and he commanded that the Drums should beat every Night, that through weariness they might at last (if possibly at the first they were unwilling, yet) be forced to do it.

So this Drummer did as commanded, he arose and did beat his Drum. But when his Drum did go, if one looked toward the Town of *Mansoul*, Behold Darknes and Sorrow, and the Light was darkened in the Heaven thereof. No noise was ever heard upon Earth more terrible, except the Voice of *Shaddai* when he speaketh. But how did *Mansoul* tremble! It now looked for nothing but forthwith to be swallowed up.

When this Drummer had beaten for a Parley, he made this Speech to *Mansoul*, My master has bid me tell you, That if you will willingly submit, you shall have the good of the Earth, but if you shall be stubborn, he is resolved to take you by force. But by that the fugitive had done beating of his Drum, the People of *Mansoul* had betaken themselves to the Captains that were in the Castle, so that there was none to regard, nor to give this Drummer an answer; so he proceeded no further that Night, but returned again to his Master to the Camp.

When *Diabolus* saw that by Drumming he could not work out *Mansoul* to his will, the next Night he sendeth his Drummer without his Drum still to let the Townsmen know, that he had a mind to Parley with them. But when all came to all, his Parley was turned into a Summons to the Town to deliver up themselves; but they gave him neither heed nor hearing, for they remembred what at first it cost them to hear him a few Words.

The next Night he sends again, and then who should be his Messenger to *Mansoul* but the terrible Captain *Sepulcher*; so Captain *Sepulcher* came up to the Walls of *Mansoul*, and made this Oration to the Town.

O ye Inhabitants of the rebellious Town of *Mansoul*? I summon you in the Name of the Prince *Diabolus*, that without any more ado, you set open the Gates of your Town, and admit the great Lord to come in. But if you shall still rebel, when we have taken to us the Town by Force, we will swallow you up as the Grave; wherefore if you will hearken to my Summons, say so, and if not, then let me know.

The reason of this my Summons, quoth he, is, for that my Lord is your undoubted

He bids his Drummer to beat his Drum.

Mansoul trembles at the noise of his Drum. Isa. 5. 30.

Diabolus calls back his Drum.

Mansoul summoned by Captain *Sepulcher*.

'doubted Prince and Lord, as you yourselves have formerly owned. Nor shall that assault that was given to my Lord, when *Emanuel* dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O *Mansoul*, with thy self, wilt thou shew thy self peaceable, or no? If thou shalt quietly yield up thy self, then our old Friendship shall be renewed; but if thou shalt yet refuse and rebel, then expect nothing but Fire and Sword.'

They answer him not a Word.

When the languishing Town of *Mansoul* had heard this Summoner, and his Summons, they were yet more put to their dumps, but made the Captain no answer at all, so away he went as he came.

They address themselves to their good Lord Secretary.

But after some Consultation among themselves, as also with some of their Captains, they applied themselves afresh to the Lord Secretary for Counsel and Advice from him; for this Lord Secretary was their chief Preacher (as also is mentioned some Pages before) only now he was *ill at ease*; and of him they begged favour in these two or three things.

1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing while they should make known their miserable Condition to him. But to this he told them as before, *That as yet he was but ill at ease, and therefore could not do as he had formerly done.*

2. The second thing that they desired, was, that he would be pleased to give them his Advice about their *now* so important Affairs, for that *Diabolus* was come and set down before the Town with no less than twenty thousand *Doubters*. They said moreover, that both he and his Captains were cruel Men, and that they were afraid of them. But to this he said, *You must look to the Law of your Prince, and there see what is laid upon you to do.*

3. Then they desired that his Highness would help them to frame a Petition to *Shaddai*, and unto *Emanuel* his Son, and that he would set his own hand thereto as a Token that he was one with them in it: For, said they, *my Lord, many a one have we sent, but can get no Answer of Peace; but now surely one with thy Hand unto it, may obtain good for Mansoul.*

The cause of his being ill at ease.

But all the Answer that he gave to this, was, *That they had offended their Emanuel, and had also grieved himself, and that therefore they must as yet partake of their own devices.*

This Answer of the Lord Secretary fell like a Millstone upon them; yea, it crushed them so that they could not tell what to do, yet they durst not comply with the demands of *Diabolus*, nor with the demands of his Captain. So then here were the

Straights that the Town of *Mansoul* was betwixt, when the Enemy came upon her: Her Foes were ready to swallow her up, and her Friends did forbear to help her.

Lam. 1. 34
The sad Straights of Mansoul.

Then stood up my Lord Mayor, whose Name was my Lord Understanding, and he began to pick and pick, until he had pickt comfort out of that seemingly bitter saying of the Lord Secretary; for thus he disanted upon it: First, said he, This unavoidably follows upon the Saying of my Lord, *That we must yet suffer for our Sins.*

A Comfortment upon the Lord Secretary's Speech.

2. But, quoth he, *the Words yet sound as if at last we should be saved from our Enemies, and that after a few more Sorrows Emanuel will come and be our help.* Now the Lord Mayor was the more critical in his dealing with the Secretary's Words, because my Lord was more than a Prophet, and because none of his Words were *such*, but that at all times they were most exactly significant, and the Townsmen were allowed to pry into them, and to expound them to their best Advantage.

So they took their leaves of my Lord, and returned, and went, and came to the Captains, to whom they did tell what my Lord High Secretary had said, who when they had heard it, was all of the same Opinion as my Lord Mayor himself; the Captains therefore began to take some Courage unto them, and to prepare to make some brave attempt upon the Camp of the Enemy, and to destroy all that were *Diabolonians*, with the roving *Doubters* that the Tyrant had brought with him to destroy the poor Town of *Mansoul*.

So all betook themselves forthwith to their places, the Captains to theirs, the Lord Mayor to his, the Subordinate Preacher to his, and my Lord Willbewill to his. The Captains longed to be at some work for their Prince, for they delighted in war-like Achievements. The next Day therefore they came together and consulted, and after consultation had, they resolved to give an answer to the Captain of *Diabolus* with Slings, and so they did at the rising of the Sun on the Morrow; for *Diabolus* had adventured to come nearer again, but the Sling-stones were to him and his like Hornets. For as there is nothing to the Town of *Mansoul* so terrible as the roaring of *Diabolus's* Drum; so there is nothing to *Diabolus* so terrible as the well playing of *Emanuel's* Slings. Wherefore *Diabolus* was forced to make another retreat, yet further off from the famous Town of *Mansoul*. Then did the Lord Mayor of *Mansoul* cause the Bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his Words the Captains and Elders of *Mansoul* had been strengthened against *Diabolus*.

The Town of Mansoul in order.

Words applied against him by Faith. Zach. 9. 15

When *Diabolus* saw that his Captains and

and Soldiers, high Lords, and renowned, were frightened, and beaten down by the Stones that came from the Golden Slings of the Prince of the Town of *Mansoul*, he be-thought himself, and said, *I will try to catch them by fawning, I will try to flatter them into my Net.*

Diabolus
changes
his way.

Wherefore after a while he came down again to the Wall, not now with his Drum, nor with Captain *Sepulcher*, but having all be sugared his Lips, he seemed to be a very sweet-mouthed, peaceable Prince, designing nothing for humours sake, nor to be revenged on *Mansoul* for Injuries by them done to him, but the welfare, and good, and advantage of the Town and People therein, was now, as he said, his only design. Wherefore after he had called for Audience, and desired that the Townsfolk would give it to him, he proceeded in his Oration: And said,

1Pet. 5. 8.
Rev. 12.
10.

'O! the desire of my Heart, the famous Town of *Mansoul*! How many Nights have I watched, and how many weary Steps have I taken, if perhaps I might do thee good: Far be it, far be it from me to desire to make a War upon you; if ye will but willingly and quietly deliver up your selves unto me. You know that you were mine of old. Remember also, that so long as you enjoyed me for your Lord, and that I enjoyed you for my Subjects, you wanted for nothing of all the delights of the Earth, that I your Lord and Prince could get for you; or that I could invent to make you bonny and blith withal. Consider, you never had so many hard, dark, troublesome and heart-afflicting Hours, while you were mine, as you have had since you revolted from me; nor shall you ever have peace again until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea enlarge your old Charter with abundance of Privileges; so that your Licence and Liberty shall be to take, hold, enjoy, and make your own all that is pleasant from the East to the West. Nor shall any of those Incivilities wherewith you have offended me, be ever charged upon you by me, so long as the Sun and Moon endureth. Nor shall any of those dear Friends of mine that now for the fear of you, lie lurking in dens, and holes, and caves in *Mansoul*, be hurtful to you any more, yea, they shall be your Servants, and shall minister unto you of their Substance, and of whatever shall come to hand. I need speak no more, you know them, and have some time since been much delighted in their Company, why then should we abide at such odds? Let us renew our old Acquaintance and Friendship again.

Mat. 4. 8.
Luk. 4. 6, 7

Satan
reads all
back-
wards.

Take heed
Mansoul.

Sins.

The plea-
sure of
Sin.

No, no, no
not upon
pain of
eternal
Damna-
tion.

'Bear with your Friend, I take the Liberty at this time to speak thus freely unto you. The Love that I have to you

presses me to do it, as also does the zeal of my Heart for my Friends with you; put me not therefore to further trouble, nor your selves to further fears and frights. Have you I will in a way of Peace or War; nor do you flatter your selves with the Power and Force of your Captains, or that your *Emanuel* will shortly come in to your help; for such Strength will do you no pleasure.

'I am come against you with a stout and valiant Army, and all the chief Princes of the Den, are even at the Head of it. Besides, my Captains are swifter than *Eagles*, stronger than *Lions*, and more greedy of prey than are the Evening-wolves. What is *Og of Bashan*! What's *Goliath of Gath*! And what's an hundred more of them to one of the least of my Captains! How then shall *Mansoul* think to escape my Hand and Force?

Diabolus having thus ended his flattering, fawning, deceitful and lying Speech to the famous Town of *Mansoul*, the Lord Mayor replied unto him as follows.

'O *Diabolus*, Prince of Darkness, and Master of all deceit; thy lying Flatteries we have had and made sufficient probation of, and have tasted too deeply of that destructive Cup already; should we therefore again hearken unto thee, and so break the Commandments of our great *Shaddai*, to join in Affinity with thee; would not our Prince reject us, and cast us off for ever; and being cast off by him, can the place that he has prepared for thee be a place of rest for us! Besides, O thou that art empty and void of all Truth, we are rather ready to die by that Hand than to fall in with thy flattering and lying de-cits.'

The Lord
Mayor's
Answer.

When the Tyrant saw that there was little to be got by parleying with my Lord Mayor, he fell into an hellish Rage, and resolved that again with his Army of *Doubters*, he would another time assault the Town of *Mansoul*.

So he called for his Drummer, who beat up for his Men (and while he did beat, *Mansoul* did shake) to be in a readiness to give Battle to the Corporation; then *Diabolus* drew near with his Army, and thus disposed of his Men. Captain *Cruel*, and Captain *Torment*, these he drew up and placed against *Feel-gate*, and commanded them to sit down there for the War. And he also appointed, that if need were, Captain *No-ease* should come in to their relief. At *Nose-gate* he placed the Captain *Brimstone*, and Captain *Sepulcher*, and bid them look well to their Ward, on that Side of the Town of *Mansoul*. But at *Eye-gate* he placed that grim-faced one the Captain *Past-hope*, and there also now he did set up his terrible Standard.

Feel-gate.

Nose-gate.

Eye-gate.

Now Captain *Insatiable* he was to look to the Carriages of *Diabolus*, and was also appointed

appointed to take into custody, that, or those Persons and Things that should at any time as prey be taken from the Enemy.

Mouth-gate.

Now *Mouth-gate* the Inhabitants of *Mansoul* kept for a *Sally-port*, wherefore that they kept strong, for that was it, by, and out at which the Townsfolk did send their Petitions to *Emanuel* their Prince, that also was the Gate from the Top of which the Captains did play their Slings at the Enemies, for that Gate stood somewhat ascending, so that the placing of them there, and the letting of them fly from that place did much execution against the Tyrant's Army; wherefore for these causes with others, *Diabolus* sought, if possible, to land up *Mouth-gate* with dirt.

The use of *Mouth-gate.*

Now as *Diabolus* was busy and industrious in preparing to make his assault upon the Town of *Mansoul* without, so the Captains and Soldiers in the Corporation were as busy in preparing within; they mounted their Slings, they set up their Banners, they founded their Trumpets, and put themselves in such order as was judged most for the annoyance of the Enemy, and for the advantage of *Mansoul*, and gave to their Soldiers orders to be ready at the sound of the Trumpet for War. The Lord *Willbewill* also, he took the charge of watching against the Rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens and holes in the Town-wall of *Mansoul*. And to speak the Truth of him, ever since he took penance for his fault, he has shewed as much honesty and bravery of Spirit as any he in *Mansoul*; for he took one *Jolley*, and his Brother *Grigish*, the two Sons of his Servant *Harmless-mirth* (for to that Day, though the Father was committed to Ward, the Sons had a dwelling in the House of my Lord) I say he took them, and with his own Hands put them to the Cross. And this was the reason why he hanged them up, after their Father was put into the Hands of Mr. *Trueman* the Gaoler; they his Sons began to play his pranks, and to be ticking and toying with the Daughters of their Lord; nay, it was jealousied that they were too familiar with them, the which was brought to his Lordship's Ear. Now his Lordship being unwilling unadvisedly to put any Man to Death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two Servants, whose Names were *Find-out*, and *Tell-all*, caught them together in uncivil manner more than once or twice, and went and told their Lord. So when my Lord *Willbewill* had sufficient ground to believe the thing was true, he takes the two young *Diabolonians*, for such they were (for their Father was a *Diabolonian* born) and has them to *Eye-gate*, where he raised a very high Cross just in the Face of

The Lord *Willbewill* plays the Man.

Jolley and *Grigish* taken and executed.

the Army of *Diabolus*, and of his Army, and there he hanged the young Villians in defiance to Captain *Pasthope*, and of the horrible standard of the Tyrant.

The place of their Execution

Now this Christian act of the brave Lord *Willbewill* did greatly abash Captain *Pasthope*, discourage the army of *Diabolus*, put fear into the *Diabolonian* runnagates in *Mansoul*, and put strength and courage into the Captains that belonged to *Emanuel* the Prince; for they without did gather, and that by this very act of my Lord, that *Mansoul* was resolved to fight, and that the *Diabolonians* within the Town could not do such things as *Diabolus* had hopes they would. Nor was this the only proof of the brave Lord *Willbewill*'s honesty to the Town, nor of his loyalty to his Prince, as will afterwards appear.

Mortification of sin is a sign of hope of life.

Now when the children of *Prudent-thrift* who dwelt with Mr. *Mind*, (for *Thrift* left children with Mr. *Mind*, when he was also committed to prison, and their names were *Gripe* and *Rake-all*, these he begat of Mr. *Mind*'s Bastard-daughter, whose name was Mrs. *Holdfastbad*) I say when his children perceived how the Lord *Willbewill* had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavour to make their escape? But Mr. *Mind* being wary of it, took them and put them in hold in his house till morning (for this was done over night) and remembering that by the Law of *Mansoul* all *Diabolonians* were to die, and to be sure they were at least by father's side such, and some say by mother's side too; what does he but takes them and puts them in chains, and carries them to the self-same place where my Lord hanged his two before, and there he hanged them.

Mr. *Mind* plays the Man.

The Townsmen also took great encouragement at this act of Mr. *Mind*, and did what they could to have taken some more of these *Diabolonian* troublers of *Mansoul*; but at that time the rest lay so quat and close that they could not be apprehended; so they set against them a diligent watch, and went every Man to his place.

Mansoul set against the *Diabolonians*.

I told you a little before that *Diabolus* and his army were somewhat abashed and discouraged at the sight of what my Lord *Willbewill* did, when he hanged up those two young *Diabolonians*; but his discouragement quickly turned it self into furious madness and rage against the Town of *Mansoul*, and fight it he would. Also the Townsmen, and Captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less. Their Subordinate Preacher too made a Sermon about it, and he took that Theme for his Text, *Gad, a troop shall overcome him, but he shall overcome at the last*.

Diabolus his kindness turned into furious madness.

Gen. 49. 19.

last. Whence he shewed that though *Mansoul* should be sorely put to it at the first, yet the victory should most certainly be *Mansoul's* at the last.

So *Diabolus* commanded that his Drummer should beat a Charge against the Town, and the Captains also that were in the Town sounded a Charge against them, but they had no Drum, they were Trumpets of Silver with which they sounded against them. Then they which were of the Camp of *Diabolus* came down to the Town to take it, and the Captains in the Castle, with the slingers at *Mouthgate* played upon them *again*. And now there was nothing heard in the Camp of *Diabolus* but horrible rage and blasphemy; but in the Town good Words, Prayer and singing of Psalms: the Enemy replied with horrible objections, and the terribleness of their Drum; but the Town made answer with flapping of their slings, and the melodious noise of their Trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission, in the which the Townsmen refreshed themselves, and the Captains made ready for another assault.

The Captains of *Emanuel* were clad in Silver armour, and the Soldiers in that which was of Proof; the Soldiers of *Diabolus* were clad in Iron, which was made to give place to *Emanuel's* Engine-shot. In the Town some were hurt, and some were greatly wounded. Now the worst on't was, a Surgeon was scarce in *Mansoul*, for that *Emanuel* at present was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and some did grievously stink. Of the Townsmen these were wounded, to wit,

My Lord *Reason*, he was wounded in the Head.

Another that was wounded was the brave Lord *Mayor*, he was wounded in the Eye.

Another that was wounded was Mr. *Mind*, he received his wound about the Stomach.

The honest *Subordinate Preacher* also, he received a shot not far off the heart, but none of these were mortal.

Many also of the inferiour sort, were not only wounded, but slain out-right.

Now in the Camp of *Diabolus* were wounded, and slain a considerable number. For instance.

Captain *Rage* he was wounded, and so was Captain *Cruel*.

Captain *Damnation* was made to retreat, and to intrench himself further off of *Mansoul*; the standard also of *Diabolus* was beaten down, and his standard bearer Capt. *Much-hurt*, had his brains beat out with a sling stone, to the no little grief and shame of his Prince *Diabolus*.

Many also of the *Doubters* were slain

out-right, though enough of them are left alive to make *Mansoul* shake and totter. Now the Victory that day being turned to *Mansoul*, did put great valour into the Townsmen and Captains, and did cover *Diabolus's* Camp with a Cloud, but withal it made them far more furious. So the next day *Mansoul* rested, and commanded that the Bells should be rung; the Trumpets also joyfully sounded, and the Captains shouted round the Town.

My Lord *Wilberwill* also was not idle, but did notable service within against the Domesticks, or the *Diabolonians* that were in the Town, not only by keeping of them in awe, for he lighted on one at last whose name was Mr. *Any-thing*, a fellow of whom mention was made before; for 'twas he, if you remember, that brought the three fellows to *Diabolus*, whom the *Diabolonians* took out of Captain *Boanerges* Companies; and that persuaded them to list themselves under the Tyrant, to fight against the army of *Shaddai*; my Lord *Wilberwill* did also take a notable *Diabolonian* whose name was *Loosefoot*; this *Loosefoot* was a scout to the vagabonds in *Mansoul*, and that did use to carry tidings out of *Mansoul* to the Camp, and out of the Camp to those of the Enemies in *Mansoul*; both these my Lord sent away safe to Mr. *Trueman* the Goaler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when 'twould be for the best to the Corporation, and most for the discouragement of the Camp of the Enemies.

My Lord *Mayor* also, though he could not stir about so much as formerly, because of the wound that he lately received, yet gave he out orders to all that were the Natives in *Mansoul*, to look to their watch, and stand upon their guard, and as occasion should offer to prove themselves Men.

Mr. *Conscience* the Preacher, he also did his utmost to keep all his good documents alive upon the hearts of the People of *Mansoul*.

Well, a while after the Captains and stout ones of the Town of *Mansoul* agreed, and resolved upon a time to make a sally out upon the Camp of *Diabolus*, and this must be done in the night, and there was the folly of *Mansoul* (for the night is always the best for the Enemy, but the worst for *Mansoul* to fight in) but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

So the night appointed being come, the Princes brave Captains cast lots who should lead the Van in this new and desperate Expedition against *Diabolus*, and against his *Diabolonian* Army, and the Lot fell to Captain *Credence*, to Captain *Experience*, and to Captain *Goodhope* to lead the Forlorn hope

With heart and mouth.

Rev. 22. 2.
Psal. 38. 5.

Who of *Mansoul* were wounded.

Hopeful thoughts.

Who in the Camp of *Diabolus* were wounded and slain.

The Victory did turn that day to *Mansoul*, &c.

My Lord *Wilberwill* taketh one *Any-thing*, and one *Loosefoot*, and committeth them to Ward.

The Captains consulted to fall upon the Enemy.

They fight in the night. Who do lead the Van.

hope. (This *Captain Experience* the Prince created such when himself did reside in the Town of *Manfoul*); so as I said, they made their Salley out upon the army that lay in the siege against them; and their hap was to fall in with the main body of their enemies. Now *Diabolus* and his men being expertly accustomed to night-work, took the alarm presently, and were as ready to give them battle, as if they had sent him word of their coming. Wherefore to it they went amain, and blows were hard on every side; the *Hell-drum* also was beat most furiously, while the Trumpets of the Prince most sweetly sounded. And thus the battle was joined, and *Captain Insatiable* looked to the enemies carriages, and waited when he should receive some prey.

The Prince's *Captains* fought it stoutly, beyond what indeed could be expected they should; they wounded many; they made the whole army of *Diabolus* to make a retreat. But I cannot tell how, but the brave *Captain Credence*, *Captain Goodhope*, and *Captain Experience*, as they were upon the pursuit, cutting down, and following hard after the enemy in the Rear, *Captain Credence* stumbled and fell, by which fall he caught so great a Hurt that he could not rise till *Captain Experience* did help him up, at which their Men were put in disorder; the *Captain* also was so full of pain that he could not forbear but aloud to cry out; at this the other two *Captains* fainted, supposing that *Captain Credence* had received his mortal wound: their men also were more disordered, and had no list to fight. Now *Diabolus* being very observing, though at this time as yet he was put to the worst, perceiving that an *halt* was made among the men that were the pursuers, what does he but taking it for granted that the *Captains* were either wounded or dead, he therefore makes at first a stand, then faces about, and so comes up upon the Prince's army with as much of his fury as Hell could help him to, and his hap was to fall in just among the three *Captains*, *Captain Credence*, *Captain Goodhope*, and *Captain Experience*, and did cut, wound, and pierce them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce were able, though they had for their power the three best bands in *Manfoul*, to get safe into the hold again.

Now when the body of the Prince's army saw how these three *Captains* were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the Salley port again, and so there was an end of this present action. But *Diabolus* was so flusht with this night's-work, that he promised himself in few days, an easy and compleat conquest over the Town of *Manfoul*; where-

fore on the day following he comes up to the sides thereof with great Boldness, and demands entrance, and that forthwith they deliver themselves up to his Government. (The *Diabolonians* too that were within, they began to be somewhat brisk, as we shall shew afterward.)

But the valiant Lord *Mayor* replied, 'That what he got he must get by force, for as long as *Emanuel* their Prince was alive (though he at present was not so with them as they wisht) they should never consent to yield *Manfoul* up to another.'

'And with that the Lord *Willberwill* stood up and said, *Diabolus*, thou master of the Den, and enemy to all that is good, we poor inhabitants of the Town of *Manfoul*, are too well acquainted with thy Rule and Government, and with the end of those things that for certain will follow submitting to thee, to do it. Wherefore though while we were without knowledge we suffered thee to take us (as the Bird that saw not the Snare, fell into the hands of the Fowler) yet since we have been turned from Darknes to Light; we have also been turned from the power of Satan to God. And though through thy Subtilty, and also the Subtilty of the *Diabolonians* within, we have sustained much loss, and also plunged our selves into much perplexity, yet give up our selves, lay down our arms, and yield to so horrid a Tyrant as thou, we shall not; die upon the place we chuse rather to do. Besides, we have hopes that in time deliverance will come from Court unto us, and therefore we yet will maintain a War against thee.'

This brave Speech of the Lord *Willberwill*, with that also of the Lord *Mayor*, did somewhat abate the Boldness of *Diabolus*, though it kindled the fury of his rage. It also encouraged the Townsmen and *Captains*; yea, it was as a Plaister to the brave *Captain Credence* his wound: for you must know that a brave speech now, when the *Captains* of the Town with their men of War came home routed, and when the enemy took Courage and Boldness at the success that he had obtained, to draw up to the walls, and demand entrance, as he did, was in season, and also advantageous.

The Lord *Willberwill* also did play the man within, for while the *Captains* and Soldiers were in the field, he was in arms in the Town, and wherever by him there was a *Diabolonian* found, they were forced to feel the weight of his heavy hand, and also the edge of his penetrating sword; many therefore of the *Diabolonians* he wounded, as the Lord *Cavil*, the Lord *Brisk*, the Lord *Pragmatick*, and the Lord *Murmur*; several also of the meaner sort he did sorely maim; though there cannot at this time an account be given you of any that he slew outright. The cause, or rather the advantage that

Willbe-
will's Ga-
lantry.

that my Lord *Willbewill* had at this time to do thus, was for that the *Captains* were gone out to fight the enemy in the field. For now, thought the *Diabolonians* within, is our time to stir and make an uproar in the Town; what do they therefore but quickly get themselves into a *Body*, and fall forthwith to *hurricaneing* in *Mansoul*, as if now nothing but Whirlwind and Tempest should be there; wherefore, as I said, he takes this Opportunity to fall in among them with his Men, cutting and flashing with Courage that was undaunted; at which the *Diabolonians* with all haste dispersed themselves to their holds, and my Lord to his place as before.

Nothing
like Faith
to crush
Diabolus.

This brave act of my Lord did somewhat *revenge* the wrongs done by *Diabolus* to the *Captains*, and also did let them know that *Mansoul* was not to be parted with, for the loss of a Victory or two; wherefore the Wing of the Tyrant was clapt again, as to boasting, I mean in comparison of what he would have done if the *Diabolonians* had put the Town to the same plight, to which he had put the *Captains*.

He tries
what he
can do up-
on the
Sense and
Feeling of
the Chri-
stian.

Well, *Diabolus* yet resolves to have the other bout with *Mansoul*; for thought he, since I beat them once, I may beat them twice: wherefore he commanded his Men to be ready at such an Hour of the Night to make a fresh assault upon the Town, and he gave out in special that they should bend all their Force against *Feel-gate*, and attempt to break into the Town through that: The Word that then he did give to his Officers and Soldiers was *Hell-fire*. And, said he, if we break in upon them, as I wish we do, either with some, or with all our Force, let them that break in look to it, that they forget not the Word. And let nothing be heard in the Town of *Mansoul* but *Hell-fire, Hell-fire, Hell-fire*. The Drummer was also to beat without ceasing, and the Standard Bearers were to display their Colours; the Soldiers too were to put on what Courage they could, and to see that they played manfully their parts against the Town.

Feel-gate
but weak.

So the Night was come, and all things by the Tyrant made ready for the work, he suddenly makes his assault upon *Feel-gate*, and after he had a while struggled there, he throws the Gates wide open. For the Truth is, those Gates were but weak, and so most easily made to yield. When *Diabolus* had thus far made his attempt, he placed his *Captains*, to wit, *Torment* and *No-ease* there; so he attempted to press forward, but the Prince's *Captains* came down upon him and made his entrance more difficult than he desired. And to speak truth, they made what resistance they could; but the three of their best and most valiant *Captains* being wounded, and by their Wounds made much incapable of doing the Town that Service they would

When
these
three Cap-
tains are
disabled,
what can
the rest
do for the
Town of
Mansoul?

(and all the rest having more than their Hands full of *Doubters*, and their *Captains* that did follow *Diabolus*) they were overpowered with Force, nor could they keep them out of the Town. Wherefore the Prince's Men and their *Captains* betook themselves to the Castle, as to the Stronghold of the Town; and this they did partly for their own Security, partly for the Security of the Town, and partly, or rather chiefly to preserve to *Emanuel* the Prerogative-royal of *Mansoul*, for so was the Castle of *Mansoul*.

The *Captains* therefore being fled into the Castle, the Enemy without much Resistance, possess themselves of the rest of the Town, and spreading themselves as they went into every corner, they cried out as they marched according to the command of the Tyrant, *Hell-fire, Hell-fire, Hell-fire*, so that nothing for a while throughout the Town of *Mansoul* could be heard but the dreadful noise of *Hell-fire*; together with the roaring of *Diabolus's* Drum. And now did the Clouds hang black over *Mansoul*, nor to Reason did any thing but ruin seem to attend it. *Diabolus* also quartered his Soldiers in the Houses of the Inhabitants of the Town of *Mansoul*. Yea, the *Subordinate Preacher's* House was as full of these out-landish *Doubters* as ever it could hold; and so was my Lord Mayor's, and my Lord *Willbewill's* also. Yea, where was there a Corner, a Cottage, a Barn, or a Hog-sty, that now were not full of these Vermin? Yea, they turned the Men of the Town out of their Houses, and would lie in their Beds, and sit at their Tables themselves. Ah poor *Mansoul*! Now thou seekest the Fruits of Sin, and what Venom was in the flattering Words of Mr. *Carnal Security*! They made great havock of what ever they laid their Hands on; yea, they fired the Town in several places; many young Children also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their Mother's Wombs; for you must needs think that it could not now be otherwise; for what Conscience, what Pity, what Bowels or Compassion can any expect at the Hands of out-landish *Doubters*? Many in *Mansoul* that were *Women*, both young and old, they forced, ravished, and beast like abused, so that they swooned, miscarried, and many of them died, and so lay at the Top of every Street, and in all by places of the Town.

The sad
fruits of
Apostacy.

Guilt!
Good and
tender
thoughts.

Holy Con-
ceptions
of good.

And now did *Mansoul* seem to be nothing but a den of Dragons, an emblem of Hell, and a place of total Darkness. Now did *Mansoul* lie (almost) like the barren Wilderness; nothing but nettles, briars, thorns, weeds and stinking things seemed now to cover the face of *Mansoul*. I told you before, how that these *Diabolonian* *Doubters* turned the Men of *Mansoul* out of their Beds, and now I will add, they wounded

Rest. wounded them, they mauled them, yea, and almost brained many of them. Many, did I say, yea most, if not all of them. Mr. *Conscience* they so wounded, yea, and his Wounds so festred, that he could have no ease Day nor Night, but lay as if continually upon a rack, (but that *Shaddai* rules all, certainly they had slain him outright) Mr. Lord *Mayor* they so abused that they almost put out his Eyes; and had not my Lord *Willbewill* got into the Castle, they intended to have chopt him all to pieces, for they did look upon him (as his *Heart* now stood) to be one of the very worst that was in *Mansoul* against *Diabolus* and his crew. And indeed he hath shewed himself a Man, and more of his Exploits you will hear of afterwards.

Sad work
among the
Townsmen.

Satan has
a particular
spite
against a
sanctified
Will.

Thought.

The Soul
full of idle
Thoughts
and Blasphe-
mies.

Now a Man might have walked for Days together in *Mansoul*, and scarce have seen one in the Town that lookt like a Religious Man. Oh the fearful state of *Mansoul* now! Now every Corner swarmed with out-landish *Doubters*; Red-coats, and Black-coats, walked the Town by clusters, and filled up all the Houses with hideous Noises, vain Songs, lying Stories, and blasphemous Language against *Shaddai* and his Son. Now also those *Diabolonians* that lurked in the Walls and Dens, and Holes that were in the Town of *Mansoul*, came forth and shewed themselves; yea, walked with open face in Company with the *Doubters* that were in *Mansoul*. Yea, they had more boldness now to walk the Streets, to haunt the Houses, and to shew themselves abroad, than had any of the honest Inhabitants of the now woful Town of *Mansoul*.

But *Diabolus* and his out-landish Men were not at peace in *Mansoul*, for they were not there entertained as were the Captains and Forces of *Emanuel*; the Townsmen did brow-beat them what they could: nor did they partake or make stroy of any of the Necessaries of *Mansoul*, but that which they seized on against the Townsmen's *Will*; what they could they hid from them, and what they could not, they had with an ill Will. They, poor Hearts, had rather have had their room than their company, but they were at present their Captives, and their Captives for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and shewed them all the dislike that they could.

Rom. 7.

The Captains also from the Castle did hold them in continual play with their Slings, to the chasing and fretting of the Minds of the Enemies. True, *Diabolus* made a great many attempts to have broken open the Gates of the Castle, but Mr. *Godly-fear* was made the Keeper of that; and he was a Man of that Courage, Conduct and Valour, that it was in vain as long as Life lasted within him, to think to do that

work though mostly desired, wherefore all the attempts that *Diabolus* made against him were fruitless; (I have wished sometimes that that Man had had the whole rule of the Town of *Mansoul*.)

Well, this was the Condition of the Town of *Mansoul* for about two Years and an half; the *Body* of the Town was the seat of War; the People of the Town were driven into Holes, and the Glory of *Mansoul* was laid in the Dust; what rest then could be to the Inhabitants, what peace could *Mansoul* have, and what Sun could shine upon it? Had the Enemy lain so long without in the Plain against the Town, it had been enough to have famished them; but now when they shall be within, when the Town shall be their Tent, their Trench, and Fort against the Castle that was in the Town, when the Town shall be against the Town, and shall serve to be a Defence to the Enemies of her Strength and Life: I say when they shall make use of the Forts, and Town-holds, to secure themselves in, even till they shall take, spoil, and demolish the Castle, this was terrible; and yet this was now the State of the Town of *Mansoul*.

The
Town of
Mansoul
the seat of
War.

Heart.

After the Town of *Mansoul* had been in this sad and lamentable Condition for so long a time as I have told you, and no Petitions that they presented their Prince with (all this while) could prevail; the Inhabitants of the Town, to wit, the Elders and Chief of *Mansoul* gathered together, and after some time spent in condoling their miserable State, and this miserable Judgment coming upon them, they agreed together to draw up yet another Petition, and to send it away to *Emanuel* for relief.

But Mr. *Godly-fear* stood up, and answered, that he knew that his Lord the Prince never did, nor ever would receive a Petition for these Matters from the Hand of any whoever, unless the Lord *Secretary's* Hand was to it, (and this, quoth he, is the reason that you prevailed not all this while.) Then they said, they would draw up one, and get the Lord *Secretary's* Hand to it. But Mr. *Godly-fear* answered again, that he knew also that the Lord *Secretary* would not set his Hand to any Petition that himself had not an hand in composing and drawing up; and besides, said he, the Prince doth know my Lord *Secretary's* Hand from all the Hands in the World; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his Aid (now he did yet abide in the Castle where all the Captains and Men at Arms were.)

Mr. Godly-
fear's Ad-
vice about
drawing
up of a
Petition
to the
Prince.

So they heartily thanked Mr. *Godly-fear*, took his Counsel, and did as he had bidden them; so they went and came to my Lord, and made known the cause of their coming to him; to wit, that since *Mansoul* was in

so

Mr. Godly-
fear is
made
Keeper of
the Castle
gates.

so deplorable a Condition, his Highness would be pleased to undertake to draw up a Petition for them to *Emanuel*, the Son of the mighty *Shaddai*, and to their King and his Father by him.

The Secretary im-
ployed to
draw up a
Petition
for Man-
soul.

Then said the Secretary to them, *What Petition is it that you would have me draw up for you?* But they said, Our Lord knows best the State and Condition of the Town of *Mansoul*; and how we are back-sliden and degenerated from the Prince; thou also knowest who is come up to war against us, and how *Mansoul* is now the seat of War. My Lord knows moreover what barbarous usages our Men, Women and Children have suffered at their Hands, and how our home-bred *Diabolonians* do walk now with more boldness than dare the Townsmen in the Streets of *Mansoul*. Let our Lord therefore according to the Wisdom of God that is in him, draw up a Petition for his poor Servants to our Prince *Emanuel*. Well, said the Lord Secretary, *I will draw up a Petition for you, and will also set my Hand thereto.* Then said they, *But when shall we call for it at the Hands of our Lord?* But he answered, *Your selves must be present at the doing of it. Yea, you must put your desires to it. True, the Hand and Pen shall be mine, but the Ink and Paper must be yours, else how can you say it is your Petition? Nor have I need to Petition for my self, because I have not offended.*

He also addeth as followeth, *No Petition goes from me in my Name to the Prince, and so to his Father by him, but when the People that are chiefly concerned therein do join in Heart and Soul in the matter, for that must be inserted therein.*

So they did heartily agree with the Sentence of the Lord, and a Petition was forthwith drawn up for them. But now who should carry in, that was next. But the Secretary advised that Captain *Credence* should carry it, for he was a well-spoken Man. They therefore called for him, and propounded to him the Business. Well, said the Captain, I gladly accept of the motion; and though I am lame, I will do this Business for you, with as much speed, and as well as I can.

The Contents of the Petition were to this purpose:

The Con-
tents of
their Peti-
tion.

'O our Lord, and Sovereign Prince *Emanuel*, the potent, the long-suffering Prince: Grace is poured into thy Lips, and to thee belongs Mercy and Forgiveness, though we have rebelled against thee. We who are no more worthy to be called thy *Mansoul*, nor yet fit to partake of common Benefits, do beseech thee, and thy Father by thee to do away our Transgressions. We confess that thou mightest cast us away for them, but do it not for thy Names sake; let the Lord rather take an opportunity at our miserable Condition, to let out his Bowels and Compassi-

ons to us; we are compassed on every Side, Lord, our own back-slidings reprove us; our *Diabolonians* within our Town fright us, and the Army of the Angel of the bottomless Pit distresses us. Thy Grace can be our Salvation, and whether to go but to thee we know not.

'Furthermore, O Gracious Prince, we have weakened our Captains, and they are discouraged, sick, and of late some of them grievously worsted and beaten out of the Field by the Power and Force of the Tyrant. Yea, even those of our Captains in whose Valour we did formerly use to put most of our Confidence, they are as wounded Men. Besides, Lord, our Enemies are lively, and they are strong, they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand *Doubters*, such as with whom we cannot tell what to do; they are all grim-looking, and unmerciful ones, and they bid defiance to us and thee.

'Our Wisdom is gone, our Power is gone, because thou art departed from us, nor have we what we may call ours but Sin, Shame and Confusion of Face for Sin. Take pity upon us, O Lord, take pity upon us thy miserable Town of *Mansoul*, and save us out of the Hands of our Enemies.' Amen.

This Petition as was touched afore, was handed by the Lord Secretary, and carried to the Court by the brave and most stout Captain *Credence*. Now he carried it out at Mouth-gate, for that, as I said, was the Sally-port of the Town; and he went and came to *Emanuel* with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the Ears of *Diabolus*. Thus I conclude, because that the Tyrant had it presently by the End, and charged the Town of *Mansoul* with it, saying, *Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off Petitioning; art thou yet for Petitioning? I will make thee to leave.* Yea, he also knew who the Messenger was that carried the Petition to the Prince, and it made him both to fear and rage.

Satan can-
not abide
Prayer.

Wherefore he commanded that his Drum should be beat again, a thing that *Mansoul* could not abide to hear; but when *Diabolus* will have his Drum beat, *Mansoul* must abide the Noise. Well, the Drum was beat, and the *Diabolonians* were gathered together.

Then said *Diabolus*, 'O ye stout *Diabolonians*, be it known unto you, that there is Treachery hatcht against us in the rebellious Town of *Mansoul*; for albeit the Town is in our possession, as you see, yet these miserable *Mansoul*ians have attempted to dare, and have been so hardy as yet to send to the Court to *Emanuel* for help.

'This

Poor Man-
soul. ' This I give you to understand, that ye
' may yet know how to carry it to the
' wretched Town of *Mansoul*. Wherefore,
' O my trusty *Diabolonians*, I command
' that yet more and more ye distress this
' Town of *Mansoul*, and vex it with your
' wiles, ravish their Women, deflower their
' Virgins, slay their Children, brain their
' Ancients, fire their Town, and what other
' Mischief you can; and let this be the re-
' ward of the *Mansoul*ians from me, for
' their desperate Rebellions against me.'

This you see was the Charge, but some-
thing slept in betwixt that and Execution,
for as yet there was but little more done
than to rage.

Moreover, when *Diabolus* had done thus,
he went the next way up to the Castle-
gates, and demanded that upon pain of
Death, the Gates should be opened to him,
and that entrance should be given him and
his Men that followed after. To whom
Mr. *Godly-fear* replied, (for he it was that
had the charge of that Gate,) ' That the
' Gate should not be opened unto him, nor
' to the Men that followed after him.' He
said moreover, ' That *Mansoul* when she
' had suffered a while should be made per-
' fect, strengthened, settled.'

Satan can-
not abide
Faith. ' Then said *Diabolus*, ' Deliver me then
' the Men that have petitioned against me,
' especially Captain *Credence* that carried it
' to your Prince, deliver that Varlet into
' my Hands, and I will depart from the
' Town.'

Mr. Fool-
ing. ' Then up starts a *Diabolonian*, whose
Name was Mr. *Fooling*, and said, ' My
' Lord offereth you fair, 'tis better for you
' that one Man perish, than that your
' whole *Mansoul* should be undone.'

But Mr. *Godly-fear* made him this re-
ply, ' How long will *Mansoul* be kept
' out of the Dungeon, when she hath given
' up her Faith to *Diabolus*? As good lose
' the Town as lose Captain *Credence*; for
' if one be gone, the other must follow.'
But to that Mr. *Fooling* said nothing.

Then did my Lord *Mayor* reply, and
said, ' O thou devouring Tyrant, be it
' known unto thee, we shall hearken to
' none of thy Words, we are resolved to
' resist thee as long as a Captain, a Man,
' a Sling, and a Stone to throw at thee,
' shall be found in the Town of *Mansoul*.'

Diabolus
rages. ' But *Diabolus* answered, ' Do you hope, do
' you wait, do you look for Help and De-
' liverance? You have sent to *Emanuel*,
' but your Wickedness sticks too close in
' your skirts, to let innocent Prayers come
' out of your Lips. Think you, that you
' shall be prevailers and prosper in this de-
' sign? You will fail in your wish, you will
' fail in your attempts; for 'tis not only I,
' but your *Emanuel* is against you. Yea, it
' is he that hath sent me against you to sub-
' due you; for what then do you hope, or
' by what means will you escape?'

Vol. II.

Then said the Lord *Mayor*, ' We have
' sinned indeed, but that shall be no
' help to thee, for our *Emanuel* hath said it,
' and that in great faithfulness. And him
' that cometh to me I will in no wise cast
' out. He hath also told us (O our Enemy) The Lord
' that all manner of Sin and Blasphemy Mayor's
' shall be forgiven to the Sons of Men. Speech
' Therefore we dare not despair, but will just at the
' look for, wait for, and hope for Delive- time of
rance still.' the return
of Captain
Credence.

Now by this time Captain *Credence* was
returned and come from the Court from
Emanuel to the Castle of *Mansoul*, and he
returned to them with a Pacquet. So my
Lord *Mayor* hearing that Captain *Credence*
was come, withdrew himself from the noise
of the roaring of the Tyrant, and left him
to yell at the Wall of the Town, or against
the Gates of the Castle. So he came up to
the Captain's Lodgings, and saluting him,
he asked him of his welfare, and what was
the best news at Court? but when he asked
Captain *Credence* that, the water stood in
his eyes. Then said the Captain, ' Cheer up,
my Lord, for all will be well in time. And
with that he first produced his Pacquet,
and laid it by, but that the Lord *Mayor*, A sign of
and the rest of the Captains took for a sign Goodness.
of good Tidings. (Now a Season of Grace
being come, he sent for all the Captains
and Elders of the Town that were here and
there in their Lodgings in the Castle, and
upon their Guard, to let them know that
Captain *Credence* was returned from the
Court, and that he had something in gene-
ral, and something in special to communi-
cate to them.) So they all came up to him,
and saluted him, and asked him concerning
his journey, and what was the best news
at the Court? And he answered them as
he had done the Lord *Mayor* before, that
all would be well at last. Now when the
Captains had thus saluted them, he opened
his Pacquet, and thence did draw out his The Pac-
several Notes for those that he had sent quet open-
ed.
for. And the first Note was for my Lord
Mayor, wherein was signified:

' That the Prince *Emanuel* had taken it A Note
' well that my Lord *Mayor* had been so for my
' true and trusty in his office, and the great Lord
' concerns that lay upon him for the Town Mayor.
' and people of *Mansoul*. Also he bid him
' to know, that he took it well that he had
' been so bold for his Prince *Emanuel*, and
' had engaged so faithfully in his cause a-
' gainst *Diabolus*. He also signified at the
' close of his Letter, that he should shortly
' receive his reward.

' The second note that came out, was A Note
' for the noble Lord *Willbewill*, wherein Lord Will-
' there was signified, That his Prince *Ema- bewill.*
' nuel did well understand how valiant and
' courageous he had been for the honour
' of his Lord, now in his absence, and when
' his name was under contempt by *Diabolus*.
' There was signified also that his Prince
had

‘ had taken it well that he had been so faithful to the Town of *Mansoul* in his keeping of so strict a Hand and Eye over, and so strict a rein upon the necks of the *Diabolians* that did still lye lurking in their several Holes in the famous Town of *Mansoul*.

‘ He signified moreover, how that he understood that my Lord had with his own hand done great Execution upon some of the chief of the rebels there, to the great Discouragement of the adverse party, and to the good example of the whole Town of *Mansoul*, and that shortly his Lordship should have his reward.

A Note for the Subordinate Preacher.

‘ The third Note came out for the Subordinate Preacher, wherein was signified, That his Prince took it well from him that he had so honestly, and so faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and fore-warned *Mansoul* according to the Laws of the Town. He signified moreover, that he took well at his hand that he called to fasting, to sackcloth and ashes, when *Mansoul* was under her revolt. Also that he called for the aid of the Captain *Boanerges* to help in so weighty a Work, and that shortly he also should receive his reward.

A Note for Mr. Godlyfear.

‘ The fourth Note came out for Mr. *Godlyfear*, wherein his Lord thus signified, That his Lordship observed that he was the first of all the Men in *Mansoul*, that detected Mr. *Carnal Security*, as the only one that through his subtilty and cunning had obtained for *Diabolus* a Defection and Decay of Goodness in the blessed Town of *Mansoul*. Moreover, his Lord gave him to understand that he still remembered his Tears and Mourning for the state of *Mansoul*. It was also observed by the same Note, that his Lord took notice of his detecting of this Mr. *Carnal Security*, at his own table among the Guests, in his own House, and that in the midst of his Jolliness, even while he was seeking to perfect his Villanies against the Town of *Mansoul*. *Emanuel* also took notice that this reverend person, Mr. *Godlyfear*, stood stoutly to it at the Gates of the Castle, against all the threats and attempts of the Tyrant, and that he had put the Townsmen in a Way, to make their Petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace; and that therefore shortly he should receive his reward.

A Note for the Town of Mansoul.

‘ After all this, there was yet produced a Note which was written to the whole Town of *Mansoul*, whereby they perceived that their Lord took notice of their so often repeating of Petitions to him, and that they should see more of the fruits of such their doings in time to come. Their Prince did also therein tell them, That he

‘ took it well, that their heart and mind now at last, abode fixed upon him and his ways, though *Diabolus* had made such inroads upon them, and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs. There was also inserted at the bottom of this Note, That his Lordship had left the Town of *Mansoul* in the hands of the Lord Secretary, and under the conduct of Captain *Credence*, saying, Beware that you yet yield your selves unto their governance, and in due time you shall receive your reward.

So after the brave Captain *Credence* had delivered his Notes to those to whom they belonged, he retired himself to my Lord Secretary's Lodgings, and there spends time in conversing with him; for they two were very great one with another, and did indeed know more how things would go with *Mansoul* than did all the Townsmen besides. The Lord Secretary also loved the Captain *Credence* dearly; yea, many a good bit was sent him from my Lord's table; also he might have a shew of countenance when the rest of *Mansoul* lay under the clouds; so after some time for converse was spent, the Captain betook himself to his Chambers to rest. But it was not long after but my Lord did send for the Captain again: so the Captain came to him, and they greeted one another with usual Salutations. Then said the Captain to the Lord Secretary, What hath my Lord to say to his Servant? So the Lord Secretary took him, and had him aside, and after a sign or two of more favour, he said, *I have made thee the Lord's Lieutenant over all the forces in Mansoul; so that from this Day forward, all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in, and that shalt lead out Mansoul. Thou shalt therefore manage according to thy place, the War for thy Prince, and for the Town of Mansoul, against the force and power of Diabolus, and at thy command shall the rest of the Captains be.*

Now the Townsmen began to perceive what interest the Captain had, both with the Court, and also with the Lord Secretary in *Mansoul*; for no man before could speed when sent, nor bring such good news from *Emanuel* as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their Subordinate Preacher to the Lord Secretary, to desire him that all that ever they were and had, might be put under the Government, Care, Custody, and Conduct of Captain *Credence*.

So their Preacher went and did his Errand, and received this answer from the mouth of his Lord, that Captain *Credence* should be the great doer in all the King's Army, against the King's enemies, and also for the Welfare of *Mansoul*. So he bowed

to

to the Ground, and thanked his Lordship, and returned and told his News to the Townsfolk. But all this was done with all imaginable Secrecy, because the Foes had yet great Strength in the Town. But,

Diabolus
rages.

To return to our Story again: When *Diabolus* saw himself thus boldly confronted by the Lord Mayor, and perceived the Stoutness of Mr. *Godlyfear*, he fell into a Rage, and forthwith called a Council of war that he might be revenged on *Mansoul*. So all the Princes of the Pit came together, and old *Incredulity* at the Head of them, with all the Captains of his Army. So they consult what to do, now the Effect and Conclusion of the Council that day, was how they might take the Castle, because they could not conclude themselves Masters of the Town, so long as that was in the possession of their Enemies. So one advised this Way, and another advised that; but when they could not agree in their Verdict, *Apollyon* that President of the Council stood up, and thus he began: 'My Brotherhood, quoth he, I have two things to propound unto you; and my first is this, let us withdraw ourselves from the Town into the Plain again, for our presence here will do us no good, because the Castle is yet in our Enemies Hands; nor is it possible that we should take that so long as so many brave Captains are in it, and that this bold Fellow *Godlyfear* is made the Keeper of the Gates of it.'

Look to it
Mansoul.

Now when we have withdrawn ourselves into the plain, they of their own accord will be glad of some little Ease, and it may be of their own accord they again may begin to be remiss, and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the Town, may draw the Captains out after us, and you know what it cost them when we fought them in the Field before. Besides, can we but draw them out into the Field, we may lay an Ambush behind the Town, which shall, when they are come forth abroad, rush in and take possession of the Castle. But *Beelzebub* stood up, and replied, saying, 'Tis impossible to draw them all off from the Castle; some you may be sure will lye there to keep that: wherefore it will be but in vain thus to attempt, unless we were sure that they will all come out. He therefore concluded that what was done, must be done by some other Means. And the most likely Means that the greatest of their Heads could invent, was that which *Apollyon* had advised to before, to wit, to get the Townsmen again to sin. For, said he, it is not our being in the Town, nor in the Field, nor our fighting, nor our killing of their men, that can make us the Masters of *Mansoul*; for so long as one in the Town

Look to it
Mansoul.

is able to lift up his Finger against us, *Emanuel* will take their Parts, and if he shall take their Parts, we know what time a day it will be with us. Wherefore, for my Part, quoth he, there is in my Judgment, no Way to bring them into bondage to us, like inventing a Way to make them sin. Had we, said he, left all our *Doubters* at home, we had done as well as we had done now, unless we could have made them the Masters and Governours of the Castle; for *Doubters* at a distance are but like Objections refell'd with Arguments. Indeed can we but get them into the hold, and make them Possessors of that, the day will be our own. Let us therefore withdraw ourselves into the Plain (not expecting that the Captains in *Mansoul* should follow us) but yet I say, let us do this, and before we so do, let us advise again with our trusty *Diabolonians* that are yet in their holds of *Mansoul*, and set them to work to betray the Town to us; for they indeed must do it, or it will be left undone for ever. By these Sayings of *Beelzebub* (for I think 'twas he that gave this Counsel) the whole Conclave was forced to be of his Opinion, to wit, that the Way to get the Castle was to get the Town to sin. Then they fell to inventing by what means they might do this Thing. 2 Pet. 2.
18, 19, 20,
21.

Look to it
Mansoul.

Look to it
Mansoul.

Then *Lucifer* stood up and said, 'The counsel of *Beelzebub* is pertinent; now the Way to bring this to pass, in mine Opinion is this: Let us withdraw our Force from the Town of *Mansoul*, let us do this and let us terrify them no more, either with Summons or Threats, or with the noise of our *Drum*, or any other awakening means. Only let us lie in the Field at a distance, and be as if we regarded them not (for Frights I see do but awaken them, and make them more stand to their Arms.) I have also another Stratagem in my Head, you know *Mansoul* is a Market Town, and a Town that delights in commerce, what therefore if some of our *Diabolonians* shall feign themselves far-country-men, and shall go out and bring to the Market of *Mansoul* some of our Wares to sell; and what matter at what Rates they sell their Wares, though it be but for half the Worth. Now let those that thus shall trade in their Market, be those that are witty and true to us, and I will lay my crown to pawn, it will do. There are two that are come to my Thoughts already, that I think will be arch at this Work, and they are Mr. *Pennyrise-Pound-foolish*, and Mr. *Get it's hundred-and lose it's shire*; nor is this Man with the long Name at all inferior to the other. What also if you join with them Mr. *Sweet-world*, and Mr. *Present-good*, they are Men that are civil and cunning, but our true Friends and Helpers. Let these with as many more engage

Look to it.
Rev. 3.17

Heart.

'gage in this Business for us, and let *Mansoul* be taken up in much Business, and let them grow full and rich, and this is the Way to get Ground of them; remember ye not that thus we prevailed upon *Laodicea*, and how many at present do we hold in this Snare? Now when they begin to grow full they will forget their Misery, and if we shall not affright them they may happen to fall asleep, and so be got to neglect their Town-watch, their Castle-watch, as well as their Watch at the Gates.

Luke 8.
14.Chap. 21.
34, 35, 36.

'Yea, may we not by this means, so cumber *Mansoul* with abundance, that they shall be forced to make of their Castle a *Warehouse* instead of a Garrison fortified against us, and a Receptacle for Men of War. Thus if we get our Goods, and Commodities thither, I reckon that the Castle is more than half ours. Besides, could we so order it that it should be filled with such Kind of Wares, then if we made a sudden Assault upon them, it would be hard for the Captains to take Shelter there. Do you know that of the Parable, *The deceitfulness of riches choak the word*; and again, *When the heart is overcharged with surfeiting and drunkenness, and the Cares of this Life*, all mischief comes upon them at unawares.

Look to it
Mansoul.

'Furthermore, my Lords, *quoth he*, you very well know that it is not easy for a People to be filled with our things, and not to have some of our *Diabolonians* as Retainers to their Houses and Services. Where is a *Mansoul* that is full of this World that has not for his Servants, and Waiting-men, Mr. *Profuse*, or Mr. *Prodigality*, or some other of our *Diabolonian* Gang, as Mr. *Voluptuous*, Mr. *Pragmatical*, Mr. *Ostentation*, or the like? Now these can take the Castle of *Mansoul*, or blow it up, or make it unfit for a Garrison for *Emanuel*; and any of these will do. Yea, these for ought I know may do it for us sooner than an army of twenty thousand Men. Wherefore to end as I began, my advice is that we quietly withdraw our selves, not offering any further Force, or forcible Attempts upon the Castle, at least at this Time, and let us set on foot our new project, and let's see if that will not make them destroy themselves.

Captain
Credence
receives
that from
his Prince
which he
under-
standeth
not.

This Advice was highly applauded by them all, and was accounted the very masterpiece of Hell, to wit, to choak *Mansoul* with a Fulness of this World, and to surfeit her Heart with the good Tidings thereof. But see how Things meet together, just as this *Diabolonian* Counsel was broken up, Captain *Credence* received a Letter from *Emanuel*, the contents of which was this, *That upon the third day he would meet him in the field in the Plains about Mansoul*. Meet me in the Field,

quoth the captain? what meaneth my Lord by this? I know not what he meaneth by meeting of me in the Field. So he took the Note in his Hand, and did carry it to my Lord *Secretary*, to ask his Thoughts thereupon, (for my Lord was a Seer in all matters concerning the King, and also for the good and comfort of the Town of *Mansoul*.) So he shewed my Lord the Note, and desired his opinion thereof: For my Part, *quoth Captain Credence*, I know not the meaning thereof. So my Lord did take and read it, and after a little Pause he said, 'The *Diabolonians* have had against *Mansoul* a great consultation to day, they have I say, this day been contriving the utter Ruin of the Town; and the result of their counsel is, to set *Mansoul* into such a Way, which if taken, will, surely make her destroy herself. And to this End they are making ready for their own Departure out of the Town intending to betake themselves to the Field again, and there to lye till they shall see whether this their Project will take or no. But be thou ready with the men of thy Lord (for on the third Day they will be in the Plain) there to fall upon the *Diabolonians*; for the Prince will by that Time be in the Field: yea, by that it is break of day, Sun-rising, before, and that with a mighty Force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their Army shall be destroyed.'

The Rid-
dle ex-
pounded
to Captain
Credence.

When Captain *Credence* heard this, away goes he to the rest of the Captains, and tells them what a Note he had a while since received from the hand of *Emanuel*. And, said he, that which was dark therein has my Lord the Lord *Secretary* expounded unto me. He told them moreover, what by himself and by them must be done to answer the Mind of their Lord. Then were the Captains glad, and Captain *Credence* commanded that all the King's Trumpeters should ascend to the Battlements of the Castle, and there in the Audience of *Diabolus*, and of the whole Town of *Mansoul*, make the best Musick that Heart could invent. The Trumpeters then did as they were commanded. They got themselves up to the top of the Castle, and thus they began to sound; then did *Diabolus* start, and said, What can be the meaning of this, they neither sound *Boot and Saddle*, nor *Horse and away*, nor a *Charge*. What do these mad Men mean, that yet they should be so merry and glad? Then answered him one of themselves and said, this is for Joy that their Prince *Emanuel* is coming to relieve the Town of *Mansoul*; that to this end he is at the head of an Army, and that this relief is near.

The Cap-
tains are
gladdened to
hear.

Curious
Musick
made by
the Trum-
peters.

The Men of *Mansoul* were also greatly concerned at this melodious charm of the Trumpets;

Diabolus with-draws from the Town, and why. Trumpets; they said, yea, they answered one another saying, This can be no harm to us; surely this can be no harm to us. Then said the *Diabolonians*, what had we best to do? And it was answered, It was best to quit the Town; and that said one, Ye may do in pursuance of your last Counsel, and by so doing also be better able to give the Enemy battle, should an Army from without come upon us. So on the second Day they withdrew themselves from *Manfoul*, and abode in the Plains without, but they incamped themselves before *Eye-gate*, in what terrene and terrible manner they could. The reason why they would not abide in the Town (besides the reasons that were debated in their last Conclave, was, for that they were not possessed of the Strong-hold, and because, said they, we shall have more convenience to fight, and also to fly if need be when we are incamped in the open Plains. Besides, the Town would have been a Pit for them rather than a place of Defence, had the Prince come up and enclosed them fast therein. Therefore they betook themselves to the Field, that they might also be out of the reach of the Slings, by which they were much annoyed all the while that they were in the Town.

The time come for the Captains to fight them. Well, the time that the Captains were to fall upon the *Diabolonians* being come, they eagerly prepared themselves for Action, for Captain *Credence* had told the Captains over Night, that they should meet their Prince in the Field to morrow. This therefore made them yet far more desirous to be engaging the Enemy; for you shall see the Prince in the Field to morrow, was like Oil to a flaming Fire; for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the Work. So, as I said, the Hour being come, Captain *Credence* with the rest of the Men of War, drew out their Forces before it were Day by the Sally-port of the Town. And being all ready, Captain *Credence* went up to the Head of the Army, and gave to the rest of the Captains the Word, and so they to their under Officers and Soldiers, the Word was, *The Sword of the Prince Emanuel, and the Shield of Captain Credence*, which is in the *Manfoul*ian Tongue, *The Word of God and Faith*. Then the Captains fell on and began roundly to front, and flank, and rere *Diabolus's* Camp.

Captain Experience will fight for his Prince upon his Crutches. Now they left Captain *Experience* in the Town because he was yet ill of his Wounds which the *Diabolonians* had given him in the last Fight. But when he perceived that the Captains were at it, what does he but calling for his *Crutches* with haste, gets up, and away he goes to the Battle, saying, Shall I lye here when my Brethren are in the Fight, and when *Emanuel* the Prince will shew himself in the Field to his Ser-

Vol. II.

vants? But when the Enemy saw the Man come with his *Crutches* they were daunted yet the more, for thought they, what Spirit has possessed these *Manfoul*ians that they fight us upon their *Crutches*. Well, the Captains as I said fell on, and did bravely handle their Weapons, still crying out, and shouting as they laid on blows, *The Sword of the Prince Emanuel, and the Shield of Captain Credence*.

Now when *Diabolus* saw that the Captains were come out, and that so valiantly they furrounded his Men, he concluded (that for the present) nothing from them was to be looked for but blows, and the dints of their *two-edged Sword*.

Wherefore he also falls on upon the Prince's Army, with all his deadly Force. The Battle joined. So the Battle was joined. Now who was it that at first *Diabolus* met with in the fight, but Captain *Credence* on the one hand, and the Lord *Willbewill* on the other; now *Willbewill's* Blows were like the Blows of a Giant, for that Man had a strong Arm, and he fell in upon the *Electi-on-doubters*, for they were the Life-guard of *Diabolus*, and he kept them in play a good while, cutting and battering shrewdly. Now when Captain *Credence* saw my Lord engaged, he did stoutly fall on, on the other hand, upon the same Company also; so they put them to great disorder.

Now Captain *Good-hope* had engaged the *Vocation-doubters*, and they were sturdy Men; but the Captain was a valiant Man: Captain *Experience* did also send him some Aid, so he made the *Vocation-doubters* to retreat. The rest of the Armies were hotly engaged, and that on every Side, and the *Diabolonians* did fight stoutly. Then did my Lord *Secretary* command that the Slings from the Castle should be plaid, and his Men could throw Stones at an Hair's breadth. But after a while those that were made to fly before the Captains of the Prince, did begin to rally again, and they came up stoutly upon the Rear of the Prince's Army: wherefore the Prince's Army began to faint; but remembering that they should see the Face of their Prince by and by, they took Courage, and a very fierce Battle was fought. Then shouted the Captains, saying, *The Sword of the Prince Emanuel, and the Shield of Captain Credence*; and with that *Diabolus* gave back, thinking that more Aid had been come. But no *Emanuel* as yet appeared.

Moreover the Battle did hang in doubt; and they made a little retreat on both Sides. Now in the time of respite Captain *Credence* bravely encouraged his Men to stand to it, and *Diabolus* did the like as well as he could. But Captain *Credence* made a brave Speech to his Soldiers, the Contents whereof here follow:

Gentlemen Soldiers, and my Brethren in this design, it rejoiceth me much to see in the Field

Field for our Prince this day, so stout and so valiant an Army, and such faithful lovers of Mansoul. You have hitherto, as hath become you, shewn your selves men of Truth and Courage against the Diabolonian Forces, so that for all their boast, they have not yet much cause to boast of their gettings. Now take to your selves your wonted Courage, and shew your selves men even this once only; for in a few minutes after the next Engagement this time, you shall see your Prince shew himself in the Field; for we must make this second assault upon this Tyrant Diabolus, and then Emanuel comes.

No sooner had the Captain made this Speech to his Soldiers, but one Mr. Speedy came post to the Captain from the Prince, to tell him that Emanuel was at hand. This News when the Captain had received, he communicated to the other Field-officers, and they again to their Soldiers and Men of War. Wherefore like Men raised from the dead, so the Captains and their Men arose, made up to the Enemy, and cried as before, *The Sword of the Prince Emanuel, and the Shield of Captain Credence.*

The Diabolonians also bestirred themselves, and made Resistance as well as they could, but in this last Engagement the Diabolonians lost their Courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of Battle about an Hour or more, Captain Credence lift up his Eyes and saw, and behold Emanuel came, and he came with Colours flying, Trumpets sounding, and the Feet of his Men scarce toucht the Ground, they hasted with that Celerity towards the Captains that were engaged. Then did Credence winde with his Men to the Townward, and gave to Diabolus the Field. So Emanuel came upon him on the one Side, and the Enemies place was betwixt them both; then again they fell to it afresh, and now it was but a little while more but Emanuel and Captain Credence met, still trampling down the slain as they came.

But when the Captains saw that the Prince was come, and that he fell upon the Diabolonians on the other Side, and that Captain Credence and his Highness had got them up betwixt them, they shouted, (they so shouted that the Ground rent again) saying, *The Sword of Emanuel, and the Shield of Captain Credence.* Now when Diabolus saw that he and his Forces were so hard beset by the Prince and his Princely Army, what does he and the Lords of the Pit that were with him, but make their escape, and forsake their Army, and leave them to fall by the Hand of Emanuel, and of his noble Captain Credence: So they fell all down slain before them, before the Prince, and before his Royal Army; there was not left so much as one Doubter alive, they lay spread upon the Ground dead

Men, as one would spread Dung upon the Land.

When the Battle was over, all things came into order in the Camp, then the Captains and Elders of Mansoul came together to salute Emanuel, while without the Corporation; so they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the Borders of Mansoul again: So he smiled upon them, and said, *Peace be to you.* Then they addressed themselves to go to the Town; they went then to go up to Mansoul, they, the Prince with all the new Forces that now he had brought with him to the War. Also all the Gates of the Town were set open for his Reception, so glad were they of his blessed return. And this was the manner and order of this going of his into Mansoul.

First, (as I said) all the Gates of the Town were set open, yea the Gates of the Castle also; the Elders too of the Town of Mansoul placed themselves at the Gates of the Town to salute him at his entrance thither: And so they did, for as he drew near, and approached towards the Gates, they said, *Lift up your Heads, O ye Gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.* And they answered again, *Who is the King of Glory?* And they made return to themselves, *The Lord strong and mighty, the Lord mighty in Battle. Lift up your Heads, O ye Gates, even lift them up ye everlasting doors, &c.*

Secondly, It was ordered also by those of Mansoul, that all the way from the Town-gates to those of the Castle his blessed Majesty should be entertained with the Song, by them that could best skill in Musick in all the Town of Mansoul; then did the Elders, and the rest of the Men of Mansoul answer one another as Emanuel entered the Town, till he came at the Castle-gates with Songs and Sound of Trumpets, saying, *They have seen thy goings O God, even the goings of my God, my King in the Sanctuary. So the Singers went before, the Players on Instruments followed after, and among them were the Damsels playing on Timbrels.*

Thirdly, Then the Captains (for I would speak a Word of them) they in their order waited on the Prince as he entred into the Gates of Mansoul. Captain Credence went before, and Captain Goodhope with him; Captain Charity came behind with other of his Companions, and Captain Patience followed after all, and the rest of the Captains, some on the right Hand, and some on the left, accompanied Emanuel into Mansoul. And all the while the Colours were displayed, the Trumpets sounded, and continual Shoutings were among the Soldiers. The Prince himself rode into the Town in his Armour, which was all of beaten Gold, and in his Chariot, the Pillars of it were of Silver,

When the Enemy is betwixt Christ and Faith, then down they go to be sure.

The Victory falls to Emanuel, and to his Men, who slay all.

Song. 8. 1.
Mansoul salutes the Prince without, he addresses himself to go into the Town.

The manner of his going in.

ver, the Bottom thereof of Gold, the covering of it were of Purple; the midst thereof being paved with Love for the Daughters of the Town of Mansoul.

Fourthly, When the Prince was come to the entrance of Mansoul, he found all the Streets strewed with Lillies and Flowers, curiously decked with Boughs and Branches from the green Trees that stood round about the Town. Every Door also was filled with Persons who had adorned every one their fore-part against their House with something of Variety, and singular Excellency to entertain him withal as he passed in the Streets; they also themselves as Emanuel passed by, did welcome him with Shouts and Acclamations of Joy, saying, *Blessed be the Prince that cometh in the Name of his Father Shaddai.*

Fifthly, At the Castle-gates the Elders of Mansoul, to wit, the Lord Mayor, the Lord Willbewill, the Subordinate Preacher, Mr. Knowledge, and Mr. Mind, with other of the Gentry of the place saluted Emanuel again. They bowed before him, they kissed the Dust of his Feet, they thanked, they blessed, and praised his Highness for not taking Advantage against them for their Sins, but rather had pity upon them in their Misery, and returned to them with Mercies, and to build up their Mansoul for ever. Thus was he had up straightway to the Castle; for that was the Royal Palace, and the place where his Honour was to dwell; the which was ready prepared for his Highness by the presence of the Lord Secretary, and the work of Captain Credence. So he entred in.

Sixthly, Then the People and Commonalty of the Town of Mansoul came to him into the Castle to mourn, and to weep, and to lament for their Wickedness, by which they had forced him out of the Town. So they when they were come, bowed themselves to the Ground seven times; they also wept, they wept aloud, and asked Forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.

To the which the great Prince replied, *Weep not, but go your way, eat the Fat, and drink the Sweet, and send Portions to them for whom nought is prepared, for the Joy of your Lord is your Strength. I am returned to Mansoul with Mercies, and my Name shall be set up, exalted and magnified by it.* He also took these Inhabitants and kissed them, and laid them in his Bosom.

Moreover, he gave to the Elders of Mansoul, and to each Town-officer a Chain of Gold, and a Signet. He also sent to their Wives Ear-rings and Jewels, and Bracelets, and other things. He also bestowed upon the true born Children of Mansoul, many precious things.

When Emanuel the Prince had done all these things for the famous Town of Mansoul, then he said unto them, first, *Wash your Garments, then put on your Ornaments, and then come to me into the Castle of Mansoul.* So they went to the Fountain that was set open for Judah and Jerusalem to wash in; and there they washed, and there they made their Garments white, and came again to the Prince into the Castle, and thus they stood before him.

And now there was Musick and Dancing throughout the whole Town of Mansoul; and that because their Prince had again granted to them his Presence, and the Light of his Countenance; the Bells also did ring, and the Sun shone comfortably upon them for a great while together.

The Town of Mansoul did also now more thoroughly seek the destruction and ruin of all remaining Diabolonians that abode in the Walls, and the Dens (that they had) in the Town of Mansoul; for there was of them that had to this Day escaped with Life and Limb from the Hand of their Suppressors in the famous Town of Mansoul.

But the Lord Willbewill was a greater terror to them now than ever he had been before; forasmuch as his Heart was yet more fully bent to seek, contrive, and pursue them to the Death; he pursued them Night and Day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put into Order in the famous Town of Mansoul, care was taken, and Orders given by the blessed Prince Emanuel, That the Townsmen should without further Delay appoint some to go forth into the Plain to bury the dead that were there; the dead that fell by the Sword of Emanuel, and by the Shield of the Captain Credence, lest the Fumes and ill Savours that would arise from them, might infect the Air, and so annoy the famous Town of Mansoul. This also was a Reason of this Order, to wit, that as much as in Mansoul lay, they might cut off the Name and Being, and Remembrance of those Enemies from the Thought of the famous Town of Mansoul, and its Inhabitants.

So Order was given out by the Lord Mayor, that wise and trusty Friend of the Town of Mansoul, that Persons should be employed about this necessary Business; and Mr. Godlyfear, and one Mr. Upright were to be Overseers about this Matter; so persons were put under them to work in the fields; and to bury the Slain that lay dead in the Plains. And these were their Places of Employment, some were to make the Graves, some to bury the Dead, and some were to go to and fro in the Plains, and also round about the Borders of Mansoul.

Ecc. 9. 8
Zach. 13. 1
Rev. 7. 14, 15

Willbewill
a greater
terror to
the Diabolonians
now, than
he had
been in
former
times.

Orders
given out
to bury
the dead.

The holy
Concep-
tions of
Mansoul.

Young
and ten-
der holy
Thoughts.

Not a skull
or a bone,
or a piece
of a bone
of a Doubt-
er to be
left unbu-
ried.

soul to see if a Skull or a Bone, or a piece of a Bone of a *Doubter*, was yet to be found above Ground any where near the Corporation; and if any were found, it was ordered that the Searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it, and bury it out of sight, that the name and remembrance of a *Diabolonian Doubter* might be blotted out from under Heaven. And that the Children, and they that were to be born in *Mansoul* might not know (if possible) what a Skull, what a Bone, or a piece of a Bone of a *Doubter* was.

So the Buriers, and those that were appointed for that Purpose, did as they were commanded, they buried the *Doubters*, and all the Skulls and Bones, and pieces of Bones of *Doubters* where ever they found them, and so they cleansed the Plains. Now also Mr. *Godspeace* took up his Commission, and acted again as in former Days.

Thus they buried in the Plains about *Mansoul*, the *Election-doubters*, the *Vocation-doubters*, the *Grace-doubters*, the *Perseverance-doubters*, the *Resurrection-doubters*, the *Salvation-doubters*, and the *Glory-doubters*, whose Captains were Captain *Rage*, Captain *Cruel*, Captain *Damnation*, Captain *Insatiable*, Captain *Brimstone*, Captain *Torment*, Captain *Noease*, Captain *Sepulcher*, and Captain *Past-hope*; and old *Incredulity* was under *Diabolus* their General: there were also the seven heads of their Army, and they were the Lord *Beelzebub*, the Lord *Lucifer*, the Lord *Legion*, the Lord *Apollyon*, the Lord *Python*, the Lord *Cerberus*, and the Lord *Belial*. But the Princes and the Captains, with old *Incredulity* their General, did all of them make their Escape; so their men fell down slain by the Power of the Prince's Forces, and by the Hands of the Men of the Town of *Mansoul*. They also were buried as is afore related, to the exceeding great Joy of the now famous Town of *Mansoul*. They that buried them, buried also with them their Arms, which were cruel Instruments of Death, (their Weapons were Arrows, Darts, Mauls, Firebrands, and the like) they buried also their Armour, their Colours, Banners, with the Standard of *Diabolus*, and what else soever they could find that did but smell of a *Diabolonian Doubter*.

Their
arms and
armour
buried
with
them.

Now when the Tyrant had arrived at *Hellgate Hill*, with his old Friend *Incredulity*, they immediately descended the Den, and having there with their Fellows for a while condoled their Misfortune, and great Loss that they sustained against the Town of *Mansoul*, they fell at length into a Passion, and revenged they would be for the Loss that they sustained before the Town of *Mansoul*; wherefore they pre-

sently call a Council to contrive yet further what was to be done against the famous Town of *Mansoul*; for their yawning Paunches could not wait to see the result of their Lord *Lucifer's* and their Lord *Apollyon's* Counsel that they had given before, (for their raging Gorge thought every day even as long as a *short-for-ever*, until they were filled with the Body and Soul, with the Flesh and Bones, and with all the delicacies of *Mansoul*. They therefore resolve to make another Attempt upon the Town of *Mansoul*, and that by an Army mixed, and made up, partly of *Doubters*, and partly of *Blood-men*. A more particular Account now take of both.

The *Doubters* are such as have their name from their nature, as well as from the Lord and Kingdom where they are born; their Nature is to put a Question upon every one of the Truths of *Emanuel*, and their Country is called *the land of Doubting*, and that land lyeth off, and furthest remote to the North, between the land of *Darkness*, and that called *the Valley of the Shadow of Death*. For though *the land of Darkness*, and that called *the Valley of the Shadow of Death*, be sometimes called as if they were one and the self same place; yet indeed they are two, lying but a little Way asunder, and the land of *Doubting* points in, and lyeth between them. *This is the Land of Doubting*, and these that came with *Diabolus* to ruin the Town of *Mansoul* are the Natives of that Country.

An army
of Doubt-
ers and
Bloodmen.

Of the
Country
of the
Doubters,
and of the
Bloodmen
where
they lye.

The *Bloodmen* are a People that have their name derived from the malignity of their Nature, and from the Fury that is in them to execute it upon the Town of *Mansoul*; their Land lyeth under the *Dogstar*, and by that they are governed as to their Intellectuals.

The name of their Country is the Province of *Loath-good*, the remote Parts of it are far distant from the Land of *Doubting*, yet they do both butt and bound upon the Hill called *Hellgate Hill*. These People are always in league with the *Doubters*: for they jointly do make question of the Faith and Fidelity of the Men of the Town of *Mansoul*, and so are both alike qualified for the Service of their Prince.

Now of these two Countries did *Diabolus*, by the beating of his Drum, raise another Army against the Town of *Mansoul*, of five and twenty thousand strong. There were ten thousand *Doubters*, and fifteen thousand *Bloodmen*, and they were put under several Captains for the War; and old *Incredulity* was again made General of the Army.

As for the *Doubters*, their Captains were five of the seven that were Heads of the last *Diabolonian* Army, and these are their Names, Captain *Beelzebub*, Captain *Lucifer*, Captain *Apollyon*, Captain *Legion*

The num-
ber of his
new army.

Legion, and Captain *Cerberus*; and the Captains that they had before, were some of them made Lieutenants, and some Ensigns of the Army.

But *Diabolus* did not count that in this Expedition of his, these *Doubters* would prove his principal men, for their *manhood* had been tried before, also the *Mansoul*ians had put them to the worst, only he did bring them to multiply a number, and to help if need was at a pinch, but his trust he put in his *Bloodmen*; for that they were all rugged Villains, and he knew that they had done feats heretofore.

His chief strength lyes in the *Bloodmen*.

The Captains of the *Bloodmen*.

As for the *Bloodmen* they also were under command, and the names of their Captains were Captain *Cain*, Captain *Nimrod*, Captain *Ismael*, Captain *Esau*, Captain *Saul*, Captain *Abfalom*, Captain *Judas*, and Captain *Pope*.

1. Captain *Cain* was over two bands, to wit, the *zealous* and the *angry Bloodmen*; his *Standard-bearer* bare the Red-colours, and his *Scutcheon* was the *Murdering Club*.

Gen. 4. 8

2. Captain *Nimrod* was Captain over two bands, to wit, the *Tyrannical* and *In-croaching Bloodmen*; his *Standard-bearer* bare the Red-colours, and his *Scutcheon* was the *Great Blood-bound*.

Gen. 10. 8, 9.

3. Captain *Ismael* was Captain over two bands, to wit, over the *Mocking* and *Scorning Bloodmen*; his *Standard-bearer* bare the Red-colours, and his *Scutcheon* was one *mocking* at *Abraham's Isaac*.

Gen. 21

9, 10.

Gen. 27.

42, to 46.

4. Captain *Esau* was Captain over two bands, to wit, the *Bloodmen* that *grudged* that another should have the blessing; also over the *Bloodmen* that are for *executing their private revenge upon others*; his *Standard-bearer* bare the Red-colours; and his *Scutcheon* was one *privately lurking to murder Jacob*.

Gen. 21

9, 10.

Gen. 27.

42, to 46.

5. Captain *Saul* was Captain over two bands, to wit, the *Groundlessly jealous*, and the *Devilishly furious Bloodmen*, his *Standard-bearer* bare the Red-colours, and his *Scutcheon* was three bloody *Darts* cast at *Harmless David*.

1 Sam. 18.

10.

Ch. 19. 10.

Ch. 20. 23.

2 Sam. 15.

16, 17.

Chapters.

6. Captain *Abfalom* was Captain over two bands, to wit, over the *Bloodmen* that will *kill a Father* or a *Friend*, for the glory of this World; also over those *Bloodmen* that will *hold one fair in hand* with words, till they shall have pierced him with their swords; his *Standard-bearer* did bear the Red-colours, and his *Scutcheon* was the *Son* *apursuing the Father's blood*.

Mat. 26.

14, 15, 16.

7. Captain *Judas* was over two bands, to wit, the *Bloodmen* that will sell a man's Life for Money, and those also that will betray their Friend with a Kiss; his *Standard-bearer* bare the Red-colours, and his *Scutcheon* was thirty pieces of *Silver*, and the *Halter*.

Rev. 13.

7, 8.

Dan. 11.

33.

8. Captain *Pope* was Captain over one band, for all these Spirits are joined in one

N^o XXVIII Vol. II.

under him; his *Standard-bearer* bare the Red-colours, and his *Scutcheon* was the stake, the flame, and the *good man* in it.

Now the reason why *Diabolus* did so soon rally another force after he had been beaten out of the field, was for that he put mighty confidence in this army of *Bloodmen*, for he put a great deal of more trust in them, than he did before in his army of *Doubters*; though they had also often done great service for him in the strengthening of him in his Kingdom. But these *Bloodmen*, he had proved them often, and their sword did seldom return empty. Besides, he knew that these like *Mastiffs*, would fasten upon any; upon Father, Mother, Brother, Sister, Prince, or Governour, yea, upon the Prince of Princes. And that which encouraged him the more, was for that they once did force *Emanuel* out of the Kingdom of *Universe*, and why thought he, may they not also drive him from the Town of *Mansoul*.

The conditions of the *Bloodmen*, their stoutness and valour.

So this army of five and twenty thousand strong, was by their General the great Lord *Incredulity*, led up against the Town of *Mansoul*. Now Mr. *Prywell* the *Scout-master-general*, did himself go out to spy, and he did bring *Mansoul* tidings of their coming: wherefore they shut up their Gates, and put themselves in a posture of defence against these new *Diabolonians* that came up against the Town.

They fit down before *Mansoul*.

So *Diabolus* brought up his Army, and beleaguered the Town of *Mansoul*; the *Doubters* were placed about *Feet-gate*, and the *Bloodmen* set down before *Eye-gate* and *Ear-gate*.

How they dispose of themselves

Now when this Army had thus incamped themselves, *Incredulity* did in the name of *Diabolus*, his own name, and in the name of the *Bloodmen*, and the rest that were with him, send a Summons as hot as a red hot Iron to *Mansoul*, to yield to their demands; threatening that if they still stood it out against them, they would presently burn down *Mansoul* with fire. For you must know that as for the *Bloodmen*, they were not so much that *Mansoul* should be *surrendered*, as that *Mansoul* should be *destroyed*, and cut off out of the land of the living. True, they send to them to surrender, but should they so do, that would not stench or quench the thirsts of these men. They must have Blood, the Blood of *Mansoul*, else they die; and it is from hence that they have their name. Wherefore these *Bloodmen* he reserved while now that they might when all his Engines proved ineffectual, as his last and sure card be played against the Town of *Mansoul*.

They's in the Town, with a threatening.

Psal. 29. 10
Isa. 59. 7.
Jer. 22. 17

Now when the Townsmen had received this red-hot Summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed in less than half an hour to carry the Summons to

7 N

the

the Prince, the which they did when they
Pfal. 59.2. had writ at the bottom of it, *Lord save*
Mansoul from bloody men.

So he took it, and looked upon it, and
Heb. 6.12. considered it, and took notice also of that
Ver. 15. short Petition that the Men of *Mansoul*
 had written at the Bottom of it, and called
 to him the noble Captain *Credence*, and bid
 him go and take Captain *Patience* with
 him, and go and take care of that Side of
Mansoul that was beleaguered by the *Blood-*
men. So they went and did as they were
 commanded, the Captain *Credence* went
 and took Captain *Patience*, and they both
 secured that Side of *Mansoul* that was be-
 sieged by the *Bloodmen*.

Then he commanded that Captain *Good-*
hope and Captain *Charity*, and my Lord
Willbewill, should take charge of the other
 Side of the Town; and I, said the Prince,
 will set my Standard upon the Battlements
 of your Castle, and do you three watch a-
 gainst the *Doubters*. This done, he again
 commanded that the brave Captain the
 Captain *Experience* should draw up his
 Men in the Market-place, and that there
 he should exercise them Day by Day be-
 fore the People of the Town of *Mansoul*.
 Now this Siege was long, and many a fierce
 Attempt did the Enemy, especially those
 called the *Bloodmen*, make upon the Town
 of *Mansoul*, and many a shrewd brush did
 some of the Townsmen meet with from
 them; especially Captain *Self-denial*; who,
 I should have told you before, was com-
 manded to take the care of *Ear-gate* and
Eye-gate now against the *Bloodmen*. This
 Captain *Self-denial* was a young Man, but
 stout, and a Townsman in *Mansoul*, as
 Captain *Experience* also was. And *E-*
manuel at his second return to *Mansoul*,
 made him a Captain over a thousand of the
*Mansoul*ians, for the good of the Corpo-
 ration. This Captain therefore being an
 hardy Man, and a Man of great Courage,
 and willing to venture himself for the good
 of the Town of *Mansoul*, would now and
 then fall out upon the *Bloodmen*, and give
 them many notable Alarms, and entered
 several brisk skirmishes with them, and
 also did some execution upon them, but
 you must think that this could not easily
 be done, but he must meet with brushes
 himself, for he carried several of their
 Marks in his Face; yea, and some in some
 other Parts of his Body.

So after some time spent for the Trial of
 the *Faith*, and *Hope*, and *Love* of the
 Town of *Mansoul*; the Prince *Emanuel*
 upon a Day calls his Captains and Men of
 War together, and divides them into two
 Companies; this done, he commands them
 at a time appointed, and that in the Morn-
 ing very early to fall out upon the En-
 my; saying, Let half of you fall upon the
Doubters, and half of you fall upon the

Bloodmen. Those of you that go out a-
 gainst the *Doubters*, kill and slay, and cause
 to perish so many of them as by any means
 you can lay hands on; but for you that go
 out against the *Bloodmen*, slay them not,
 but take them alive.

So at the time appointed, betimes in the
 Morning the Captains went out as they
 were commanded against the Enemies:
 Captain *Goodhope*, Captain *Charity*, and
 those that were joined with them, as Cap-
 tain *Innocent*, and Captain *Experience*, went
 out against the *Doubters*; and Captain *Cre-*
dence, and Captain *Patience*, with Captain
Self-denial, and the rest that were to join
 with them, went out against the *Blood-*
men.

Now those that went out against the
Doubters, drew up into a Body before the
 Plain, and marched on to bid them Battle:
 But the *Doubters* remembring their last
 Success, made a retreat, not daring to
 stand the shock, but fled from the Prince's
 Men, wherefore they pursued them, and
 in their pursuit slew many, but they could
 not catch them all. Now those that escaped
 went some of them home, and the rest by
 fives, nines, and seventeens, like wan-
 derers, went straggling up and down the
 Country, where they upon the barbarous
 People shewed and exercised many of their
Diabolonian Actions; nor did these People
 rise up in Arms against them, but suffered
 themselves to be enslaved by them. They
 would also after this shew themselves in
 Companies before the Town of *Mansoul*,
 but never to abide it; for if Captain *Cre-*
dence, Captain *Goodhope*, or Captain *Expe-*
rience did but shew themselves, they fled.

Those that went out against the *Blood-*
men, did as they were commanded, they
 forbore to slay any, but sought to compass
 them about. But the *Bloodmen* when they
 saw that no *Emanuel* was in the Field, con-
 cluded also that no *Emanuel* was in *Man-*
soul; wherefore they looking upon what
 the Captains did, to be, as they called it,
 a fruit of the extravagancy of their wild
 and foolish fancies, rather despised them,
 than feared them, but the Captains mind-
 ing their Business, at last did compass them
 round, they also that had routed the *Doubt-*
ers came in again to their Aid; so in fine,
 after some little struggling, for the *Blood-*
men also would have run for it, only now
 it was too late, (for though they are mis-
 chievous and cruel, where they can over-
 come, yet all *Bloodmen* are chicken-hearted
 Men, when they once come to see them-
 selves matcht and equal'd) so the Captains
 took them, and brought them to the
 Prince.

Now when they were taken, had before
 the Prince, and examined, he found them
 to be of three several Countries, though
 they all came out of one land.

1. One forts.

Captain
Self-de-
nial the
 last of
 those that
 were put
 in Office
 in the
 Town of
Mansoul.

His Va-
 lour.

His Signs
 of Man-
 hood.

Emanuel
 prepares
 to give
 the Enemy
 Battle.
 How he
 ordereth
 his Men.

The Unbe-
 lievers
 never
 fights the
Doubters.

The *Blood-*
men are
 taken, and
 how.

→

They are
 brought
 to the
 Prince and
 found to
 be of three
 1. One forts.

1. One fort of them came out of *Blindmanshire*, and they were such as did ignorantly what they did.

2. Another fort of them came out of *Blindzealsbire*, and they did superstitiously what they did.

1 Tim. 1. 13, 14, 15. Mat. 5. 44. Luk. 6. 22. Joh. 16. 1, 2. Act. 9. 5, 6. Rev. 9. 20, 21. Joh. 8. 40, 41, 42, 43, &c. 3. The third fort of them came out of the Town of *Malice* in the County of *Envy*, and they did what they did out of spite and implacableness.

For the first of these, to wit, they that came out of *Blindmanshire*, when they saw where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him Mercy, he touched their Lips with his Golden Scepter.

They that came out of *Blindzealsbire*, they did not as their fellows did, for they pleaded that they had right to do what they did, because *Mansoul* was a Town whose Laws and Customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their Evil; but those that did, and asked Mercy, they also obtained Favour.

Now they that came out of the Town of *Malice*, that is in the County of *Envy*, they neither wept, nor disputed, nor repented, but stood gnawing of their Tongues before him for Anguish and Madnels, because they could not have their will upon *Mansoul*.

The Blood-men are bound over to answer for what they have done at the Assizes. The Day of Judgment. Now these last, with all those of the other two forts that did not unfeignedly ask pardon for their faults: *Those he made to enter into sufficient bond to answer for what they had done against Mansoul, and against her King, at the great and general Assizes to be holden for our Lord the King, where he himself should appoint for the Country and Kingdom of Universe.*

So they became bound each Man for himself to come in when called upon to answer before our Lord the King for what they had done as before.

And thus much concerning this second Army that were sent by *Diabolus* to overthrow *Mansoul*.

Three or four of the Doubters go in to Mansoul, are entertained, and by whom. But there were three of those that came from the Land of *Doubting*, who after they had wandred and ranged the Country a while, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the Town *Diabolonians*, I say they were so hardy as to thrust themselves into *Mansoul* among them. (Three did I say, I think there were four.) Now to whose House should these *Diabolonian Doubters* go, but to the House of an old *Diabolonian* in *Mansoul*, whose Name was *Evil questioning*, a very great Enemy he was to *Mansoul*, and a great doer among the *Diabolonians* there. Well, to this *Evil-questioning's* House, as was said, did these *Diabolonians* come, (you may be sure that they had directions how to find the way thither) so he made them

welcome, pitied their Misfortune, and succoured them with the best that he had in his House. Now after a little Acquaintance, and it was not long before they had that, this old *Evil-questioning* asked the *Doubters* if they were all of a Town, (he knew that they were all of one Kingdom?) and they answered no, nor not of one *Shire* neither; for I, said one, am an *Electi-on-doubter*. I, said another, am a *Vocation-doubter*; then said the third, I am a *Salvation-doubter*; and the fourth said he was a *Grace-doubter*. Well, quoth the old Gentleman, be of what *Shire* you will, I am perswaded that you are down Boys, you have the very length of my Foot, are one with my Heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbour in *Mansoul*. Then said *Evil-questioning* to them, How many of your Company might there be that came with you to the Siege of *Mansoul*? and they answered, there were but ten thousand *Doubters* in all, for the rest of the Army consisted of fifteen thousand *Blood-men*: These *Blood men*, quoth they, border upon our Country, but poor Men, as we hear, they were every one taken by *Emanuel's* Forces. Ten thousand! quoth the old Gentleman, I'll promise you that's a round Company. But how came it to pass since you were so mighty a Number that you fainted, and durst not fight your Foes? Our General, said they, was the first Man that did run for't. Pray, quoth their Landlord, who was that your cowardly General? He was once the Lord Mayor of *Mansoul*, said they. But pray call him not a cowardly General, for whether any from the East to the West has done more service for our Prince *Diabolus*, than has my Lord *Incredulity*, will be a hard question for you to answer. But had they caught him they would for certain have hanged him, and we promise you hanging is but a bad business. Then said the old Gentleman, I would that all the ten thousand *Doubters* were now well armed in *Mansoul*, and my self at the head of them, I would see what I could do. Ay, said they, that would be well if we could see that: But Wishes, alas! what are they! and these Words were spoken aloud. Well, said old *Evil-questioning*, take heed that you talk not too loud, you must be quat and close, and must take care of your selves while you are here, or I'll assure you, you will be snapt.

Why? quoth the *Doubters*.

Why? quoth the old Gentleman, why, because both the Prince, and Lord Secretary, and their Captains and Soldiers are all at present in Town; yea, the Town is as full of them as ever it can hold. And besides, there is one whose Name is *Willberwill*, a most cruel Enemy of ours, and him the Prince has made Keeper of the Gates,

What sort of Doubters they are.

Talk betwixt the Doubters and old Evil-questioning.

Gates, and has commanded him that with all the diligence he can, he should look for, search out, and destroy all, and all manner of *Diabolonians*.

And if he lighteth upon you, down you go though your Heads were made of Gold.

They are overheard.

And now to see how it happened, one of the Lord *Willbewill's* faithful Soldiers, whose Name was Mr. *Diligence*, stood all this while listning under old *Evil-questioning's* Eaves, and heard all the talk that had been betwixt him and the *Doubters* that he entertained under his roof.

The Soldier was a Man that my Lord had much Confidence in, and that he loved dearly, and that both because he was a Man of Courage, and also a Man that was unwearied in seeking after *Diabolonians* to apprehend them.

They are discovered

Now this Man, as I told you, heard all the talk that was between old *Evil-questioning*, and these *Diabolonians*; wherefore what does he but goes to his Lord, and tells him what he had heard. And saist thou so my trusty, quoth my Lord? Ay, quoth *Diligence*, that I do, and if your Lord will be pleased to go with me, you shall find it as I have said. And are they there, quoth my Lord? I know *Evil-questioning* well, for he and I were great in the time of our Apostacy. But I know not now where he dwells. But I do, said his Man, and if your Lordship will go, I will lead you the way to his Den. Go! quoth my Lord, that I will. Come my *Diligence*, let's go find them out. So my Lord and his Man went together the direct way to his House. Now his Man went before to shew him his way, and they went till they came even under old Mr. *Evil-questioning's* Wall: Then said *Diligence*, Hark! my Lord do you know the old Gentleman's Tongue when you hear it? Yes, said my Lord, I know it well, but I have not seen him many a Day. This I know, he is cunning, I wish he doth not give us the slip. Let me alone for that, said his Servant *Diligence*. But how shall we find the Door, quoth my Lord? Let me alone for that too, said his Man. So he had my Lord *Willbewill* about, and shewed him the way to the Door. Then my Lord without more ado, broke open the Door, rushed into the House, and caught them all five together, even as *Diligence* his Man had told him. So my Lord apprehended them, and led them away, and committed them to the Hand of Mr. *Trueman* the Gaoler, and commanded, and he did put them in Ward. This done, my Lord Mayor was acquainted in the Morning with what my Lord *Willbewill* had done over Night, and his Lordship rejoiced much at the News, not only because there were *Doubters* apprehended, but because that old *Evil-questioning* was taken; for he had been a very great trou-

They are apprehended, and committed to Prison.

The Lord Mayor is glad at it.

ble to *Mansoul*, and much Affliction to my Lord Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the Hands of Mr. *Trueman* the Gaoler. So the Day was set, and the Court called and come together, and the Prisoners brought to the Bar. My Lord *Willbewill* had Power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of *Mansoul*, and the discouragement of the Enemy, to bring them forth to publick Judgment.

They are brought to Trial.

But I say, Mr. *Trueman* brought them in Chains to the Bar, to the Town-hall, for that was the place of Judgment. So to be short, the Jury was pannelled, the Witnesses sworn, and the Prisoners tried for their Lives, the Jury was the same that tried Mr. *No-truth*, *Pitiless*, *Haughty*, and the rest of their Companions.

And first old *Questioning* himself was set to the Bar; for he was the Receiver, the Entertainer and Comforter of these *Doubters*, that by Nation were out-landish Men; then he was bid to hearken to his Charge, and was told that he had liberty to object, if he had ought to say for himself. So his Indictment was read, the manner and form here follows.

Mr. *Questioning*, 'Thou art here indicted by the Name of *Evil-questioning*, an Intruder upon the Town of *Mansoul*, for that thou art a *Diabolonian* by Nature, and also a hater of the Prince *Emanuel*, and one that hast studied the ruin of the Town of *Mansoul*. Thou art also here indicted for countenancing the King's Enemies, after wholesome Laws made to the contrary: For, 1. Thou hast questioned the Truth of her Doctrine and State. 2. In wishing that ten thousand *Doubters* were in her. 3. In receiving, in entertaining and encouraging of her Enemies, that came from their Army unto thee. What saist thou to this Indictment, art thou guilty or not guilty?' His Indictment.

My Lord, quoth he, I know not the meaning of this Indictment, forasmuch as I am not the Man concerned in it; the Man that standeth by this Charge accused before this Bench, is called by the Name of *Evil-questioning*, which Name I deny to be mine, mine being *Honest-enquiring*. The one indeed sounds like the other, but I trow, your Lordships know that between these two there is a wide difference; for I hope that a Man even in the worst of times, and that too amongst the worst of Men, may make an honest Enquiry after things, without running the danger of Death.

His Plea.

Will. Then spake my Lord *Willbewill*, for

The Lord
Willbe-
will's Te-
stimony.

for he was one of the Witnesses: 'My Lord, and you the Honourable Bench, and Magistrates of the Town of *Mansoul*, you all have heard with your Ears that the Prisoner at the Bar has denied his Name, and so thinks to shift from the Charge of the Indictment. But I know him to be the Man concerned, and that his proper Name is *Evil-questioning*. I have known him (my Lord) above this thirty Years, for he and I (a Shame it is for me to speak it) were great Acquaintance, when *Diabolus* that Tyrant had the Government of *Mansoul*; and I testify that he is a *Diabolonian* by Nature, an Enemy to our Prince, and an hater of the blessed Town of *Mansoul*. He has in times of Rebellion been at, and lain in my House, my Lord, not so little as twenty Nights together, and we did use to talk then (*for the substance of talk*) as he, and his *Doubters* have talked of late; true, I have not seen him many a Day. I suppose that the coming of *Emanuel* to *Mansoul*, has made him to change his Lodgings, as this Indictment has driven him to change his Name; but this is the Man, my Lord.'

The
Court.

His Plea.

Then said the Court unto him, hast thou any more to say?

Evil. Yes, quoth the old Gentleman, that I have; for all that as yet has been said against me, is but by the Mouth of one Witness, and it is not lawful for the famous Town of *Mansoul*, at the Mouth of one Witness to put any Man to Death.

Mr. Dili-
gence's
Testi-
mony.

Dilig. Then stood forth Mr. *Diligence*, and said, 'My Lord, as I was upon my watch such a Night at the head of *Badstreet* in this Town, I chanced to hear a muttering within this Gentleman's House; then thought I, what's to do here? so I went up close, but very softly to the Side of the House to listen, thinking, as indeed it fell out, that there I might light upon some *Diabolonian* Conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the Wall, it was but a while before I perceived that there were out-landish Men in the House (but I did well understand their Speech, for I have been a Traveller myself) now hearing such Language in such a tottering Cottage as this old Gentleman dwelt in, I clapt mine Ear to a hole in the Window, and there heard them talk as followeth. This old Mr. *Questioning* asked these *Doubters* what they were, whence they came, and what was their Business in these Parts? And they told him to all these Questions, yet he did entertain them. He also asked what Numbers there were of them, and they told him ten thousand Men. He then asked them why they made no more manly assault upon *Mansoul*? And they told him; so he called their General Coward for marching

off when he should have fought for his Prince. Further, this old *Evil-questioning* wish'd, and I heard him wish, would all the ten thousand *Doubters* were now in *Mansoul*, and himself at the head of them. He bid them also to take heed and lye quat, for if they were taken they must die, although they had heads of Gold.

Then said the Court, Mr. *Evil-questioning* The Court here is now another Witness against you, and his Testimony is full: 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were *Diabolonians*, and the King's enemies. 2. He swears that you did wish ten thousand of them in *Mansoul*. 3. He swears that you did give them Advice to be quat and close lest they were taken by the King's Servants. All which manifesteth that thou art a *Diabolonian*; for hadst thou been a Friend to the King, thou wouldest have apprehended them.

Evil. Then said *Evil-questioning*, To the His Plea first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in *Mansoul* for a man to entertain strangers? That I did also nourish them is true, and why should my charity be blamed. As for the Reason why I wished ten thousand of them in *Mansoul*, I never told it to the Witnesses, nor to themselves. I might wish them to be taken, and so my Wish might mean well to *Mansoul*, for ought that any yet knows. I did also bid them take heed that they fell not into the Captains hands, but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies as such escape.

My Lord *Mayor* then replied, That though it was a Virtue to entertain strangers, yet it was Treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the Execution of Judgment. But could there be no more proved against thee but that thou art a *Diabolonian*, thou must for that die the Death by the Law; but to be a Receiver, a Nourisher, a Countenancer, and a Harboured of others of them, yea, of outlandish *Diabolonians*; yea, of them that came from far on purpose to cut off and destroy our *Mansoul*: this must not be born.

Then said *Evil-questioning*, I see how the His Con game will go: I must die for my name, elusion. and for my charity. And so he held his peace.

Then they called the outlandish *Doubters* to the Bar, and the first of them that was arraigned, was the *Election-doubter*; so his Indictment was read, and because he was an outlandishman, the substance of it was told him by an Interpreter: to wit, That The Ele-
Dion-
Doubter
ried. he was there charged with being an enemy of

of *Emanuel* the Prince, a hater of the Town of *Mansoul*; and an opposer of her most wholesome Doctrine.

His Plea.

Then the Judge asked him if he would plead? But he said only this, That he confessed that he was an *Election-doubter*, and that that was the Religion that he had ever been brought up in. And said moreover, if I must die for my Religion, I trow, I shall die a Martyr, and so I care the less.

The Court.

Judge. Then it was replied, To question Election is to overthrow a great Doctrine of the Gospel; to wit, the *Omniscience*, and *Power*, and *Will* of God, to take away the liberty of God with his Creature, to stumble the Faith of the Town of *Mansoul*, and to make Salvation to depend upon Works, and not upon Grace. It also belyed the Word, and disquieted the minds of the men of *Mansoul*, therefore by the best of Laws he must die.

The Vocation-doubter tried.

Then was the *Vocation-doubter* called, and set to the Bar; and his Indictment for substance was the same with the other, only he was particularly charged with denying the Calling of *Mansoul*.

The Judge asked him also what he had to say for himself?

So he replied, That he never believed that there was any such thing as a distinct and powerful Call of God to *Mansoul*; otherwise than by the general voice of the Word; nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good, and in so doing a promise of Happiness is annexed.

Then said the Judge, Thou art a *Diablonian*, and hast denied a great part of one of the most experimental truths of the Prince of the Town of *Mansoul*; for he has called, and she has heard a most distinct and powerful Call of her *Emanuel*, by which she has been quickened, awakened and possessed with Heavenly Grace to desire to have Communion with her Prince, to serve him, and do his Will, and to look for her Happiness meerly of his good *Pleasure*. And for thine Abhorrence of this good Doctrine, thou must die the Death.

The Grace-doubter tried.

Then the *Grace-doubter* was called, and his Indictment was read, and he replied thereto, That though he was of the land of *Doubting*, his Father was the off-spring of a *Pharisee*, and lived in good Fashion among his Neighbours, and that he taught him to believe, and believe it I do, and will, that *Mansoul* shall never be saved freely by Grace.

Rom. 3.
Eph. 2.

Then said the Judge, Why, the Law of the Prince is plain: 1. Negatively, *Not of works*: 2. Positively, *By grace you are saved*. And thy Religion setteth in and upon the works of the flesh; for the works of the Law are the works of the flesh. Besides, in saying (as thou hast done) thou hast robbed God of his Glory, and given it to a sin-

ful man; thou hast robbed Christ of the necessity of his undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the Legal mind. Thou art a *Diablonian*, the Son of a *Diablonian*; and for thy *Diablonian* principles thou must die.

The Court then having proceeded thus far with them, sent out the Jury, who forthwith brought them in guilty of Death. Then stood up the Recorder, and addressed himself to the Prisoner: You the Prisoners at the Bar, you have been here indicted, and proved guilty of high crimes against *Emanuel* our Prince, and against the welfare of the famous Town of *Mansoul*: Crimes for which you must be put to death; and die ye accordingly.

So they were sentenced to the Death of the Cross: The place assigned them for Execution was that where *Diabolus* drew up his last Army against *Mansoul*; save only that old *Evil-questioning* was hanged at the top of *Bad-street*, just over against his own door.

When the Town of *Mansoul* had thus far rid themselves of their enemies, and of the troublers of their peace; in the next place a strict Commandment was given out, that yet my Lord *Willberwill* should with Diligence his man, search for and do his best to apprehend what Town-*Diablonians* were yet left alive in *Mansoul*. The names of several of them were Mr. *Fooling*, Mr. *Letgoodship*, Mr. *Slavishfear*, Mr. *Nolove*, Mr. *Mistrust*, Mr. *Flesh*, and Mr. *Sloth*. It was also commanded that he should apprehend Mr. *Evil-questioning's* children, that he left behind him, and that they should demolish his House. The children that he left behind him were these, Mr. *Doubt*, and he was his eldest Son; the next to him was *Legal Life*, *Unbelief*, *Wrong thoughts of Christ*, *Clip-promise*, *Carnal-Sense*, *Live by feeling*, *Self-love*. All these he had by one wife, and her name was *Nohope*, she was the Kinswoman of old *Incredulity*, for he was her Uncle, and when her Father old *Dark* was Dead, he took her and brought her up, and when she was marriageable he gave her to this old *Evil-questioning* to wife.

Now the Lord *Willberwill* did put into Execution his Commission with great Diligence his man. He took *Fooling* in the streets, and hanged him up in *Wantwit-alley*, over against his own house. This *Fooling* was he that would have had the Town of *Mansoul* deliver up Captain *Credence* into the hands of *Diabolus*, provided that then he would have withdrawn his force out of the Town. He also took Mr. *Letgoodship* one day as he was busie in the Market, and executed him according to Law; now there was an honest poor man in *Mansoul*, and his name was Mr. *Meditation*, one of no great

great account in the days of Apostacy, but now of repute with the best of the Town. This man therefore they were willing to prefer; now Mr. *Letgoodship* had a great deal of wealth heretofore in *Mansoul*, and at *Emanuel's* coming it was sequestred to the use of the Prince; this therefore was now given to Mr. *Meditation*, to improve for the common good, and after him to his Son Mr. *Thinkwell*; this *Thinkwell* he had by Mrs. *Piety* his wife, and she was the daughter of Mr. *Recorder*.

Clip-promise
misetaken

After this my Lord apprehended *Clip-promise*, now because he was a notorious Villain, for by his doings much of the King's Coin was abused, therefore he was made a publick example. He was arraigned and judged to be first set in the Pillory, then to be whipt by all the Children and Servants in *Mansoul*, and then to be hanged till he was dead. Some may wonder at the Severity of this man's Punishment, but those that are honest Traders in *Mansoul*, are sensible of the great abuse that one Clipper of Promises in little time may do to the Town of *Mansoul*. And truly my Judgment is, that all those of his Name and Life should be served even as he.

Carnal-sense
setaken.

He also apprehended *Carnal-sense*, and put him in hold, but how it came about I cannot tell, but he brake Prison and made his escape. Yea, and the bold Villain will not yet quit the Town, but lurks in the *Diabolonian* Dens a Days, and haunts like a Ghost honest mens Houses a Nights. Wherefore there was a Proclamation set up in the Market-place in *Mansoul*, signifying that whosoever could discover *Carnal-sense*, and apprehend him and slay him, should be admitted daily to the Prince's Table, and should be made keeper of the Treasure of *Mansoul*. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.

Wrong-thoughts of
Christ
taken.
Self love
taken.

But my Lord took Mr. *Wrong thoughts of Christ*, and put him in Prison, and he died there, though it was long first, for he died of a lingering Consumption.

Self-love was also taken and committed to custody, but there were many that were allied to him in *Mansoul*, so his Judgment was deferred, but at last Mr. *Self-denial* stood up and said, if such Villains as these may be winked at in *Mansoul*, I will lay down my Commission. He also took him from the croud, and had him among his Souldiers, and there he was brained. But some in *Mansoul* muttered at it, though none durst speak plainly, because *Emanuel* was in Town. But this brave act of Captain *Self-denial* came to the Prince's ears, so he sent for him, and made him a Lord in *Mansoul*. My Lord *Willbewill* also obtained great commendations of *Emanuel* for what he had done for the Town of *Mansoul*.

Captain
Self-denial
made a
Lord.

Then my Lord *Self-denial* took courage, and set to the pursuing of the *Diabolonians* with my Lord *Willbewill*; and they took *Live by feeling*, and they took *Legal life*, ^{Live by feeling taken.} and put them in hold till they died. But Mr. *Unbelief* was a nimble Jack, him they could never lay hold of, though they attempted to do it often. He therefore, and some few more of the subtlest of the *Diabolonian* tribe, did yet remain in *Mansoul*, to the time that *Mansoul* left off to dwell any longer in the Kingdom of *Universe*. But they kept them to their Dens and Holes; if one of them did appear or happen to be seen in any of the streets of the Town of *Mansoul*, the whole Town would be up in arms after them, yea the very children in *Mansoul* would cry out after them as after a Thief, and would wish that they might stone them to death with stones. And now did *Mansoul* arrive to some good degree of peace and quiet, her Prince also did abide within her borders, her Captains also, and her Souldiers did their duties, and *Mansoul* minded her trade that she had with the Countrey that was a far off; also she was busie in her *Manufacture*.

The peace
of Man-
soul, she
minds her
trade.
Isa. 33. 17
Phil. 3. 20
Prov. 31.

When the Town of *Mansoul* had thus far rid themselves of so many of their enemies, and the troublers of their peace; the Prince sent to them, and appointed a Day wherein he would at the Market-place meet the whole people, and there give them in charge concerning some further matters, that if observed would tend to their further safety and comfort, and to the Condemnation and Destruction of their home-bred *Diabolonians*. So the day appointed was come, and the Townsmen met together; *Emanuel* also came down in his Chariot, and all his Captains in their state attending of him on the right hand, and on the left. Then was an Oyes made for Silence, and after some mutual Carriages of Love, the Prince began, and thus proceeded.

' You my *Mansoul*, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you; I have singled you out from others, and have chosen you to myself, not for your Worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father's Law, but from the hand of *Diabolus*. This I have done because I loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of Paradise might be taken out of the way, laid down for thee for thy Soul, a plenary Satisfaction, and have bought thee to myself; A price not of corruptible things as of Silver and Gold, but a price of Blood, mine own Blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my *Mansoul*, to my Father, and interested thee in the Mansion

Emanuel's
Speech to
Mansoul.

'Mansion-houses that are with my Father in the Royal City, where things are, O my *Mansoul*, that Eye hath not seen, nor hath entred into the Heart of Man to conceive.

'Besides, O my *Mansoul*, thou see'st what I have done, and how I have taken thee out of the Hands of thine Enemies; unto whom thou had'st deeply revolted from my Father, and by whom thou wast content to be possessed, and also to be destroyed. I came to thee first by my Law, then by my Gospel to awaken thee, and shew thee my Glory. And thou knowest what thou wast, what thou said'st, what thou did'st, and how many times thou rebelled'st against my Father and me; yet I left thee not; as thou see'st this Day, but came to thee, have born thy Manners, have waited upon thee, and after all accepted of thee, even of my meer Grace and Favour; and would not suffer thee to be lost, as thou most willingly would'st have been. I also compassed thee about, and afflicted thee on every Side, that I might make thee weary of thy ways, and bring down thy Heart with *Molestation* to a willingness to close with thy good and happiness. And when I had gotten a compleat Conquest over thee, I turned it to thy Advantage.

'Thou see'st also what a Company of my Father's Host I have lodged within thy Borders, Captains and Rulers, Soldiers and Men of War, Engines and excellent Devices to subdue and bring down thy Foes; thou knowest my meaning, O *Mansoul*. And they are my Servants, and thine too, *Mansoul*. Yea, my design of possessing of thee with them, and the natural Tendency of each of them is to defend, purge, strengthen, and sweeten thee for my self, O *Mansoul*, and to make thee meet for my Father's Presence, Blessing and Glory; for thou, my *Mansoul*, art created to be prepared unto these.

'Thou see'st moreover, my *Mansoul*, how I have passed by thy back-slidings, and have healed thee. Indeed I was angry with thee, but I have turned mine Anger away from thee, because I loved thee still, and mine Anger and thine Indignation is ceased in the Destruction of thine Enemies, O *Mansoul*. Nor did thy Goodness fetch me again unto thee, after that I for thy Transgressions have hid my Face, and withdrawn my Presence from thee. The way of back-sliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return; it was I that made an Hedge and a Wall, when thou wast beginning to turn to things in which I delighted not. 'Twas I that made thy sweet, bitter; thy day, night; thy smooth way, thorny; and that also confounded all that fought thy Destruction. 'Twas I

that set Mr. *Godly-fear* to work in *Mansoul*. 'Twas I that stirred up thy *Conscience* and *Understanding*, thy *Will* and thy *Affections*, after thy great and woful decay. 'Twas I that put Life into thee, O *Mansoul*, to seek me, that thou mightest find me, and in thy finding, find thine own Health, Happiness and Salvation. 'Twas I that fetched the second time the *Diabolonians* out of *Mansoul*; and 'twas I that overcame them, and that destroyed them before thy Face.

'And now, my *Mansoul*, I am returned to thee in Peace, and thy Transgressions against me, are as if they had not been. Nor shall it be with thee as in former Days, but I will do better for thee than at thy beginning. For yet a little while, O my *Mansoul*, even after a few more times are gone over thy head,^{1 Chr. 29. 30.}

I will (but be not thou troubled at what I say) take down this famous Town of *Mansoul*, Stick and Stone to the Ground. And will carry the Stones thereof, and the Timber thereof, and the Walls thereof, and the Dust thereof, and the Inhabitants thereof, into mine own Country, even into a Kingdom of my Father; and will there set it up in such Strength and Glory, as it never did see in the Kingdom where now it is placed. I will even there set it up for my Father's Habitation, for, for that purpose it was at first erected in the Kingdom of *Universe*; and there will I make it a Spectacle of Wonder, a Monument of Mercy, and the Admirer of its own Mercy. There shall the Natives of *Mansoul* see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there shalt thou, O my *Mansoul*, have such Communion with me, with my Father, and with your Lord *Secretary*, as is not possible here to be enjoyed. Nor ever could be, shouldest thou live in *Universe* the space of a thousand Years.

'And there, O my *Mansoul*, thou shalt be afraid of Murderers no more; of *Diabolonians*, and their threats, no more. There, there shall be no more Plots, nor Contrivances, nor Designs against thee, O my *Mansoul*. There thou shalt no more hear the evil Tidings, or the Noise of the *Diabolonian* Drum. There thou shalt not see the *Diabolonian* Standard-bearers, nor yet behold *Diabolus* his Standard. No *Diabolonian* Mount shall be cast up against thee there, nor shall there the *Diabolonian* Standard be set up to make thee afraid. There thou shalt not need Captains, Engines, Soldiers, and Men of War. There thou shalt meet with no Sorrow, nor Grief, nor shall it be possible that any *Diabolonian* should again (for ever) be able to creep into thy Skirts, burrow in thy Walls, or be seen again within thy Borders

' Borders all the Days of Eternity. Life
' shall there last longer, than here you are
' able to desire it should, and yet it shall
' always be sweet and new, nor shall any
' Impediment attend it for ever.

' There, O *Mansoul*, thou shalt meet
' with many of those that have been like
' thee, and that have been partakers of thy
' Sorrows; even such as I have chosen, and
' redeemed and set apart as thou for my
' Father's Court and City Royal. All they
' will be glad in thee, and thou when thou
' see'st them, shall be glad in thine Heart.

' There are things, O *Mansoul*, even
' things of thy Father's providing and mine,
' that never were seen since the Beginning
' of the World, and they are laid up with my
' Father, and sealed up among his Treas-
' ures for thee, till thou shalt come thither
' to enjoy them. I told you before that I
' would remove my *Mansoul*, and set it up
' elsewhere, and where I will set it, there
' are those that love thee, and those that
' rejoice in thee now, but how much more
' when they shall see thee exalted to Ho-
' nour. My Father will then send them for
' you to fetch you; and their Bosoms are
Psal. 68. 17 ' Chariots to put you in. And you, O my
' *Mansoul*, shall ride upon the Wings of the
' Wind. They will come to convey, con-
' duct, and bring you to that, when your
' Eyes see more, that will be your desired
' Haven.

' And thus, O my *Mansoul*, I have shew-
' ed unto thee what shall be done to thee
' hereafter, if thou canst hear, if thou canst
' understand; and now I will tell thee what
' at present must be thy Duty and Practice,
' until I come and fetch thee to my self,
' according as is related in the Scriptures
' of Truth.

' First, I charge thee that thou dost
' hereafter keep more white and clean the
' Liveries which I gave thee before my last
' withdrawing from thee. Do it, I say,
' for this will be thy Wisdom. They are
' in themselves fine Linnen, but thou must
' keep them white and clean. This will be
' your Wisdom, your Honour, and will be
' greatly for my Glory. When your Gar-
' ments are white, the World will count
' you mine. Also when your Garments are
' white, than I am delighted in your ways;
' for then your goings to and fro will be
' like a Flash of Lightning, that those that
' are present must take notice of, also their
' Eyes will be made to dazzle thereat. Deck
' thy self therefore according to my bid-
' ding, and make thy self by my Law
' straight Steps for thy Feet, so shall thy
' King greatly desire thy Beauty, for he is
' thy Lord, and worship thou him.

' Now that thou maist keep them as I
' bid thee, I have, as I before did tell thee,
' provided for thee an open Fountain to
' wash thy Garments in. Look therefore

Vol. II.

' that thou wash often in my Fountain, and
' go not in defiled Garments; for as it is to
' my dishonour and my disgrace, so it will
' be to my discomfort, when you shall walk
Zach. 3. 13
2.

' in filthy Garments. Let not therefore my
Jude 23
' Garments, your Garments, the Garments
' that I gave thee, be defiled or spotted by
' the Flesh. Keep thy Garments always
' white, and let thy Head lack no Oint-
' ment.

' My *Mansoul*, I have oft-times delivered
' thee from the Designs, Plots, Attempts,
' and Conspiracies of *Diabolus*, and for all
' this I ask thee nothing, but that thou
' render not to me evil for my good, but
' that thou bear in mind my love, and the
' continuation of my kindness to my be-
' loved *Mansoul*, so as to provoke thee to
' walk, in thy measure, according to the
' Benefit bestowed on thee. Of old the
' Sacrifices were bound with Cords to the
' Horns of the Golden Altar. Consider
' what is said to thee, O my blessed *Man-
' soul*.

' O my *Mansoul*, I have lived, I have
' died, I live, and will die no more for thee.
' I live that thou maist not die. Because I
' live thou shalt live also. I reconciled
' thee to my Father by the Blood of my
' Cross, and being reconciled thou shalt
' live through me. I will pray for thee, I
' will fight for thee, I will yet do thee
' good.

' Nothing can hurt thee but Sin; no-
' thing can grieve me but Sin; nothing can
' make thee base before thy Foes but Sin:
' Take heed of Sin, my *Mansoul*.

' And dost thou know why I at first, and
' do still suffer *Diabolonians* to dwell in thy
' Walls, O *Mansoul*? It is to keep thee
' wakening, to try thy Love, to make thee
' watchful, and to cause thee yet to prize
' my noble *Captains*, their Soldiers, and my
' Mercy.

' It is also that yet thou maist be made
' to remember what a deplorable Condi-
' tion thou once wast in. I mean when,
' not some, but all did dwell, not in thy
' Walls, but in thy Castle, and in thy
' Strong-hold, O *Mansoul*.

' O my *Mansoul*, should I slay all them
' within, many there be *without* that would
' bring thee into bondage; for were all
' those within cut off, those without would
' find thee sleeping, and then as in a Mo-
' ment they would swallow up my *Man-
' soul*. I therefore let them in thee, not to
' do thee hurt, (the which they yet will,
' if thou hearken to them, and serve them)
' but to do thee good, the which they
' must if thou watch and fight against
' them. Know therefore that whatever
' they shall tempt thee to, my design is that
' they should drive thee, not further off,
' but nearer to my Father, to learn the
' War, to make Petitioning desirable to
' thee

7 P

'thee, and to make thee little in thine own
'Eyes. Harken diligently to this my
'*Mansoul*.

'Shew me then thy love my *Mansoul*,
'and let not those that are within thy Walls,
'take thy Affections off from him that hath
'redeemed thy Soul. Yea, let the sight of
'a *Diabolonian* heighten thy love to me.
'I came once and twice, and thrice to save
'thee from the poison of those Arrows that
'would have wrought thy Death; stand
'for me, thy Friend, my *Mansoul*, against
'the *Diabolonians*, and I will stand for thee
'before my Father, and all his Court.
'Love me against Temptation, and I will
'love thee notwithstanding thine Infir-
'mities.

'O my *Mansoul*, remember what my
'Captains, my Soldiers, and mine Engines
'have done for thee. They have fought
'for thee, they have suffered by thee, they
'have born much at thy Hands to do thee
'good, O *Mansoul*. Hadst thou not had
'them to help thee, *Diabolus* had certainly

'made a Hand of thee. Nourish them
'therefore my *Mansoul*. When thou dost
'*well*, they will be *well*, when thou dost
'*ill*, they will be *ill*, and sick, and weak.
'Make not my Captains sick, O *Mansoul*,
'for if they be sick, thou canst not be well;
'if they be weak, thou canst not be strong;
'if they be faint, thou canst not be stout
'and valiant for thy King, O *Mansoul*.
'Nor must thou think always to live by
'Sense, thou must live upon my Word.
'Thou must believe, O my *Mansoul*, when
'I am from thee, that yet I love thee, and
'bear thee upon mine Heart for ever.

'Remember therefore, O my *Mansoul*,
'that thou art beloved of me; as I have
'therefore taught thee to watch, to fight,
'to pray, and to make War against my
'Foes, so now I command thee to believe
'that my Love is constant to thee. O my
'*Mansoul*, how have I set my Heart, my
'Love upon thee, watch.' *Behold, I lay*
none other Burden upon thee, than what thou
hast already, hold fast till I come.

Come and Welcome, to Jesus Christ:

Or, a Plain and Profitable

DISCOURSE on John VI. Verse xxxvii.

S H E W I N G

The Cause, Truth, and Manner of the Coming of
a Sinner to Jesus Christ; with his Happy Recep-
tion, and Blessed Entertainment.

And they shall come which were ready to perish, Isa. XXVII. Verse xiii.

J O H N VI. 37.

All that the Father giveth me, shall come to me; and him that cometh to
me, I will in no wise cast out.

A Little before, in this Chapter, you
may read that the Lord Jesus
walked on the Sea to go to *Caper-
naum*, having sent his *Disciples*
before in a Ship; but the Wind was con-
trary: By which Means the Ship was hin-
dred in her Passage. Now about the fourth

Watch of the Night, Jesus came walking
on the Sea, and overtook them; at the
Sight of whom they were afraid.

Note, When Providences are Black and
Terrible to God's People, the Lord Jesus
shews himself to them in wonderful Man-
ner; the which, sometimes they can as lit-
tle

tle bear, as they can the Things that were before terrible to them. They were afraid of the Wind and Water; they were also afraid of their Lord and Saviour, when he appeared to them in that State.

But he said, *Be not afraid, it is I.*

Note, That the *End* of the appearing of the Lord Jesus unto his People (though the Manner of his Appearance be never so terrible) is to allay their Fears and Perplexities.

Then they received him into the Ship, and immediately the Ship was at Land whither it went.

Note, When Christ is absent from his People, they go on but slowly, and with great Difficulty; but when he joineth himself unto them, Oh! how fast they steer their Course; how soon are they at their Journey's End.

The People now among whom he last preached, when they saw that both Jesus was gone, and his Disciples, they also took shipping, and came to *Capernaum*, seeking for Jesus. And when they had found him, they wonderingly asked him, *Rabbi, when camest thou hither?* But the Lord Jesus flighting their Compliment, answered, *Verily, verily ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves and were filled.*

Note, A People may follow Christ far for base Ends, as these went after him beyond Sea for Loaves; A Man's Belly will carry him a great Way in Religion: Yea, a Man's Belly will make him venture far for Christ.

Note again, They are not feigning Compliments, but gracious Intentions, that Crown the Work in the Eye of Christ: *Or thus,* It is not the Toil and Business of Professors, but their Love to him, that makes him approve of them.

Note again, When Men shall look for friendly Entertainment at Christ's Hand (if their Hearts be rotten) even then will they meet with a Check and Rebuke: Ye seek me not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled.

Yet observe again, He doth not refuse to give, even to these, good Counsel; He bids them labour for the Meat that endureth to Eternal Life. O how willing would Jesus Christ have even those Professors that come to him with Pretences only, come to him sincerely that they may be saved.

The Text, you will find, is, after much more Discourse, with and about this People; and it is uttered by the Lord Jesus, as the Conclusion of the Whole; and intimateth, that since they were Professors in Pretence only, and therefore such as his Soul could not delight in, as such, that he would content himself with a Remnant that his Father had bestowed upon him. As who should say, *I am not like to be ho-*

noured in your Salvation; but the Father hath bestowed upon me a People, and they shall come to me in Truth, and in them will I be satisfied. The Text before may be called *Christ's Repose*; in the Fulfilling whereof he resteth himself content, after much Labour and many Sermons spent, as it were in vain. As he saith by the Prophet, *I have laboured in vain, I have spent my Strength for nought, and in vain,* Isa. 49. 4.

But as there he saith, *My Judgment is with the Lord, and my Work with my God;* so in the Text he saith, *All the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* By these Words therefore, the Lord Jesus comforteth himself under the Consideration of the Dissimulation of some of his Followers. He also thus betook himself to Rest under the Consideration of the little Effect that his Ministry had in *Capernaum, Corazin, and Bethsaida*; *I thank thee, O Father, said he, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them to Babes; even so, Father, for so it seemed good in thy Sight,* Mat. 11. 25. Luke 10. 21.

The Text, in the General, consists of two Parts, and hath special Respect to the Father and the Son; as also their joint Management of the Salvation of the People. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*

The first Part of the Text (as is evident) respecteth the Father and his Gift; the other Part, the Son and his Reception of that Gift.

First, For the Gift of the Father there is this to be considered; to wit,

The Gift it self; and that is a Gift of certain Persons to the Son. The Father giveth, and that Gift shall come: *And him that cometh*: The Gift then is of Persons; the Father giveth Persons to Jesus Christ.

Secondly, Next you have the Son's Reception of this Gift, and that sheweth itself in these Particulars:

1. In his hearty Acknowledgment of it to be a Gift, *The Father giveth me.*

2. In his taking notice after a solemn Manner, of *All*, and every Part of the Gift: *All that the Father giveth me.*

3. In his Resolution to bring them to himself. *All that the Father giveth me, shall come to me.*

4. And in his determining, that not any thing shall make him dislike them in their coming. *And him that cometh to me, I will in no wise cast out.*

These things might be spoken to at large, as they are in this Method presented to View: But I shall chuse to speak to the Words,

1. By way of Explication.

2. By way of Observation.

First, By way of Explication, (All) that the

the Father giveth me. This Word *All*, is often used in Scripture, and is to be taken more largely, or more strictly, even as the Truth or Argument, for the sake of which it is made use of, will bear: Wherefore that we may better understand the Mind of Christ, in the Use of it here, we must consider, that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will *in no wise cast out*. Thus also the Words *All Israel*, is sometimes to be taken (tho' sometimes it is taken for the whole Family of *Jacob*.) And so *All Israel shall be saved*, Rom. 11. By *All Israel*, here he intendeth, not All of *Israel*, in the largest Sense; for they are not All *Israel* which are of *Israel*; *neither because they are the Seed of Abraham, are they All Children; but in Isaac shall thy Seed be called; that is, They who are the Children of the Flesh; these are not the Children of God, but the Children of the Promise are counted for the Seed*, Rom. 9. 6, 7, 8.

This Word *All*, therefore must be limited, and enlarged, as the Truth and Argument, for the sake of which it is used, will bear; else we shall abuse Scriptures and Readers, and our Selves, and *All*. And *I, if I be lifted up from the Earth*, said Christ, *will draw All Men after me*, John 12. 32. Can any one imagine, that by *All*, in this Place, he should mean *All*, and every individual Man in the World; and not rather, that *All*, that is consonant to the Scope of the Place? And if by being *Lift up from the Earth*, he means, as he should seem, his being taken up into Heaven; and if by *Drawing All Men after him*, he meant a Drawing them into the Place of Glory; then must he mean by all Men, those, and only those, that shall in Truth be eternally saved from the Wrath to come: *For God hath concluded them All in Unbelief, that he might have Mercy upon All*, Rom. 11. 32. Here again you have *All* and *All*, two *Alls*; but yet a greater disparity between the *All* made mention of in the first Place, and that *All* made mention of in the Second. Those intended in this Text, are the *Jews*, even All of them, by the First (*All*) that you find in the Words. The second *All* doth also intend the same People; but yet only so many of them as God will have Mercy upon. *He hath concluded them All in Unbelief, that he might have Mercy upon All*. The *All* also in the Text, is likewise to be limited and restrained to the Saved, and them only. But again,

The Word (*Giveth*) or, *bath given*, must be restrained after the same Manner, to the same limited Number, *All that the Father giveth me*. Not all that are given. If you take the Gift of the Father to the Son, in the largest Sense; for in that Sense, there are many given to him that shall never come unto him: Yea, many are given unto

him, that *He will cast out*. I shall therefore first shew you the Truth of this, and then in what Sense the Gift in the Text must be taken.

First, That All that are given to Christ, if you take the Gift of the Father to him, in the largest Sense, cannot be intended in the Text, is evident,

1. Because then all the Men, yea, all the Things in the World must be saved. All Things, said he, *are delivered unto me by the Father*, Mat. 11. 27. This, I think, no Rational Man in the World will conclude. Therefore the Gift intended in the Text, must be restrained to some, to a Gift that's given by way of *Speciality* by the Father to the Son.

2. It must not be taken for *All*, that in any Sense are given by the Father to him, because the Father hath given some, yea, many to him, to be dashed in Pieces by him. *Ask of me*, said the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession*: But what must be done with them? Must he save them all? No, *Thou shalt break them with a Rod of Iron, thou shalt dash them in Pieces like a Potters Vessel*, Psal. 2. This method he useth not with them that he saveth by his Grace, but with those that himself and Saints shall rule over in Justice and Severity, Rev. 2. 26, 27. Yet, as you see, *They are given to him*. Therefore the Gift intended in the Text, must be restrained to *Some*; to a Gift that is given by way of *Speciality* by the Father to the Son.

In Psal. 18. he saith plainly, that some are given to him that he might destroy them; *Thou hast given me the Necks of mine Enemies, that I might destroy them that hate me*, Verse 40. These therefore cannot be of the Number of those that are said to be given in the Text; for those, even all of them shall come to him, and *he will in no wise cast them out*.

3. Some are given to Christ, that he by them might bring about some for his high and deep Designs in the World. Thus *Judas* was given to Christ, to wit, that by him, even as he was determined before, he might bring about his Death, and so the Salvation of his Elect by his Blood. Yea, and *Judas* must so manage this Business, as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of *Judas*, applies himself to the Judgment of his Father, if he had not in that Thing done that which was right, even in suffering of *Judas* so to bring about his Master's Death, as that he might by so doing bring about his own Eternal Damnation also.

Those, said he, *that thou gavest me, have I kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled*, John 17. 12. Let us then grant that

Judas

Judas was given to Christ, but not as others are given to him, nor as those made mention of in the Text; for then he should not have failed to have been so received by Christ, and kept to eternal Life. Indeed he was given to Christ, but he was given to him to lose him, in the Way that I have mentioned before; he was given to Christ, that he by him might bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he must bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he must bring about his Dying for us in the Loss of the Instrument that betrayed him, that he might even fulfil the Scripture in his Destruction, as well as in the Salvation of the rest. *And none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled.*

The Gift therefore in the Text, must not be taken in the largest Sense, but even as the Words will bear, to wit, for such a Gift as he accepteth, and promiseth to be an effectual Means of Eternal Salvation to. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* Mark! They shall come that are in special given to me; and they shall by no means be rejected: For this is the Substance of the Text.

Those therefore intended, as the Gift in the Text, are those that are given by Covenant to the Son; those that in other Places are called the *Elect*, the *Chosen*, the *Sheep* and the *Children of the Promise*, &c.

These be they that the Father hath given to Christ to keep them; *those* that Christ hath promised *Eternal Life* unto; *those*, to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the Will of the Father that hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last Day. And I give unto them Eternal Life, and they shall never perish; neither shall any Man pluck them out of my Hand. My Father that gave them me, is greater than All: And no Man is able to pluck them out of my Father's Hand. As thou hast given him Power over all Flesh, that he should give Eternal Life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy Word, I pray for them, I pray not for the World, but for those that thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

Keep through thine own Name, those whom thou hast given me, that they may be one as we are. Father, I will, that those whom thou hast given me, may be with me where I am, that they may behold my Glory which thou hast given me; for thou lovest me before the Foundation of the World, John 6. 39.

Vol. II.

Chap. 10. 28. Chap. 17. 1, 6, 9, 10, 24.

All these Sentences are of the same Import with the Text; and the *Alls* and *Manies*, *Those*, *they*, &c. In these several Sayings of Christ, are the same with *all the* given in the Text. *All that the Father giveth.*

So that (as I said before) the Word *all*, as also other Words, must not be taken in such Sort as our foolish Fancies or groundless Opinions will prompt us to, but do admit of an Enlargement or a Restrictions according to the true Meaning and Intent of the Text. We must therefore diligently consult the Meaning of the Text, by comparing it with other the sayings of God; so shall we be better able to find out the Mind of the Lord, in the Word which he has given us to know it by.

All that the (Father) giveth.

By this Word (*Father*) Christ describeth the Person giving; by which we may learn several useful Things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the Salvation of his People. True, his Acts, as to our Salvation, are diverse from those of the Son, he was not capable of doing that, or *those* things for us, as did the Son; he died not, he spilt not Blood for our Redemption, as the Son; but yet he hath a Hand, a great Hand in our Salvation too: As Christ saith, *The Father himself loveth you*, and his Love is manifest in chusing of us, in giving of us to his Son; yea, and in giving his Son also to be a Ransom for us. Hence he is called, *The Father of Mercies*, and *the God of all Comfort*. For here even the Father hath himself found out and made Way for his Grace to come to us through the Sides, and the Heart-blood of his well-beloved Son, Col. 1. 12. The Father therefore is to be remembered and adored as one having a chief Hand in the Salvation of Sinners, *we ought to give Thanks to the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light; for the Father sent the Son to be the Saviour of the World*, 1 John 4. 14. Col. 1. 12. As also we see in the Text, the *Father giveth* the Sinner to Christ to save him.

Secondly, Christ Jesus the Lord by this Word *Father*, would familiarize this Giver to us. Naturally the Name of God is dreadful to us, especially when he is discovered to us by those Names that declare his Justice, Holiness, Power and Glory; but now this Word *Father*, is a familiar Word, it frighteth not the Sinner, but rather inclineth his Heart to Love, and be pleased with the Remembrance of him. Hence Christ also when he would have us to pray with godly Boldness, puts this Word *Father* into our Mouths, saying, when ye pray, say, *Our Father which art in Heaven*; concluding thereby, that by the Familiarity that by such a Word is intimated, the

the Children of God may take more Boldness to pray for, and ask great Things. I my self have often found, that when I can say but this Word *Father*, it doth me more good than when I call him by any other Scripture-name; it is worth your noting, that to call God by his Relative Title, was rare among the Saints in Old Testament-times; seldom do you find him called by this Name, no, sometimes, not in three or four Books; but now in New Testament-times, he is called by no Name so often as this, both by the Lord *Jesus* himself, and by the Apostles afterwards. Indeed the Lord *Jesus* was he that first made this Name common among the Saints, and that taught them, both in their Discourses, their Prayers, and in their Writings, so much to use it; it being more pleasing to, and discovering more plainly our Interest in God, than any other Expression; for by this one Name we are made to understand, that all our Mercies are the Off-spring of God, and that we also that are called, are his Children by Adoption.

All that the Father (giveth.)

This Word (*giveth*) is out of Christ's ordinary Dialect, and seemeth to intimate, at the first Sound, as if the Father's Gift to the Son, was not an Act that is past, but one that is present and continuing; when indeed this Gift was bestowed upon Christ, when the Covenant, the Eternal Covenant was made between them, before all Worlds. Wherefore in those other Places, when this Gift is mentioned, it is still spoken of as of an Act that is past: As *All that he hath given me; to as many as thou hast given me: Thou gavest them me, and these which thou hast given me.* Therefore of necessity this must be the first and chief Sense of the Text. I mean of this Word (*giveth*) otherwise the Doctrine of Election, and of the *Eternal Covenant* which was made between the Father and the Son (in which Covenant this Gift of the Father is most certainly comprized) will be shaken, or at leastwise questionable by erroneous and wicked Men: For they may say, *That the Father gave not all those to Christ that shall be saved, before the World was made; for that this Act of giving is an Act of Continuation.*

But again, this word (*giveth*) is not to be rejected; for it hath its proper Use, and may signify to us,

First, That though the Act of giving among Men doth admit of the time past, or the time to come, and is to be spoken of with Reference to such time; yet with God it is not so. Things past, or Things to come, are always present with God, and with his Son *Jesus Christ: He calleth Things that are not* (that is, to us) *as though they were.* And again, *Known unto God are all his Works from the Foundation of the World.* All Things to God are present, and so the Gift of the Father to the Son, although to

us, as is manifest by the Word, it is an Act that is past, *Rom. 4. 17. Acts 15. 10.*

Secondly, Christ may express himself thus, to shew, that the Father hath not only given him this Portion in the Lump, before the World was; but that those that he had so given, he will give him again; that is, will bring them to him at the Time of their Conversion; for *the Father bringeth them to Christ*, John 6. 44.

As it is said, *She shall be brought unto the King in Raiment of Needle-work*; that is, in the Righteousness of Christ, for it is God imputeth that, to those that are saved, *Psal. 45. 14. 1 Cor. 1.*

A Man giveth his Daughter to such Man, first in order to Marriage, and this respects the time past, and he giveth her again at the Day appointed, in Marriage: And in this last Sense, perhaps, the Text may have a Meaning; that is, that all that the Father hath (before the World was) given to *Jesus Christ*, he giveth them again to him, in the Day of their Espousals.

Things that are given among Men, are oft-times best at first, to wit, when they are new; and the Reason is, because all Earthly Things *wax Old*; but with Christ it is not so: This Gift of the Father is not old and deformed, and unpleasant in his Eyes; and therefore to him 'tis always new. When the Lord spake of giving the Land of *Canaan* to the *Israelites*, he saith not, that he *had* given, or *would* give it to them; but thus: *The Lord thy God giveth thee this good Land*, Deut. 9. 6. Not but that he had given it to them, while they were in the Loins of their Fathers, Hundreds of Years before. Yet he saith *now*, he *giveth* it to them; as if they were now also in the very Act of taking Possession, when as yet they were on the other side *Jordan*. What then should be the Meaning? Why, I take it to be this: That the Land should be to them always *as new*; *as new*, as if they were taking Possession thereof but now. And so is the Gift of the Father mentioned in the Text to the Son; it is always new, as if it were always new.

All that the Father giveth (Me.)

In these Words, you find mention made of two Persons, the *Father*, and the *Son*; the *Father* Giving, and the *Son* Receiving, or Accepting of this Gift. This then in the first Place, clearly demonstrateth, That the *Father* and the *Son*, though they, with the *Holy Ghost*, are One and the same Eternal God; yet as to their Personality, are distinct. The Father is One, the Son is One, the Holy Spirit is One. But because there is in this Text mention made but of two of the three, therefore a Word about these two. The *Giver* and *Receiver* cannot be the same Person in a proper Sense, in the same Act of Giving, and Receiving. He that giveth, giveth not to himself, but

to another; the Father giveth not to the Father, to wit, to *Himself*; but to the Son: The Son receiveth not of the Son, to wit, of *Himself*; but of the Father: So when the Father giveth Commandment, he giveth it not to himself, but to another; as Christ saith, He hath given *Me* a Commandment, *John* 12. 49. So again, *I am one that beareth Witness of my self, and the Father that sent me, beareth Witness of me,* *John* 10. 18.

Further, here is something implied that is not expressed, to wit, that the Father hath not given all Men to Christ; that is, in that Sense as is intended in the Text, though in a larger, as was said before, he hath given him every one of them; for then all should be saved: He hath therefore disposed of some another Way. He gives some up to Idolatry; he gives some up to Uncleaness, to vile Affections, and to a reprobate Mind. Now these he disposeth of in his Anger, for their Destruction, (*Acts* 7. 42. *Rom.* 1. 24, 26, 28.) that they may reap the Fruit of their Doings, and be filled with the Reward of their own Ways. But neither hath he thus disposed of all Men; he hath even of Mercy reserved some from these Judgments, and those are they that he will pardon, as he saith, *For I will pardon them whom I reserve,* *Jer.* 50. 20. Now these he hath given to Jesus Christ by Will, as a Legacy and Portion. Hence the Lord Jesus says, *This is the Father's Will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day,* *John* 36. 29.

The Father therefore in giving of them to him to save them, must needs declare unto us these following Things:

1. That he is able to answer this Design of God, to wit, to save them to the uttermost Sin, the uttermost Temptation, &c. *Heb.* 7. 25. Hence he is said to *lay Help on one that is Mighty, Mighty to save*: And hence it is again, that God did even of Old promise to send his People a Saviour a great One, *Psal.* 89. 19. *Isa.* 63. 1. To save is a great Work, and calls for Almightyness in the Undertaker: Hence he is called the *Mighty God, the Wonderful Counsellor, &c.* Sin is strong, Satan is also strong, Death and the Grave are strong, and so is the Curse of the Law; therefore it follows, that this Jesus must needs be by God the Father accounted Almighty, in that he hath given his Elect to him to save them, and deliver them from these, and that in despite of all their Force and Power.

And he gave us Testimony of this his Might, when he was employed in that Part of our Deliverance that called for a Declaration of it. He abolished Death; he destroyed him that had the Power of Death; he was the destruction of the Grave; he hath finished Sin, and made an

End of it, as to its damning Effects upon the Persons that the Father hath given him; he hath vanquished the Curse of the Law, nailed it to his Cross, triumphed over them upon his Cross, and made a Shew of these Things openly, *2 Tim.* 1. 10. *Heb.* 2. 14, 15. *Hos.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15.

Yea, and even now, as a Sign of his Triumph and Conquest, he is alive from the Dead, and hath the Keys of Hell and Death in his own keeping, *Rev.* 1. 18.

2. The Father's giving of them to him to save them, declares unto us that he is and will be faithful in his Office of Mediator, and that therefore they shall be secured from the Fruit and Wages of their Sins, which is Eternal Damnation, by his faithful Execution of it. And indeed it is said, even by the Holy Ghost himself, *That he is faithful to him that appointed him*; that is, to this Work of saving those that the Father hath given him *for that Purpose*; as *Moses was faithful in all his House*: Yea, and more faithful too, for *Moses* was faithful in God's House, but as a Servant; *but Christ as a Son, over his own House,* *Heb.* 3.

And therefore this Man is counted worthy of more Glory than *Moses*, even upon this Account, because more faithful than he, as well as because of the Dignity of his Person. Therefore in him, and in his Truth and Faithfulness, God rested well-pleased, and hath put all the Government of his People upon his Shoulders. Knowing, that nothing shall be wanting in him, that may any way perfect the Design. And of this, He, to wit, the Son, hath already given a Proof: For when the Time was come, that his Blood was by Divine Justice required for their Redemption, Washing and Cleansing, He as freely poured it out of his Heart, as if it had been Water out of a Vessel; not sticking to part with his own Life, that the Life which was laid up for his People in Heaven, might not fail to be bestowed upon them. And upon this account (as well as upon any other) it is that God calleth him the *Righteous Servant*, *Isa.* 53. For his Righteousness could never have been compleat, if he had not been to the uttermost Faithful to the Work he undertook: It is also, because he is faithful and true, that in Righteousness he doth judge and make Work for his People's Deliverance. He will faithfully perform this Trust reposed in him: The Father knows this, and hath therefore given his Elect unto him.

Thirdly, The Father giving of them, to him, to save them, declares that he is, and will be gentle and patient towards them, under all their Provocations and Miscarriages. It is not to be imagined, the Trials and Provocations that the Son of God hath all along had with these People that have been given to him to save: Indeed he

he is said to be a *Tryed Stone*; for he has been tryed, not only by the Devil, Guilt of Sin, Death, and the Curse of the Law, but also by his People's Ignorance, Unruliness, Falls into Sin, and declining to Errors in Life and Doctrine. Were we but capable of seeing how this Lord Jesus has been tryed even by his People, ever since there was one of them in the World, we should be amazed at his Patience and gentle Carriages to them. It is said, indeed, *The Lord is very Pitiful, slow to Anger, and of great Mercy*: And indeed, if he had not been so, he could never have endured their Manners as he has done from *Adam* hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards her Child. *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet I will not forget thee, saith the Lord, Isa. 49. 15.*

God did once give *Moses*, as Christ's Servant, an handful of his People, to carry them in his Bosom, but no farther than from *Egypt* to *Canaan*; and this *Moses*, as is said of him by the Holy Ghost, was the meekest Man that was then to be found on the Earth: yea, and he loved the People at a very great Rate, yet neither would his Meekness nor Love hold out in this Work; he failed and grew passionate, even to provoking his God to Anger under this Work. *And Moses said unto the Lord, Wherefore hast thou afflicted thy Servant? But what was the Affliction? Why the Lord had said unto him, Carry this People in thy Bosom as a Nursing Father beareth his Suckling Child, unto the Land that he swore unto their Fathers.* And how then? *Not I, says Moses, I am not able to bear all this People, because it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of Hand, and let me not see my Wretchedness, Numb. 11. 11, 12, 13, 14.* God gave them to *Moses*, that he might carry them in his Bosom, that he might shew Gentleness and Patience towards them, under all the Provocations wherewith they would provoke him from that Time, till he had brought them to their Land; but he failed in the Work; he could not exercise it, because he had not that Sufficiency of Patience towards them: But now it is said of the Person speaking in the Text, *That he shall gather his Lambs with his Arm, shall carry them in his Bosom, and shall gently lead them that are with Young, Isa. 40. 10, 11.* Intimating that this was one of the Qualifications that God looked for, and knew was in him, when he gave his Elect to him to save them.

Fourthly, The Father giving of them to him to save them, declares that he hath a Sufficiency of Wisdom to wage with all those Difficulties that would attend him in his bringing of his Sons and Daughters unto

Glory, *1 Cor. 1. 30.* *He hath made him to us to be Wisdom*; yea, he is called *Wisdom* it self: And God saith moreover, *That he shall deal prudently, Isa. 52. 13.* And, indeed, he that shall take upon him to be the Saviour of the People, had need be wise, because their Adversaries are subtle above any. Here they are to encounter with the Serpent, who for his Subtilty outwitted our Father and Mother, when their Wisdom was at highest (*Gen. 3.*) But if we talk of Wisdom, our Jesus is wise, wiser than *Solomon*, wiser than all Men, wiser than all Angels; he is even the Wisdom of God. *Christ is the Wisdom of God, (Col. 1. 1.)* And hence it is, that he turneth Sin, Temptations, Persecutions, Falls, and all Things, for good unto his People, (*Rom. 8.*)

Now these Things thus concluded on, do shew us also the great and wonderful Love of the Father, in that he should chuse out One every way so well prepared for the Work of Man's Salvation.

Herein indeed perceive we the Love of God. *Huram* gathered, that God loved *Israel*, because he had given them such a King as *Solomon*, (*2 Chron. 2. 11.*) But how much more may we behold the Love that God hath bestowed upon us, in that he hath given us to his Son, and also given his Son for us.

All that the Father giveth me (shall come.)

In these last Words, there is closely inserted an Answer unto the Father's End in giving of his Elect to Jesus Christ. The Father's End was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither Sin nor Satan, neither Flesh nor World, neither Wisdom nor Folly, shall hinder their Coming to me. *They shall come to me, and him that cometh to me, I will in no wise cast out.*

Here therefore the Lord Jesus positively determineth to put forth such a Sufficiency of all Grace, as shall effectually perform this Promise. *They shall come*: That is, he will cause them to come, by infusing of an effectual Blessing into all the Means that shall be used to that End. As was said to the evil Spirit that was sent to perswade *Ahab* to go and fall at *Ramoth Gilead*; *Go: Thou shalt perswade him and prevail also; go forth, and do so, 1 Kings 22. 22.* So will Jesus Christ say to the Means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very End; it shall perswade them, and shall prevail also. Else, as I said, the Father's End would be frustrate: For the Father's Will is, *That, Of all that he hath given him, he should lose nothing, but should raise it up at the last Day*; in order next unto himself, Christ the First-fruits, afterwards those that are his, at his Coming, (*1 Cor. 15.*) But this cannot be done, if there should fail to be a Work of Grace effectually wrought, though

though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. *All that the Father hath given me shall come to me, &c.* But to speak more distinctly to the Words, *They shall come.* Two Things I would shew you from these Words :

First, What it is to come to Christ.

Secondly, What Force there is in this Promise, to make them come to him.

First, I would shew you what it is to come to Christ. This word *Come*, must be understood spiritually, not carnally; for many come to him carnally, or bodily, that had no saving Advantage by him: Multitudes did thus come unto him in the Days of his Flesh; yea innumerable Companies. There is also at this Day a formal customary Coming to his Ordinances, and Ways of Worship, which availeth not any thing; but with them I shall not now meddle: For they are not intended in the Text. The Coming then intended in the Text, is to be understood of the Coming of the Mind to him, even the Moving of the Heart towards him. I say, the Moving of the Heart towards him, from a sound Sense of the absolute Want that a Man hath of him for his Justification and Salvation.

This Description of Coming to Christ, divideth it self into two Heads.

First, That Coming to Christ is a Moving of the Mind towards him.

Secondly, That it is a Moving of the Mind towards him from a sound Sense of the absolute Want that a Man hath of him for his Justification and Salvation.

To speak to the First, That it is a Moving of the Mind towards him. This is evident, because Coming hither or thither, if it be voluntary, is by an Act of the Mind or Will; so coming to Christ, is through the inclining of the Will. *Thy People shall be willing*, Psal. 110. 3. This willingness of Heart, is it which sets the Mind a moving after, or towards him. The Church expresseth this moving of her Mind towards Christ, by the moving of her Bowels. *My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him*, Song 5. 4. *My Bowels*; the Passions of my Mind and Affections; which Passions of the Affections are expressed by the yearning and founding of the Bowels, the yearning and passionate working of them, the founding of them, or their making a Noise for him, Gen. 43. 30. 1 Kings 3. 26. Isa. 16. 11.

This then is the Coming to Christ, even a Moving towards him with the Mind. *And it shall come to pass, That every Thing that liveth, which moveth whithersoever the Water shall come, shall live*, Ezek. 47. 9.

The Water in this Text, is the Grace of God in the Doctrine of it: The living Things are the Children of Men, to whom the Grace of God, by the Gospel is preach-

Vol. II.

ed. Now, saith he, *Every living Thing which moveth whithersoever the Water shall come, shall live.* And see how this Word (*Moveth*) is expounded by Christ himself in the Book of the Revelations. *The Spirit and the Bride say, Come, and let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, that is willing, let him take the Water of Life freely*, Rev. 22. 17.

So that to move in thy Mind and Will after Christ, is to be coming to him. There are many poor Souls that are coming to Christ, that yet cannot tell how to believe it; because they think that coming to him, is some strange and wonderful Thing; and indeed so it is: But I mean they overlook the Inclination of their Will, the moving of their Mind, and the founding of their Bowels after him; and count these none of this strange and wonderful Thing; when indeed it is a Work of greatest Wonder in this World, to see a Man who was sometimes dead in Sin, possessed of the Devil, an Enemy to Christ, and to all Things spiritually good: I say, to see this Man moving with his Mind after the Lord Jesus Christ, is one of the highest Wonders in the World.

Secondly, *It is a moving of the Mind towards him, from a second Sense of the absolute Want that a Man hath of him for his Justification and Salvation.* Indeed, without this Sense of a lost Condition without him, there will be no moving of the Mind towards him: A moving of their Mouth there may be; *With their Mouth they shew much Love*, Ezek. 33. 31. Such a People as this will come as the true People cometh; that is, in Shew and outward Appearance: And they will sit before God's Ministers, *as his People sit before them; and they will hear his Words too, but they will not do them*; that is, will not come inwardly with their Minds; *For with their Mouth they shew much Love, but their Heart (or Mind) goeth after their Covetousness.* Now all this is, because they want an effectual Sense of the Misery of their State by Nature; for not till they have that, will they in their Mind move after him. *Therefore thus it is said concerning the true Comers, at that Day the great Trumpet shall be blown, and They shall come which were ready to perish in the Land of Assyria, and the Outcasts of the Land of Egypt, and shall worship the Lord in his holy Mountain at Jerusalem*, (Isa. 27. 13.) They are then (as you see) the Outcasts, and those that are ready to perish, that indeed have their Minds effectually moved to come to Jesus Christ. *This Sense of Things*, was that which made the three Thousand come, that made Saul come, that made the Jailors come, and that indeed makes all others come, that come effectually, Acts 2. 8, 16.

Of the true Coming to Christ, the three
7 R Lepers

Lepers were a famous Semblance; of whom you read, *2 Kings 7. 3, &c.* The Famine in those Days was sore in the Land, there was no Bread for the People; and as for that Sustenance that was, which was *Asses Flesh, and Doves Dung*, that was only in *Samaria*, and of these the Lepers had no Share, for they were thrust without the City. Well, now they fate in the Gate of the City, and Hunger was, as I may say, making his last Meal of them; and being therefore half dead already, what do they think of doing? Why, first they display the dismal Colours of Death before each others Faces, and then resolve what to do, saying, *If we say we will go into the City, then the Famine is in the City, and we shall die there; if we sit still here, we die also; Now therefore come, let us fall into the Host of the Syrians; if they save us alive we shall live; if they kill us we shall but die.* Here now was *Necessity* at Work, and this *Necessity* drove them to go thither for Life, whither else they would never have gone for it. Thus it is with them that in Truth come to Jesus Christ: Death is before them, they see it, and feel it; he is feeling upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come, even of *Necessity*, being forced thereto by that Sense they have of their being utterly and everlastingly Undone, if they find not Safety in him.

These are they that will come: Indeed these are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you Rest, Mat. 11. 21.*

Take two or three Things to make this more plain; to wit, That Coming to Christ, floweth from a sound Sense of the absolute need that a Man hath of him, as afore.

1. *They shall come with Weeping, and with Supplication will I lead them; I will cause them to walk by Rivers of Waters in a plain Way wherein they shall not stumble, Jer. 31. 9.* Mind it! they come with Weeping and Supplication; they come with Prayers and Tears. Now Prayers and Tears are the effects of a right Sense of the need of Mercy. Thus a senseless Sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. *In those Days, and at that time, the Children of Israel shall come; they and the Children of Judah together, going and weeping: they shall seek the Lord their God; they shall ask their way to Zion, with their Faces thitherward, saying, Come, and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten, Jer. 50. 4, 5.*

Secondly, This coming to Christ, it is called a running to him, as flying to him; a flying to him from Wrath to come. By all which terms, is set forth the Sense of

the Man that comes; to wit, That he is affected with the Sense of his Sin, and the Death due thereto; that he is sensible that the Avenger of Blood pursues him, and that therefore he is cut off, if he makes not speed to the Son of God for Life, *Mat. 3. 7. Psal. 143. 9.* Flying is the last work of a Man in danger, all that are in danger do not fly; no, not all that see themselves in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all Refuge fails, and a Man is made to see that there is nothing left him but Sin, Death, and Damnation, unless he flies to Christ for Life; then he flies, and not till then.

Thirdly, That the true coming is from a Sense of an absolute need of Jesus Christ to save, &c. is evident by the *Out-cry* that is made by them to come, even as they are coming to him, *Mat. 14. 30. Acts 2. 37. Acts 16. 30. Lord save me or I perish; Men and Brethren, what shall we do; Sirs, what must I do to be saved* (and the like.) This Language doth sufficiently discover that the truly coming Souls, are Souls sensible of their need of Salvation by Jesus Christ; and moreover, that there is nothing else that can help them but Christ.

Fourthly, It is yet farther evident by these few things that follow; It is said that such are *pricked in their Hearts*, that is, with the Sentence of Death by the Law; and the least prick in the Heart kills a Man, *Acts 2. 37.* Such are said, as I said before, to *Weep*, to *Tremble*, and to be *Astonished* in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ, *Acts 9. 16.*

Fifthly, Coming to Christ is attended with an honest and sincere forsaking all for him. *If any Man come unto me and hateth not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also, he cannot be my Disciple; and whosoever doth not bear his Cross, and come after me, cannot be my Disciple, Luke 14. 26, 27.*

By these and the like Expressions elsewhere, Christ describeth the true Comer, or the Man that indeed is coming to him; he is one that casteth all behind his back; he leaveth all, he forsaketh all, he hateth all things that would stand in his Way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the World. And they are much like to the Man that you read of in *Mat. 21. 30.* that said to his Father's bidding, *I go, Sir, and went not.* I say, there are a great many such comers to Jesus Christ; they say, when Christ calls by his Gospel, *I come Sir*, but still they abide by their Pleasure, and carnal Delights. They come not all, only they give him a courtly Compliment; but he takes notice of it, and will

will not let it pass for any more than a Lye. He said, *I go Sir, and went not*; he dissembled and lied. Take heed of this, you that flatter your selves with your own Deceivings; Words will not do with Jesus Christ: *Coming is Coming*, and nothing else will go for coming with him.

Before I speak to the other Head, I shall answer some Objections that usually lie in the Way of those that in truth are coming to Jesus Christ.

Objection 1.

Though I cannot deny, but my Mind runs after Christ, and that too as being moved thereto from a Sight and Consideration of my lost Condition, (for I see without him I perish) yet I fear my Ends are not right in coming to him.

Quest. Why, what is thine End in coming to Christ?

Ans. My End is, that I might have Life, and be saved by Jesus Christ.

This is the Objection; well, let me tell thee, that to come to Christ for Life, and to be saved, although at present thou hast no other End, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth Life, as the only Argument to prevail with Sinners to come to him, and so also blameth them because they come not to him for Life: *And ye will not come to me that ye might have Life*, John 5. 3. Besides, there are many other Scriptures whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their Safety. As, *He that believeth in him shall not perish; he that believeth is passed from Death to Life. He that believeth shall be saved. He that believeth on him is not condemned.* And believing and coming are all one. So that you see to come to Christ for Life, is a lawful coming, and good.

1. In that he believeth, that he alone hath made Atonement for Sin, *Rom.* 2.

And let me add over and above, that for a Man to come to Christ for Life, tho' he come to him for nothing else but Life, it is to give much Honour to him.

First, He honoureth the Word of Christ, and consenteth to the Truth of it; and that in these two general Heads.

1. He consenteth to the Truth of all those Sayings that testify, that Sin is most abominable in itself, dishonourable to God, and damnable to the Soul of Man; for thus saith the Man that cometh to Jesus Christ, *Jer.* 44. 4. *Rom.* 2. 23. *chap.* 6. 23. *2 Thess.* 2. 12.

2. In that he believeth, as the Word hath said, that there is in the World's best Things, Righteousness and all, nothing but Death and Damnation; for so also says the Man that comes to Jesus Christ for Life. *Rom.* 7. 24, 25. *chap.* 8. 2, 3. *2 Cor.* 3. 6, 7, 8.

Secondly, He honoureth Christ's Person,

in that he believeth that there is Life in him, and that he is able to save him from Death, Hell, the Devil, and Damnation; for unless a Man believes this, he will not come to Christ for Life, *Heb.* 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is authorized of the Father to give Life to those that come to him for it, *John* 5. 11, 12. *chap.* 17. 1, 2, 3.

Fourthly, He honoureth the Priesthood of Jesus Christ.

2. In that he believeth that Christ hath more Power to save from Sin by the Sacrifice that he hath offered for it, than hath all Law, Devils, Death, or Sin to condemn: He that believes not this, will not come to Jesus Christ for Life, *Acts* 13. 38. *Heb.* 2. 14, 15. *Rev.* 1. 17, 18.

Thirdly, In that he believeth that Christ, according to his Office, will be most faithful and merciful in the Discharge of his Office. This must be included in the Faith of him that comes for Life to Jesus Christ, *1 John* 2. 1, 2, 3. *Heb.* 2. 17, 18.

Fourthly, Further, He that cometh to Jesus Christ for Life, taketh part with him against Sin, and against the ragged and imperfect Righteousness of the World; yea, and against false Christs, and damnable Errors that set themselves against the worthiness of his Merits and Sufficiency: This is evident, for that such a Soul singeth Christ out from them all, as the Only that can save.

Fifthly, Therefore as *Noah*, at God's Command, thou preparest this Ark, for the saving of thyself, by which also thou condemnest the World, and art become Heir of the Righteousness which is by Faith, (*Heb.* 11. 7.) wherefore coming Sinner be content; he that cometh to Jesus Christ believeth too that he is willing to shew Mercy to, and have Compassion upon him (tho' unworthy) that comes to him for Life. And therefore thy Soul lieth not only under a special Invitation to come, but under a Promise too of being accepted and forgiven, *Matt.* 11. 28.

All these particular parts and qualities of Faith, are in that Soul that comes to Jesus Christ for Life, as is evident to any indifferent Judgment.

For, will he that believeth not the Testimony of Christ concerning the Baseness of Sin, and the insufficiency of the Righteousness of the World, come to Christ for Life? No.

He that believeth not the Testimony of the Word, *comes not*; He that believeth that there is Life any where else, *comes not*; He that questions whether the Father hath given Christ Power to forgive, *comes not*; He that thinketh that there is more in Sin, in the Law, in Death, and the Devil, to destroy, than there is in Christ to save, *comes not*; He also that questions his faithful

ful Management of his Priesthood for the Salvation of Sinners, *comes not.*

Thou then that art indeed the *coming* Sinner, believest all this: True, perhaps thou dost not believe with that full Assurance, nor hast thou Leisure to take Notice of thy Faith as to these distinct Acts of it; but yet all this Faith is in him coming to Christ for Life. And the Faith that thus worketh, is the Faith of the best and purest kind; because this Man comes alone as a Sinner, and as seeing that Life is to be had only in Jesus Christ.

Before I conclude my Answer to this Objection, take into thy Consideration these Two Things:

First, That the Cities of Refuge were erected for those that were dead in the Law, and that yet would live by Grace, even for those that were to fly thither for Life from the Avenger of Blood that pursueth after them. And it is worth your noting, that those that were upon their flight thither, are in a peculiar manner called the People of God. *Cast ye up, Cast ye up*, saith God, *prepare ye the way; take up the Stumbling-block out of the Way of my People*, Isa. 57. 14. This is meant of preparing the Way to the City of Refuge, that the Slayers might escape thither; which flying Slayers are here by way of Specialty, called the People of God; even those of them that escaped thither for Life.

Secondly, Consider that of *Ahab*, when *Benhadad* sent to him for Life, saying, *Thus saith thy Servant Benhadad, I pray thee let me live.* Though *Benhadad* had sought the Crown, Kingdom, yea, and also the Life of *Ahab*, yet how effectually doth *Benhadad* prevail with him. Is *Benhadad* yet alive? Saith *Ahab*, He is my Brother; yea, *go ye, bring him to me: So he made him ride in his Chariot*, 1 Kings 20.

Coming Sinner, what thinkest thou? If Jesus Christ had as little Goodness in him as *Ahab*, he might grant an humble *Benhadad* Life; thou neither beggest of him his Crown, and Dignity: Life, eternal Life will serve thy turn: How much more then shalt thou have it, since thou hast to deal with him who is Goodness and Mercy itself! yea, since thou art also called upon, yea, greatly encouraged by a Promise of Life to come unto him for Life? Read also these Scriptures, *Numb.* 35. 11, 14, 15. *Josh.* 20. 1, to 6. *Heb.* 6. 16, to 21.

Object. 2.

When I say I only seek myself, I mean I do not find that I do design God's Glory in mine own Salvation by Christ, and that makes me fear, I do not come aright.

Ans. Where doth Christ Jesus require such a Qualification of those that are coming to him for Life? Come thou for Life, and trouble not thy Head with such Objections against thyself, and let God and Christ alone to Glorifie themselves in the Salvation

of such a Worm as thou art. The Father saith to the Son, *Thou art my Servant, O Israel, in whom I will be glorified.* God propoundeth Life to Sinners, as the Argument to prevail with them to come to him for Life; and Christ says plainly, *I am come that ye might have Life*, John 12. 10. He hath no need of thy Designs, though thou hast need of his Eternal Life, Pardon of Sin, and Deliverance from Wrath to come, Christ propounds to thee, and these be the things that thou hast need of: Besides, God will be Gracious and Merciful to worthless, undeserving Wretches; come then as such an one, and lay no stumbling-block in the Way to him, but come to him for Life, and live, *John* 5. 34. *Ch.* 10. 10. *Ch.* 3. 36. *Mat.* 1. 21. *Prov.* 8. 36, 37. *1 Thes.* 11. *John* 11. 25, 26.

When the Gaoler said, *Sirs, what must I do to be saved?* Paul did not so much as once ask him, what is your *End* in this Question; do you design the Glory of God in the Salvation of your Soul? He had more wit; He knew that such Questions as these would have been but Fools Baubles, about, instead of a sufficient Salve to so weighty a Question as this. Wherefore, since this poor Wretch lacked Salvation by *Jesus Christ*, I mean to be saved from Hell and Death, which he knew (now) was due to him for the Sins that he had committed: Paul bids him, like a poor condemned Sinner as he was, to proceed still in this his Way of self-seeking, saying, *Believe on the Lord Jesus Christ, and thou shalt be saved*, Acts 16. 30, 31, 32. I know, that afterwards, thou wilt desire to glorifie Christ, by walking in the Way of his Precepts; but at present thou wantest Life: the Avenger of Blood is behind thee, *and the Devil like a roaring Lion is behind thee*; Well, come now, and obtain Life from these; and when thou hast obtained some comfortable perswasion that thou art made Partaker of Life by Christ, then, and not till then, thou wilt say, *Bless the Lord, O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diseases; who redeemeth thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercies*, Psal. 103. 1, to 6.

Objection 3.

But I cannot believe that I am come to Christ aright, because sometimes I am apt to question his very Being and Office to save.

Thus to do is horrible; but may't thou not judge amiss in this matter.

How can I judge amiss, when I judge as I feel? Poor Soul! Thou may't judge amiss for all that. *Why*, saith the Sinner, *I think that these Questionings come from my Heart.*

Ans. Let me answer: That which comes from thy Heart, comes from thy Will

Will and Affections, from thy Understanding, Judgment and Conscience, for these must acquiesce in thy questioning, if thy questioning be with thy Heart. And how say'st thou (for to name no more) dost thou with the Affection and Conscience thus question?

Ans. No, my Conscience trembles when such Thoughts comes into my Mind; and my Affections are otherwise inclined.

Then I conclude, that these things are either suddenly injected by the Devil, or else are the Fruits of that Body of Sin and Death that yet dwells within thee, or perhaps from both together.

If they come wholly from the Devil, as they seem, because thy Conscience and Affections are against them, or if they come from that Body of Death that is in thee, (and be not thou curious in enquiring from whither of them they come, the safest way is to lay enough at thy own door) nothing of this should hinder thy coming, nor make thee conclude thou comest not a-right.

And before I leave thee, let me a little query with thee about this matter.

First, Dost thou like these wicked Blasphemies?

Ans. No, no, their Presence and Working kills me.

Secondly, Dost thou mourn for them, pray against them, and hate thy self because of them?

Ans. Yes, yes, but that which afflicts me is, I do not prevail against them.

Thirdly, Dost thou sincerely chuse (mightest thou have thy choice) that thy Heart might be affected and taken with the things that are best, most Heavenly and Holy?

Ans. With all my Heart, and Death the next Hour (if it were God's Will) rather than thus to Sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thy self because of them, with thy sincere chusing of those thoughts for thy delectation that are heavenly and holy; clearly declares that these things are not countenanced either with thy Will, Affections, Understanding, Judgment, or Conscience; and so, that thy Heart is not in them, but that rather they come immediately from the Devil, or arise from the Body of Death that is in thy Flesh; of which thou oughtest thus to say, *Now then it's no more I that doth it, but Sin that dwells in me*, Rom. 7. 16. 17.

I will give thee a pertinent Instance: In Deut. 22. thou may'st read of a betrothed Damsel, one betrothed to her Beloved, one that had given him her Heart and Mouth, as thou hast given thy self to Christ, yet she was met with as she walked in the Field, by one that forced her, because he was stronger than she. Well, what Judgment now doth God, the righteous Judge,

Vol. II.

pass upon the Damsel for this? *The Man only that lay with her*, saith God, *shall die?* But unto the Damsel thou shalt do nothing; there is in the Damsel no Sin worthy of Death. For, as when a Man riseth against his Neighbour, and slayeth him, even so is this Matter; he found her in the Field, and the betrothed Damsel cried, and there was none to save her, Deut. 22. 26, 27.

Thou art this Damsel, the Man that forced thee with these blasphemous thoughts, is the Devil; and he lighteth upon thee in a fit Place, even in the Fields, as thou art wandring after Jesus Christ; but thou criest out, and by the Cry, did shew, that thou abhorrest such wicked Lewdness. Well, *the Judge of all the Earth will do right*; he will not lay the Sin at thy Door, but at his that offered the Violence: And for thy comfort, take this into consideration, That he comes to heal them that were oppressed with the Devil, Acts 10. 38.

Objection 4.

But, saith another, *I am so heartless, so slow, and, as I think, so indifferent in my coming, that to speak Truth, I know not whether my kind of coming ought to be called a coming to Christ.*

Ans. You know that I told you at first, that coming to Christ is a moving of the Heart and Affections towards him.

But, saith the Soul, *My Dulness and Indifferency in all holy Duties, demonstrate my heartlessness in coming: and to come, and not with the Heart, signifies nothing at all.*

Ans. The moving of the Heart after Christ, is not to be discerned (at all times) by thy sensible affectionate performance of Duties; but rather by those secret Groanings and Complaints which thy Soul makes to God against that Sloth that attends thee in Duties.

Secondly, But grant it be even as thou say'st it is, that thou comest so slowly, &c. yet, since Christ bids them come, that come not at all; surely they may be accepted that come, though attended with those Infirmities, which thou at present groanest under. He saith, *And him that cometh*: He saith not, *If they come sensible, so fast*: But, *And him that cometh to me, I will in no wise cast out*. He saith also in the eighth of Proverbs, *As for him that wanteth Understanding, that is, an Heart*; for oftentimes the Understanding is taken for the Heart: *Come eat of my Bread, and drink of the Wine that I have mingled*.

Thirdly, Thou may'st be vehement in thy Spirit in coming to Jesus Christ, and yet be plagued with sensible Sloth. So was the Church, when she cried, *Draw me, we will run after thee*; and Paul, when he said, *When I would do Good, Evil is present with Me*: (Song 14. Rom. 7. Gal. 5. 19.) The Works, Strugglings and Oppositions of the Flesh are more manifest than are the

works

works of the Spirit in our Hearts, and so are sooner felt than they. What then? Let us not be discouraged at the sight and feeling of our own Infirmities, but run the faster to Jesus Christ for Salvation.

Fourthly, Get thy Heart warmed with the sweet Promise of Christ's Acceptance of the coming Sinner, and that will make thee make more haste unto him. Discouraging Thoughts, they are like unto cold Weather, they benumb the Senses, and make us go ungainly about our Business; but the sweet and warm Gleads of Promise, are like the comfortable Beams of the Sun, which enliveneth and refresheth. You see how little the *Bee* and the *Fly* do play in the Air in Winter; why the Cold hinders them from doing it; but when the Wind and Sun is warm, who so busy as they?

Fifthly, But again, he that comes to Christ, flies for his Life: now there is no Man that flies for his Life, that thinks he speeds fast enough on his Journey; no, could he, he would willingly take a Mile at a Step. Oh my sloth and heartlessness, say'st thou! *Oh that I had Wings like a Dove, for then would I flee away and be at rest! I would hasten my escape from the windy Storm and Tempest*, Psal. 55. 6, 8.

Poor coming Soul, thou art like the Man that would ride full Gallop, whose Horse will hardly Trot; now the desire of his Mind is not to be judged of by the slow Pace of the dull Jade he rides on, but by the Hitching, and Kicking and Spurring, as he sits on his Back. Thy Flesh is like this dull Jade, it will not gallop after Christ; it will be backward, though thy Soul and Heaven lie at stake: but be of good comfort, Christ judgeth not according to the fierceness of outward Motion, *Mark* 10. 17. but according to the sincerity of the Heart and inward Parts, *John* 1. 47. *Psal.* 51. 6. *Mat.* 16. 41.

Sixthly, *Ziba* in appearance came to *David* much faster than did *Mephibosheth*; but yet his Heart was not so upright in him to *David*, as was his. 'Tis true, *Mephibosheth* had a check from *David*; for, said he, *Why wentest not thou with me*, *Mephibosheth*? But when *David* came to remember that *Mephibosheth* was *Lame*, (for that was his Plea) *Thy Servant is Lame*, *2 Sam.* 19. he was content, and concluded he would have come after him faster than he did: And *Mephibosheth* appealed to *David*, who was in those Days as an Angel of God, to know all things that are done in the Earth, if he did not believe that the reason of his backwardness lay in his *Lameness*, and not in his *Mind*. Why, poor coming Sinner, thou canst not come to Christ with that outward swiftness of *Career*, as many others do: but doth the reason of thy backwardness lie in thy Mind and Will, or in the Sluggishness of the Flesh? Canst thou say sincerely, *The Spirit truly is willing, but*

the Flesh is weak, *Mat.* 26. 41. Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy Heart, that this is true? Then take this for thy comfort; he hath said, *I will assemble her that halteth, I will make her that halteth a Remnant, and I will save her that halteth*, *Micah* 4. 6, 7. *Zeph.* 3. 19. What canst thou have more from the sweet Lips of the Son of God? But,

Seventhly, I read of some that are to follow Christ in Chains; I say, to come after him in Chains; *Thus saith the Lord, the Labour of Egypt, and the Merchandize of Ethiopia, and the Sabeans, Men of Stature, shall come over unto thee, and they shall be thine: They shall come after thee: In Chains shall they come over, and they shall fall down unto thee: They shall make Supplication unto thee, saying, Surely there is none else to save*, *Isa.* 45. 14. Surely they that come after Christ in Chains, come to him in great Difficulty, because their Steps by the Chains are straitned.

And what Chain so heavy, as those that discourage thee? Thy Chain which is made up of Guilt and Filth, is heavy; it is a wretched Band about thy Neck, by which thy Strength doth fail, *Lam.* 1. 14. *Chap.* 3. 17. But come, though thou comest in Chains; 'Tis Glory to Christ, that a Sinner comes after him in Chains. The chinking of thy Chains, though troublesome to thee, are not, nor can be Obstruction to thy Salvation; 'tis Christ's Work and Glory to save thee from thy Chains, to enlarge thy Steps, and set thee at Liberty. The blind Man though called, surely could not come apace to Jesus Christ, but Christ could stand still, and stay for him. True, *He rideth upon the Wings of the Wind*; but yet he is Long-suffering, and his Long-suffering is Salvation to him that cometh to him, *Mat.* 19. 49. *2 Pet.* 3. 9.

Eighthly, Hadst thou seen those that came to the Lord Jesus in the Days of his Flesh, how slowly, how hobblingly they came to him, by reason of their Infirmities; and also how friendly, and kindly, and graciously he received them, and gave them the desire of their Hearts, thou wouldest not, as thou dost, make such Objections against thy self, in thy coming to Jesus Christ.

Objection 5.

But (says another) *I fear I come too late; I doubt I have staid too long; I am afraid the Door is shut.*

Ans. Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two Instances.

First, By the Man that came to him at the eleventh Hour. This Man was idle all the Day long: He had a whole Gospel-day to come in, and he play'd it all away save only the last Hour thereof: But at last, at the eleventh Hour he came, and goes in to the Vineyard to work with the rest of the

the

the Labourers, that had born the Burden and Heat of the Day. Well, but how was he received by the Lord of the Vineyard? Why, when Pay-day came, he had even as much as the rest; yea, had his Money first. True, the others murmured at him; but what did the Lord Jesus answer them? *Is thine Eye evil because mine is good? I will give unto this last even as unto thee*, Mat. 20.

Secondly, The other Instance is, *The Thief upon the Cross*; he came late also, even as at an hour before his Death; yea he stayed from *Jesus Christ* as long as he had liberty to be a Thief, and longer too; for could he have deluded the Judge, and by lying words escaped his just condemnation, for ought I know, he had not come as yet to his Saviour: but being convicted, and condemned to die, yea, fastned to the Cross, that he might die like a Rogue, as he was in his Life; behold the Lord *Jesus*, when this wicked one, *even now*, desireth Mercy at his hands, tells him, and that without the least reflection upon him, for his former mispent Life; *To day thou shalt be with me in Paradise*, Luke 23. 43.

Let no Man turn this Grace of God into Wantonness; my Design is now to encourage the coming Soul.

Objection.

But is not the Door of Mercy shut against some before they die?

Ans. Yea; and God forbids that Prayers should be made to him for them, Jer. 7. 16. Jud. 22.

Quest. Then, why may not I doubt that I may be one of these?

Ans. By no means, if thou art coming to *Jesus Christ*: because when God shuts the Door upon Men, he gives them no heart to come to *Jesus Christ*. *None comes but those to whom it is given of the Father*: But thou comest, therefore it is given to thee of the Father.

Be sure therefore, if the Father hath given thee an heart to come to *Jesus Christ*, the Gate of Mercy yet stands open to thee: For it stands not with the Wisdom of God to give strength to come to the Birth, and yet to shut up the Womb, Isa. 66. 9. To give Grace to come to *Jesus Christ*, and yet shut up the Door of his Mercy upon thee. *Incline thine ear, saith he, and come unto me. Hear, and your Souls shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David*, Isa. 55. 3.

Objection.

But it is said, that some knocked when the Door was shut.

Ans. Yes; But the Texts in which these Knockers are mentioned, are to be referred unto the Day of Judgment, and not to the coming of the Sinner to Christ in this Life. See the Texts, Mat. 25. 11. Luke 13. 24, 25.

These therefore concern thee nothing at all, that art coming to *Jesus Christ*, thou art coming *Now! Now is the acceptable time, behold now is the Day of Salvation*, 2 Cor. 6. 2. Now God is upon the Mercy-seat; now *Christ Jesus* sits by, continually pleading the Victory of his Blood for Sinners: and now, even as long as this World lasts, this word of the Text shall still be free, and fully fulfilled; *And him that cometh to me, I will in no wise cast out.*

Sinner, the greater Sinner thou art, the greater need of Mercy thou hast, and the more will Christ be glorified thereby: Come then, come and try: *Come taste and see how good the Lord is to an Undeserving Sinner.*

Objection 6.

But (says another) I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently, that Christ will not receive me.

Ans. Falls are dangerous; for they dishonour Christ, wound the Conscience, and cause the Enemies of God to speak reproachfully. But it is no good Argument, *I am fallen, therefore I was not coming aright to Jesus Christ*. If *David*, and *Solomon*, and *Peter* had thus objected against themselves, they had added to their Grievings; and yet at least, as much cause as thou. A Man whose Steps are ordered by the Lord, and whose Goings the Lord delights in, may yet be overtaken with a Temptation that may cause him to fall, Psal. 37. 23, 24. Did not *Aaron* fall; yea, and *Moses* himself? What shall we say of *Hezekiah* and *Jehosaphat*? There are therefore *Falls* and *Falls*; *Falls* pardonable, and *Falls* unpardonable: *Falls* unpardonable, are *Falls* against Light, from the Faith, to the despising of, and trampling upon *Jesus Christ* and his blessed Undertakings, (Heb. 6. 2, 3, 4, 5. Chap. 10. 28, 29.) Now, as for such, there remains no more Sacrifice for Sin: Indeed, they have no Heart, no Mind, no Desire to come to *Jesus Christ* for Life, therefore they must perish: Nay, says the Holy Ghost, *'Tis impossible that they should be renewed again unto Repentance*. Therefore, *These* God hath no compassion for, neither ought we; but for other *Falls*, though they be dreadful (and God will chastise his People for them) they do not prove thee a graceless Man, one not come to *Jesus Christ* for Life.

It is said of the Child in the Gospel, That, *while he was yet a coming, the Devil threw him down, and tore him*, Luke 9. 4.

Dejected Sinner, it is no wonder that thou hast caught a Fall in coming to *Jesus Christ*: Is it not rather to be wondred at, that thou hast not caught before this, a Thousand times a Thousand Falls? considering:

1. What Fools we are by Nature.
2. What Weaknesses are in us.

3. What

3. What mighty Powers the fallen Angels, our implacable Enemies, are.

4. Considering also how often the Coming-man is benighted in his Journey, and also what Stumbling-blocks do lie in his Way.

5. Also his Familiars (that were so before) now watch for his Halting, and seek by what means they may, to cause him to fall by the Hand of their strong ones.

What then? Must we, because of these Temptations, incline to Fall? No; Must we not fear Falls? Yes, *Let him that thinketh he standeth, take heed lest he fall*, 1 Cor. 10. 12. Yet let him not utterly be cast down; *The Lord upholdeth all that fall, and raiseth up those that are bowed down*. Make not light of Falls: Yet hast thou fallen? *Ye have*, said Samuel, *done all this Wickedness; yet turn not aside from following the Lord, but serve him with a perfect Heart, and turn not aside, for the Lord will not forsake his People* (and he counted the coming Sinner one of them) *because it hath pleased the Lord to make you his People*, 1 Sam. 12. 20, 21, 22.

(*Shall come to me.*)

Now we come to shew what force there is in this Promise to make them come to him. *All that the Father giveth me, shall come to me.*

I will speak to this Promise;

First, In General.

Secondly, In Particular.

In General. This Word (Shall) is confined to *These* (All) that are given to Christ. *All that the Father giveth me, shall come to me.* Hence I conclude,

First, That coming to Jesus Christ aright, is an effect of their being (of God) given to Christ before. Mark, *They shall come; Who? Those that are given: They come then, because they were given: Thine they were, and thou gavest them me.* Now, this is, indeed, a singular Comfort to them that are coming in Truth to Christ, to think that the Reason why they come, is, Because they were given of the Father before to him. Thus then may the coming Soul reason with himself as he comes. Am I coming indeed to Jesus Christ? This coming of mine is not to be attributed to me, or my Goodness, but to the Grace and Gift of God to Christ; God gave first my Person to him, and therefore hath now given me a Heart to come.

Secondly, This Word *shall come*, maketh thy coming, not only the Fruit of the Gift of the Father, but also of the Purpose of the Son; for these Words are a divine Purpose; they shew us the Heavenly Determination of the Son. *The Father hath given them to me, and they shall; yea, they shall come to me.* Christ is as full in his Resolution to save those given to him, as is the Father in given of them. Christ prized the Gift of his Father, he will lose nothing of it; he is resolved to save it every whit

by his Blood, and to raise it up again at the last Day: and thus he fulfils his Father's Will, and accomplisheth his own Desires, *John* 6. 39.

Thirdly, These words, *shall come*, make thy coming to be also the effect of an absolute Promise; coming Sinner, thou art concluded in a Promise: thy coming is the Fruit of the Faithfulness of an absolute Promise. 'Twas this Promise, by the Virtue of which thou at first receivedst strength to come: And this is the Promise, by the Virtue of which thou shalt be effectually brought to him. 'It was said to Abraham, *At this time I will come, and Sarah shall have a Son.* This Son was Isaac. Mark! *Sarah shall have a Son*: There is the Promise; and Sarah had a Son: There was the fulfilling of the Promise: And therefore was Isaac called, the *Child of the Promise*, Gen. 17. 19. chap. 18. 10. Rom. 9. 9.

Sarah shall have a Son: But how if Sarah be past Age? why still the Promise continues to say, *Sarah shall have a Son*: But how if Sarah be Barren? Why still the Promise says, *Sarah shall have a Son*. But Abraham's Body is now dead; why the Promise is still the same: *Sarah shall have a Son*. Thus you see what Virtue there is in an absolute Promise: It carrieth enough in its own Bowels to accomplish the Thing promised, whether there be means or no in us to effect it. Wherefore this Promise in the Text, being an absolute Promise, by Virtue of it, not by Virtue of our selves, or by our own Inducements do we come to Jesus Christ, for so are the words of the Text; *All that the Father giveth me shall to me.*

Therefore is every sincere Comer to Jesus Christ called also a Child of the Promise. Now we Brethren, as Isaac was, are the Children of the Promise, Gal. 4. 28. That is, We are the Children that God hath promised to Jesus Christ, and given to him; yea, the Children that Jesus Christ hath promised shall come to him. *All that the Father giveth me shall come.*

Fourthly, This word (*shall come*) engageth Christ to communicate all manner of Grace to those thus given him to make them effectually come to him. *They shall come*; that is, not if they will, but if Grace all Grace, if Power, Wisdom, a new Heart, and the Holy Spirit, and all joining together can make them come. I say, This word (*shall come*) being absolute, hath no dependance upon our own Will or Power, or Goodness; but it engageth for us even God himself; Christ himself, the Spirit himself. When God had made the absolute Promise to Abraham, That Sarah should have a Son, Abraham did not at all look at any Qualifications in himself, because the Promise looked at none; but as God had by the Promise absolutely promised him a Son; so he considered now not his own Body now dead,

dead, nor yet the Barrenness of *Sarah's* Womb. *He staggered not at the Promise of God through Unbelief, but was strong in Faith giving Glory to God, being fully persuaded that what he had promised, he was able to perform,* Rom. 4. He had promised, and had promised absolutely, *Sarah shall have a Son*: Therefore *Abraham* looks that *He*, to wit, God, must fulfil the Condition of it. Neither is this Expectation of *Abraham* disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gives Glory to God. The Father also hath given to Christ a certain Number of Souls for him to save; and he himself hath said, *They shall come to him*. Let the Church of God then live in a joyful Expectation of the utmost Accomplishment of this Promise; for assuredly it shall be fulfilled, and not one Thousandth part of a Tittle thereof shall fail: *They shall come to me*.

And now, before I go any farther, I will more particularly enquire into the Nature of an *absolute Promise*.

First, We call that an absolute Promise, that is made without any Condition: or more fully, thus; That is an absolute Promise of God, or of *Christ*, which maketh over to this or that Man any Saving Spiritual Blessing, without a Condition to be done on our part for the obtaining thereof. And this we have in Hand is such an one: Let the best Master of Arts on Earth shew me, if he can, any Condition in this Text depending upon any Qualification in us, which is not by the same Promise concluded, shall be by the Lord *Jesus* effected in us.

Secondly, An absolute Promise therefore is, as we say, without *if* or *and*; that is, it requireth nothing of us, that itself might be accomplished. It saith not, *They shall, if they will*; but, *They shall*: not, they shall if they use the means; but, *they shall*. You may say, That a Will, and the Use of the Means is supposed, though not expressed. But I answer, No, by no means; that is as a Condition of this Promise; If they be at all included in the Promise, they are included there as the Fruit of the absolute Promise, not as if it expected the Qualification to arise from us. *Thy People shall be willing in the Day of thy Power*, Psal. 110. 3. That is another absolute Promise: But doth that Promise suppose a Willingness in us, as a Condition of God's making us willing? They shall be willing, if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The Promise is absolute, as to us; all that it engageth for its own Accomplishment is, the mighty Power of *Christ*, and his Faithfulness to accomplish.

The difference therefore betwixt the absolute and conditional Promise is this.

First, They differ in their Terms. The absolute Promises say, *I will, and you shall*: The other, *I will, if you will*; or *do this, and thou shalt live*, Jer. 31. 31, 32, 33. Ezek. 36. 24, to 34. Heb. 8. 7. to 13. Jer. 4. 1. Ezek. 18. 30, 31, 32, Mat. 19. 21.

Secondly, They differ in their Way of communicating of good Things to Men; the absolute ones communicate Things freely, only of Grace; the other, if there be that Qualification in us, that the Promise calls for, not else.

Thirdly, The absolute Promises therefore engage God, the other engage us: I mean God only, us only.

Fourthly, Absolute Promises must be fulfilled: conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the Faithfulness of God, the other may not, because of the Unfaithfulness of Men.

Fifthly, Absolute Promises have therefore a Sufficiency in themselves to bring about their own fulfillings; the conditional have not so. The absolute Promise is therefore a Beg-Bellied Promise, because it hath in itself a Fulness of all desired Things for us; and will, when the Time of that Promise is come, yield to us Mortals that which will verily save us; yea, and make us capable of answering of the Demands of the Promise that is conditional. Wherefore, though there be a Real, yea, an Eternal Difference in these Things (with others) betwixt the conditional and absolute Promise; yet again, in other respects, there is a blessed Harmony betwixt them; as may be seen in these Particulars.

First, The conditional Promise calls for Repentance, the absolute gives it, Acts 5. 30, 31.

Secondly, The conditional Promise calls for Faith, the absolute Promise gives it, Zeph. 3. 12. Rom. 15. 12.

Thirdly, The conditional Promise calls for a new Heart, the absolute Promise gives it, Ezek. 36.

Fourthly, The conditional Promise calleth for Holy Obedience, the absolute Promise giveth it, or causeth it, Ezek. 36. 27.

And as they harmoniously agree in this; so again the conditional Promise blesteth the Man, who by the absolute Promise is endowed with its Fruit: As for Instance;

First, The absolute Promise maketh Men upright, and then the conditional follows, saying, *Blessed are the Undeiled in the Way, who walk in the Way of the Lord*, Psal. 119. 1.

Secondly, The absolute Promise giveth to this Man the Fear of the Lord, and then the conditional followeth, saying, *Blessed is everyone that feareth the Lord*, Psal. 128. 1.

Thirdly, The absolutely Promise giveth Faith, and then this conditional follows, saying,

saying, *Blessed is he that believeth*, Zeph. 3. 12. Luke. 1. 45.

Fourthly, The absolute Promise brings free Forgiveness of Sins; and then says the conditional, *Blessed are they whose Transgressions are forgiven, and whose Sin is covered*, Rom. 4. 7, 8.

Fifthly, The absolute Promise says, That God's Elect should hold out to the End; then the conditional follows with his Blessings; *He that shall endure to the End, the same shall be saved*, 1 Pet. 1. 4, 5, 6. Mat. 24.

Thus do the Promises gloriously serve one another and us, in this their harmonious Agreement.

Now the Promise under Consideration, is an absolute Promise: *All that the Father giveth me, shall come to me.*

This Promise therefore is, as is said, a Big-bellied Promise, and hath in it self all those things to bestow upon us, that the conditional calleth for at our Hands. *They shall come!* Shall they come? Yes, *They shall come.* But how if they want those Things, those Graces, Power, and Heart, without which they cannot come? Why, *Shall come* answereth all this, and all things else that may in this Matter be objected. And here I will take the liberty to amplify Things.

Objection 1.

But they are dead, dead in Trespasses and Sins, how shall they then come?

Ans. Why, *shall-come* can raise them from this Death. *The Hour is coming, and now is, That the Dead shall hear the Voice of the Son of God, and they that hear shall live.* Thus therefore is this impediment by *shall-come* removed out of the way. They shall Heal, they shall Live.

Objection 2.

But they are Satan's Captives; he takes them Captives at his Will, and he is stronger than they: How then can they come?

Ans. Why, *shall-come* hath also provided an help for this. Satan hath bound that Daughter of Abraham so, that she could by no means lift up her self; but yet *shall-come* set her free both in Body and Soul. Christ will have them turned from the Power of Satan to God. But what! Must it be, if they turn themselves, or do somewhat to merit of him to turn them? No, he will do it freely, of his own good will. Alas! Man whose Soul is possessed by the Devil! Is turned whithersoever that Governour listeth, is taken Captive by him, notwithstanding its natural Powers at his Will; but what will he do? Will he hold him when *shall-come* puts forth it self (will he then let him) for coming to Jesus Christ? No, that cannot be! His Power is but the Power of a fallen Angel, but *shall-come* is the Word of God: Therefore *shall-come* must be fulfilled; and the Gates of Hell shall not prevail against him.

There were seven Devils in Mary Mag-

aalen, too many for her to get from under the Power of; but when the time was come, that *shall-come* was to be fulfilled upon her, they gave place, fly from her, and she comes (indeed) to Jesus Christ, according as it is written; *All that the Father giveth me, shall come to me.*

The Man that was possessed with a Legion, Mark 5. was too much by them captivated, for him by humane Force to come; yea had he had (to boot) all the Men under Heaven to help him, had he that said, He shall come, with-held his mighty Power: but when this Promise was to be fulfilled upon him, then he comes; nor could all their Power hinder his coming. It was also this (*shall come*) that preserved him from Death; when by these Evil Spirits he was hurled hither and thither; and it was by the vertue of (*shall come*) that at last he was set at Liberty from them, and enabled indeed to come to Christ. *All that the Father giveth me shall come to me.*

Objection 3.

They shall (you say;) but how if they will not; and if so, than what can shall come do?

Ans. True, there are some Men say, *We are Lords, we will come no more under thee*, Jer. 2. 31. But as God says in another case, (if they are concerned in *Shall-come* to me) *They shall know those Words shall stand, mine or theirs*, Jer. 44. 28. Here then is the case, we must now see who will be the Liar; he that saith, *I will not*, or he that saith, *He shall come to me.* You shall come, says God: I will not come, saith the Sinner. Now as sure as he is concerned in this *Shall come*, God will make that Man eat his own Words; for I will not, is the unadvised conclusion of a crazy-headed Sinner: but *Shall come*, was spoken by him that is of Power to perform his Word. *Son, go work to day in my Vineyard*, said the Father: But he answered, and said, *I will not come.* What now? Will he be able to stand to his Refusal? Will he pursue his desperate denial? No, *he afterwards repented and went.* But how came he by that Repentance? Why, it was wrapped up for him in the absolute Promise; and therefore notwithstanding he said, *I will not*, *he afterwards repented and went*: By this Parable Jesus Christ sets forth the Obstinacy of the Sinners of the World, as touching their coming to him; they will not come, though threatned; yea, though Life be offered them upon condition of coming.

But now, when *shall-come*, the Absolute Promise of God, comes to be fulfilled upon them, then they come; because by that Promise a Cure is provided against the Rebellion of their Will: *Thy People shall be willing in the Day of thy Power*, Psal. 110. 3. Thy People, What People? Why the People that the Father hath given thee. The Obstinacy

Obstinacy and Plague that is in the Will of that People, shall be taken away: And they shall be made willing, *shall-come* will make them willing to come to thee.

He that had seen *Paul* in the midst of his Outrages against *Christ*, his Gospel, and People, would hardly have thought that he would ever have been a Follower of *Jesus Christ*, especially since he went not against his Conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what (*shall-come*) can do, when it comes to be fulfilled upon the Soul of a Rebellious Sinner, he was a chosen Vessel, given by the Father to the Son; and now the time being come, that (*shall-come*) was to take him in hand, behold he is over-mastered, astonished, and with trembling and reverence, in a Moment becomes willing to be obedient to the Heavenly Call, *Acts* 9.

And were not they far gone (that you read of, *Acts* 2.) who had their Hands and Hearts in the Murder of the Son of God; and to shew their resolvedness never to repent of that horrid Fact, said, *His Blood be on us and our Children*? But must their Obstinacy rule? Must they be bound to their own Ruin by the Rebellion of their stubborn Wills: No, not *Those* of *These* the Father gave to *Christ*; wherefore at the Times appointed, *shall-come* breaks in among them; the absolute Promise takes them in Hand; and then they come indeed, crying out to *Peter* and the rest of the Apostles, *Men and Brethren what shall we do*? No stubbornness of Men's Will can stand, when God hath absolutely said the contrary; *shall-come* can make them come as Doves to their Windows, that had afore resolved never to come to him.

The Lord spake unto *Manasseth*, and to his People (by the Prophets) but would he hear? No, he would not: But shall *Manasseth* come off thus? No, he *shall not*. Therefore, he being also one of those whom the Father had given to the Son, and so falling within the bounds and reach of *shall-come*; at last *shall-come* takes him in Hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly and made Supplication to the Lord, and prayed unto him, and he was entreated of him, and had Mercy upon him, *2 Chron.* 3. 33.

The Thief upon the Cross, at first, did rail with his Fellow, upon *Jesus Christ*; but he was one that the Father had given to him, and therefore, *shall-come* must handle him and his rebellious Will. And behold, so soon as he is dealt withal, by virtue of that Absolute Promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God for Mercy; Lord, saith he, *Remember me when thou comest into thy Kingdom*, *Mat.* 27. 44. *Luke* 23. 40, 41, 42.

Objection 4.

They shall come, say you, but how if they be blind, and see not the Way? For some are kept off from *Christ*, not only by the Obstinacy of their Will, but by the Blindness of their Mind: Now, if they be Blind, how shall they come?

Ans. The Question is not, Are they blind? But are they within the reach and power of *shall-come*? If so, that *Christ* that said, *They shall come*, will find them Eyes, or a Guide, or both, to bring them to himself. *Must, is for the King*. If they shall come, they shall come: No Impediment shall hinder.

The *Thessalonians* darkness did not hinder them from being the Children of Light; *I am come*, said *Christ*, that they that see not, might see. And if he saith, *See ye blind that have Eyes*; Who shall hinder it? *Eph.* 5. 8. *John* 9. 39. *Isa.* 39. 18. *Chap.* 43. 8.

This Promise therefore is, as I said, a Big-bellied Promise, having in the Bowels of it, all Things that shall occur to the compleat fulfilling of it self, *They shall come*. But 'tis objected, that they are blind: Well, *Shall come* is still the same, and continueth to say, *They shall come to me*. Therefore he saith again, *I will bring the Blind by a way that they know not, I will lead them in Paths that they know not. I will make Darkness Light before them, and crooked Things straight; these Things will I do unto them, and not forsake them*, *Isa.* 42. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will, I will; and therefore, *they shall come to me*.

Objection 5.

But how if they have exceeded many in Sin, and so made themselves far more abominable? They are the Ring-leading Sinners in the Country, the Town or Family.

Ans. What then? Shall that hinder the Execution of *shall-come*? It is not Transgressions, nor Sins, nor all their Transgression in all their Sins (if they by the Father are given to *Christ* to save them) that shall hinder this Promise, that it should not be fulfilled upon them. In those Days, and at that Time, saith the Lord, the Iniquities of Israel shall be sought for, and there shall be none; and the Sins of Judah, and they shall not be found, *Jer.* 32. 30. Not that they had none (for they abounded in Transgression, *2 Chron.* 33. 9. *Ezek.* 16. 48.) but God would pardon, cover, hide, and put them away, by virtue of his absolute Promise, by which they are given to *Christ* to save them. And I will cleanse them from all their Iniquity, whereby they have sinned against me; and I will pardon all their Iniquity, whereby they have transgressed against me. And it shall be to me for a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall hear of all the good I do unto them; and they shall fear and

and tremble for all the Goodnoys and all the Prosperity that I procure in it, Jer. 33. 8, 9.

Objection 6.

But how if they have not Faith and Repentance? How shall they come then?

Ans. Why, he that saith, They *shall come*, shall he not make it good? If they shall come, they shall come; and he that hath said, they shall come, if Faith and Repentance be the way to come, as indeed they are, then Faith and Repentance shall be given to them; for *shall come* must be fulfilled on them.

First, Faith shall be given them: *I will also leave in the midst of thee an afflicted and poor People, and they shall trust in the Name of the Lord. There shall be a Root of Jesse, and he shall rise to reign over the Gentiles; and in him shall the Gentiles trust, Zeph. 3. 12. Rom. 15. 12.*

Secondly, They shall have Repentance: He is exalted to give Repentance; *They shall come weeping, and seeking the Lord their God: And again, with weeping and supplication will I lead them, Acts 5. 30, 31. Jer. 31. 9.*

I told you before, that an absolute Promise hath all conditional ones in the Belly of it, and also provision to answer all those Qualifications that they propound to him that seeketh for their Benefit: And it must be so; for if *shall come* be an absolute Promise, as indeed it is, then it must be fulfilled, upon every of those concerned therein. I say, it must be fulfilled, if God can by Grace, and his absolute Will, fulfil it. Besides, since coming and believing is all one, (according to *Joh. 6. 35.*) *He that cometh to me shall never hunger, and he that believeth in me shall never thirst.*

Then, when he saith, they *shall come*, 'tis as much as to say, they *shall believe*, and consequently repent to the saving of the Soul. So then the present want of Faith and Repentance, cannot make the Promise of God of none effect; because that this Promise hath in it to give, what others call for and expect. I will give them an Heart, I will give them my Spirit, I will give them Repentance, I will give them Faith. Mark these Words! *If any Man be in Christ, he is a new Creature. But how came he to be a New Creature, since none can create but God? Why, God indeed doth make them New Creatures. Behold, saith he, I make all Things new. And hence it follows even after he had said, they are New Creatures; And all Things are of God: that is, all these new Creatures standeth in the several Operations, and special Workings of the Spirit of Grace, who is God, 2 Cor. 5. 17, 18.*

Objection 7.

But how shall they escape all those dangerous and damnable Opinions, that like Rocks and Quicksands are in the way in which they are going?

Ans. Indeed this Age is an Age of Errors, if ever there was an Age of Errors in the World; but yet the Gift of the Father, laid claim to by the Son in the Text, must needs escape them, and in conclusion come to him. There are a Company of *Shall comes* in the Bible that doth secure them. Not but that they may be assaulted by them; yea, and also for the time intangled and detained by them from the Bishop of their Souls; but these *Shall comes* will break those Chains and Fetters, that those given to *Christ* are intangled in, and they *shall come*, because he hath said they shall come to him.

Indeed, Errors are like that Whore, of whom you read in the *Proverbs*, that sitteth in her Seat in the High Places of the City, *To call Passengers who go right on their way, (Prov. 9. 13, 14, 15, 16.)* But the Persons, as I said, that by the Father are given to the Son to save them, are fit one time or other, secured by *shall come to me*.

And therefore, of such it is said, God will guide them with his Eye, with his Counsel, by his Spirit, and that in the way of Peace, by the Springs of Water, and into all Truth, *Psal. 32. 8. Psal. 73. 24. Joh. 16. 13. Luk. 1. 79. Isa. 47. 10.* So then, he that hath such a Guide (and all that the Father giveth to *Christ*, shall have it) he shall escape those dangers, he shall not err in the way; yea, though he be a Fool, he shall not err therein, (*Isa. 35.*) for of every such an one it is said, *Thine Ears shall hear a Word behind thee, saying, This is the way, walk in it, when ye turn to the right Hand, and when ye turn to the Left, Isa. 30. 21.*

There were Thieves and Robbers before *Christ's* coming, as there are also now, But faith he, *The Sheep did not hear them.*

And why did they not hear them, but because they were under the power of *shall come*; that absolute Promise, that had that Grace in it self to bestow upon them, as could make them able rightly to distinguish of Voices, *My Sheep hear my Voice*, But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly, *Joh. 10. 8, 16. Chap. 5. 25. Eph. 5. 14.*

Further, The very plain Sentence of the Text makes Provision against all these things; for, saith it, *All that the Father giveth me, shall come to me*; that is, shall not be stopped, or be allured to take up any where short of *Me*, nor shall they turn aside, to abide with any besides *Me*.

Shall come (to Me.)

To me!] By these Words there is further insinuated (though not expressed) a double cause of their coming to him.

First, There is in *Christ* a fulness of All-sufficiency of that, even of all that which is needful to make us happy.

Secondly, Those that indeed come to him, do

do therefore come to him, that they may receive it at his Hand.

For the first of these, *There is in Christ a fulness of All-sufficiency of all that, even of all that which is needful to make us happy.* Hence it is said, *For it pleased the Father, that in him should all fulness dwell.* And again, *Of his fulness, all we have received, and Grace for Grace,* Col. 1. 19. Joh. 1. 16. It is also said of him, that his Riches are unsearchable, *The unsearchable Riches of Christ,* Eph. 3. 8. Hear what he saith of himself, *Riches and Honour are with Me, even durable Riches and Righteousness: My Fruit is better than Gold, yea, than fine Gold, and My Revenue than choice Silver: I lead in the way of Righteousness, in the midst of the Paths of Judgment, that I may cause them that love Me to inherit Substance. And I will fill their Treasures,* Prov. 18. 19, 20, 21.

This in general. But more particularly:

First, There is that Light in Christ, that is sufficient to lead them out of, and from all that Darknes, in the midst of which all others, but them that come to him, stumble, and fall, and perish: *I am the Light of the World,* saith he, *he that followeth Me, shall not abide in Darknes, but shall have the Light of Life,* John 8. 12. Man by Nature is in Darknes, and walketh in Darknes, and knows not whither he goes, for Darknes hath blinded his Eyes; neither can any thing but *Jesus Christ* lead Men out of this Darknes; Natural Conscience cannot do it; the Ten Commandments though in the Hearts of Men, cannot do it: This Prerogative belongs only to *Jesus Christ*.

Secondly, There is Life in Christ, that is to be found no where else, *Joh. 5. 40.* Life as a Principle in the Soul, by which it shall be acted and enabled to do that which through him is pleasing to God. *He that believeth in, or cometh to Me,* saith he, as the Scriptures have said, *Out of his Belly shall flow Rivers of living Water,* Joh. 7. 38. Without this Life a Man is dead, whether he be bad, or whether he be good; that is, good in his own, and other Men's esteem. There is no true and eternal Life, but what is in the *Me* that speaketh in the Text.

There is also Life, for those that come to him, to be had by Faith in his Flesh and Blood. *He that Eateth Me, shall live by Me,* Joh. 6. 57.

And this is a Life against that Death that comes by the Guilt of Sin, and the Course of the Law, under which all Men are, and for ever must be, unless they eat *Me*, that speaks in the Text. *Whofo findeth Me,* saith he, *findeth Life;* Deliverance from the Everlasting Death and Destruction, that without *Me* he shall be devoured by, *Prov. 8.*

Nothing is more desirable than Life, to him that hath in himself the Sentence of

Condemnation; and here only is Life to be found. *This Life,* to wit, Eternal Life, *this Life is in his Son;* that is, in him that saith in the Text, *All that the Father hath given Me, shall come to Me,* 1 John. 5. 10.

Thirdly, The Person speaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, because of the Glory of his Righteousness, by, and in which he presenteth them amiable and spotless in his Sight; neither is there any way besides him, so to come to the Father; *I am the Way,* says he, *the Truth and the Life, no Man cometh to the Father, but by Me,* John 14. 6. All other ways to God are dead and damnable, the destroying *Cherubims* stand with flaming Swords, turning every way to keep all others from his presence, (*Gen. 3. 24.*) I say, all others but them that come by him.

I am the Door, by Me, saith he, *if any Man enter in, he shall be saved,* John 10. 1, 2.

The Person speaking in the Text is *He;* and only *He,* that can give stable and everlasting Peace, therefore, saith he, *My Peace I give unto you. My Peace,* which is a Peace with God, Peace of Conscience, and that of an everlasting duration. *My Peace,* Peace that cannot be matched, *not as the World giveth, give I unto you;* for the World's Peace is but carnal, and transitory, but mine is Divine and Eternal. Hence it is called the Peace of God, that passeth all Understanding.

Fourthly, The Person speaking in the Text, hath enough of all Things truly spiritually good, to satisfy the desire of every longing Soul. *And Jesus stood, and cried, saying, If any Man Thirst, let him come to Me and Drink.* And to him that is a thirst, *I will give of the Fountain of the Water of Life freely,* John 7. 37. Rev. 21. 6.

Fifthly, With the Person speaking in the Text, is power to Perfect and defend, and deliver those that come to him for safeguard. *All Power,* saith he, *in Heaven and Earth are given unto me,* Mat. 28. 18.

Thus might I multiply Instances in this nature in abundance. But,

Secondly, They that in Truth do come to him, do therefore come to him, that they may receive it at his Hand. They come for Light, they come for Life, they come for Reconciliation with God; they also come for Peace, they come that their Souls may be satisfied with spiritual Good, and that they may be protected by him against all Spiritual and Eternal Damnation; and he alone is able to give them all this, to the fulfilling of their Joy to the full, as they also find when they come to him.

This is evident,

First, From the plain Declaration of those that already are come to him. *Being justified by Faith, we have Peace with God* through

through our Lord Jesus Christ, by whom also we have access with boldness into this Grace, wherein we stand, and rejoice in hope of the Glory of God, Rom. 5.

Secondly, 'Tis evident also, in that while they keep their Eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him to make up their Spiritual Joy. God forbid, said Paul, that I should Glory, save in the Cross of our Lord Jesus Christ. Yea, and I count all things but loss for the excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them but Dung, that I may win Christ, and be found in him: Not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, Phil. 3. 7, 8, 9.

Thirdly, 'Tis evident also by their earnest desires, that others might be made partakers of their Blessedness. Brethren, said Paul, My Heart's desire and prayer to God for Israel, is, That they might be saved; that is, that way that he expected to be saved himself: As he saith also to the Galatians, Brethren, saith he, I beseech you, be as I am, for I am as ye are; that is, I am a Sinner as ye are. Now I beseech you seek for Life, as I am seeking of it: As who should say, For there is a Sufficiency in the Lord Jesus both for me and you.

Fourthly, 'Tis evident also, by the Triumph that such Men make over all their Enemies, both Bodily and Ghostly: Now thanks be to God, said Paul, who causeth us always to Triumph in Jesus Christ. And who shall separate us from the Love of Christ our Lord? And again, O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God, who giveth us the Victory through our Lord Jesus Christ, 2 Cor. 2. 14. Rom. 8. 35. 1 Cor. 15. 55, 56.

Fifthly, 'Tis evident also, for that they are made by the Glory of that which they have found in him, to suffer and endure what the Devil and Hell it self hath or could invent, as a means to separate them from him. Again, Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword, (as it is written, For thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter.) Nay, in all these things we are more than Conquerors, through him that loved us: For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus, Rom. 8.

Shall come (to Me) O the Heart-attracting Glory that is in Jesus Christ, (when he is discovered) to draw those to him that are given to him of the Father. Therefore those that came of Old, rendered this as the cause of their coming to him. And we behold the Glory, as of the only begotten of the Father, John 1. 14. And the Reason why others come not, but perish in their Sins, is for want of a Sight of his Glory. If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them that believe not, lest the glorious Light of the Gospel of Christ, who is the Image of God, should shine unto them, 2 Cor. 4.

There is therefore Heart-pulsing Glory in Jesus Christ, which when discovered, draws the Men to him; wherefore, by shall come to Me, Christ may mean, when his Glory is discovered, then they must come, then they shall come to Me. Therefore as the true Comers come with Weeping and Relenting, as being sensible of their own Vileness; so again, it is said, That the Ransomed of the Lord shall return, and come to Zion, with Singing and everlasting Joy upon their Heads, they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away: That is, at the Sight of the Glory of that Grace, that shews itself to them now, in the Face of our Lord Jesus Christ, and in the hopes that they now have, of being with him in the Heavenly Tabernacles. Therefore it saith again, With Gladness and Rejoicing shall they be brought; they shall enter into the King's Palace, Isa. 35. 10. Ch. 51. 11. Psal. 45. 15.

There is therefore Heart-attracting Glory in the Lord Jesus Christ; which, when discovered, subjects the Heart to the Word, and makes us come to him.

'Tis said of Abraham; That when he dwelt in Mesopotamia, the God of Glory appeared unto him, (Acts 7. 2.) saying, Get thee out of thy Country. And what then? Why, away he went from his House and Friends, and all the World could not stay him. Now, as the Psalmist says, Who is the King of Glory? He answers, The Lord, mighty in Battle: And who was that, but he that spoiled Principalities and Powers, when he did hang upon the Tree, triumphing over them thereon? And who was that but Jesus Christ, even the Person speaking in the Text? Therefore he said of Abraham, He saw his Day. Yea, saith he to the Jews, your Father Abraham rejoiced to see my Day, and he saw it, and was glad, Psal. 24. 8. Col. 2. 14, 15. Jam. 1. 1. Joh. 8. 56.

Indeed, The carnal Man says (at last) in his Heart, Isa. 53. 1, 2, 3. There is no Form or Comeliness in Christ, and when we shall see him, There is no Beauty that we should desire him; but he lies: This he speaks, as having never seen him. But they that stand in his House, and look upon him through

through the Glass of his Word, by the help of his Holy Spirit, they will tell you other Things. *But we, say they, all with open Face, beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, 2 Cor. 3. 17, 18.* They see Glory in his Person, Glory in his Understanding, Glory in the Merit of his Blood, and Glory in the Perfection of his Righteousness; yea, Heart-affecting, Heart-sweetening, and Heart-changing Glory!

Indeed, his Glory is veiled, and cannot be seen; but as discovered by the Father (Mat. 11. 27.) It is veiled with Flesh, with Meanness of Descent from the Flesh, and with that Ignominy and Shame that attended him in the Flesh; but they that can, in God's Light, see through these Things, they shall see Glory in him; yea, such Glory as will draw and pull their Hearts unto him.

Moses was the adopted Son of Pharaoh's Daughter; and for ought I know, had been King at last, had he conformed to the present Vanities that was there at Court, but he could not, he would not do it: Why? What was the Matter? Why? he saw more in the *Worst* of Christ (bear with the Expression) than he saw in the *Best* of all the Treasures of the Land of Egypt. *He refused to be called the Son of Pharaoh's Daughter; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season: Esteeming the reproach of Christ, greater Riches than the Treasures in Egypt; for he had respect to the Recompence of Reward. He forsook Egypt, not fearing the Wrath of the King: But what emboldned him thus to do?* Why, he endured; for he had a Sight of the Person speaking in the Text: *He endured as seeing him who is invisible.* But I say? Would a Sight of Jesus have thus taken away Moses's Heart from a Crown, and a Kingdom, &c. had he not by that Sight seen more in Him, than was to be seen in Them? Heb. 11. 24, 25, 26.

Therefore, when he saith, *shall come to me*, he means, they shall have a Discovery of the Glory of the Grace that is in him; and the Beauty and Glory of that is of such Vertue, that it constraineth, and forceth with a blessed Violence, the Hearts of those that are given to him.

Moses, of whom we spake before, was *no Child* when he was thus taken with the beauteous Glory of this Lord: He was *Forty Years Old*, and so consequently was able, being a Man of that Wisdom and Opportunity as he was, to make the best Judgment of the Things, and of the Goodness of them that was before him in the Land of Egypt. But he, even he it was, that set that low esteem upon the Glory of Egypt, as to count it not worth the meddling with, when he had a Sight of this Lord Jesus Christ. This wicked World

thinks, that the Fancies of a Heaven and a Happiness hereafter, may serve well enough to take the Heart of such, as either have not the Worlds good Things to delight in; or that are Fools, and know not how to delight themselves therein: But let them know again, that we have had Men of all Ranks and Qualities, that have been taken with the Glory of our Lord Jesus, and have left all to follow him: As *Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon*: and who not, that had either Wit or Grace, to favour heavenly Things? Indeed none can stand off from Him, nor any longer hold out against Him, to whom he reveals the Glory of his Grace.

And him that cometh to me (I will in no wise cast out.)

By these Words our Lord Jesus doth set forth (yet more amply) the great Goodness of his Nature toward the coming Sinner. Before he said, *They shall come*; and he declareth, *That with Heart and Affections he will receive them.* But by the Way, let me speak one Word or two, to the seeming Conditionality of this Promise, with which now I have to do. *And him that cometh to me, I will in no wise cast out.* Where it is evident, (may some say) that Christ's Receiving us to Mercy, depends upon our Coming, and so our Salvation by Christ is conditional: If we come we shall be received; if not, we shall not: For that is fully intimated by the Words. The Promise of Reception is only to him that cometh: *And him that cometh.* I answer, that the Coming in these Words mentioned, as a condition of being received to Life, is that which is promised, yea, concluded to be effected in us by the Promise going before. In those latter Words, coming to Christ, is implicitly required of us; and in the Words before, that Grace that can make us come is positively promised to us. *All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out thence.* We come to Christ, because it is said, *We shall come*; because it is given to us to come: So that the Condition, which is expressed by Christ in these latter Words, is absolutely promised in the Words before. And indeed, the coming here intended, is nothing else but the effect of *shall come to me.* *They shall come, and I will not cast them out.*

(*And him that cometh*)

He saith not, and him that *is come*, but him that cometh.

To speak to these Words,

1. In General.

2. More particularly.

In general; They suggest unto us these Four Things;

First, That *Jesus Christ* doth build upon it; that since the Father gave his People to him, they shall be enabled to come unto him.

him. *And him that cometh*: As who should say, I know that since they are *given to me*, they shall be enabled to *come unto me*. He saith not, *If they come*, or *I suppose* they will *come*; but, *and him that cometh*. By these Words therefore he shews us, that he addresseth himself to the Receiving of them whom the Father gave to him, to save them: I say, he addresseth himself, or prepareth himself to receive them: By which, as I said, he concludeth or buildeth upon it, that they shall indeed *come* to him. He looketh that the Father should bring them into his Bosom, and so stands ready to embrace them.

Secondly, Christ also suggesteth by these Words, that he very well knoweth who are *given* to him: Not by their *coming* to him, but by their being given to him. *All that the Father giveth me, shall come to me*: *And him that cometh, &c.* This *Him* he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, even because the Father hath given him to him, *John 10.* I know my Sheep, saith he, Not only those that already have Knowledge of him, but those two, that yet are ignorant of him. *Other Sheep have I*, said he, *which are not of this Fold*: Not of the *Jewish Church*; but those that lie in their Sins, even the rude and barbarous *Gentiles*. Therefore, when *Paul* was afraid to stay at *Corinth*, from a Supposition, that some Mischief might befall him there: *Be not afraid*, (said the Lord *Jesus* to him) *but speak, and hold not thy Peace, for I have much People in this City*, *Joh. 10. 16.* *Acts 18. 9, 10.* The People that the Lord here speaks of, were not at this time accounted his, by Reason of a Work of Conversion that already had passed upon them, but by virtue of the Gift of the Father, for he had given them unto him: Therefore was *Paul* to stay here, to speak the Word of the Lord to them, that by his speaking, the Holy Ghost might effectually work over their Souls; to the causing them to come to him, who was also ready with Heart and Soul to receive them.

Thirdly, Christ by these Words also suggesteth; That no more *come* unto him than indeed are *given* him of the Father: For the *Him* in this place, is one of the *All*, that by Christ was mentioned before, *All that the Father giveth me, shall come to me*; and every *Him*, of that *All*, *I will in no wise cast out*. This the Apostle insinuateth, where he saith, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ: Till we all come in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the Stature of the Fulness of Christ*, *Ephes. 4. 11, 12, 13.*

Mark, as in the Text, so here he speaketh

of All; *Until we all come. We All!* All who? Doubtless, *All that the Father giveth to Christ*. This is farther insinuated, because he calleth this *All*, The Body of Christ; the Measure of the Stature of the Fulness of Christ: By which he means, the Universal Number given, to wit, The true Elect Church; which is said to be his Body and Fulness, *Ephes. 1. 22, 23.*

Fourthly, Christ *Jesus* by these Words farther suggesteth, that he is well content with this Gift of the Father to him. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out*. I will heartily, willingly, and with great content of Mind receive him.

They shew us also, That Christ's Love in receiving, is as large as his Father's Love in giving, and no larger. Hence he thanks him for his Gift; and also thanks him for hiding of him, and his Things from the rest of the Wicked, *Mat. 11. 25. Luke 10. 21.*

But Secondly, and more particularly, *And (him) that cometh. And (him!)* This Word *him*; by it Christ looketh back to the Gift of the Father, not only to the Lump and Whole of the Gift; but to the every *him* of that Lump. As who should say, I do not only accept of the Gift of my Father in the general, but have a special Regard to every of them in particular; and will secure not only some, or the greatest Part, but every *him*, every Dust: Not an Hoof of all shall be lost, or left behind. And indeed, in this he consenteth to his Father's Will; which is, That of All that that he hath given him, he should lose Nothing, *John 6. 39.*

(*And him*) Christ *Jesus* also, by his thus dividing the Gift of his Father into *Hims*, and by his speaking of them in the Singular Number, shews, what a particular Work shall be wrought in each one, at the Time appointed of the Father. *And it shall come to pass in that Day*, saith the Prophet, *that the Lord shall beat off from the Channel of the River, to the Stream of Egypt; and ye shall be gathered one by one, O ye Children of Israel*. Here are the *Hims* one lby one to be gathered to him by the Father, *Isa. 27. 12.*

He shews also hereby, that no Lineage, Kindred, or Relation, can at all be profited by any outward or carnal Union, with the Person that the Father hath given to Christ. 'Tis only *Him*, the given *Him*, the coming *Him*, that he intends absolutely to secure. Men make great ado with the Children of Believers; and Oh the Children of Believers: But if the Child of the Believer is not the *Him* concerned in this absolute Promise, it is not these Mens great Cry; nor yet what the Parent or Child can do, that can interest him in this Promise of the Lord Christ; this absolute Promise.

And

And him.) There are divers sorts of Persons, that the Father hath given to Jesus Christ; they are not all of one Rank, of one Quality. Some are High, some are Low; some are Wise, some Fools; some are more civil, and complying with the Law; some more prophane, and averse to him and his Gospel. Now, since those that are given to him, are in some sense so diverse; and again, since he yet saith, *And him that cometh*, &c. He by that doth give us to understand, that he is not, as Men, for picking and chusing to take a Best, and leave a Worst, but he is for *him* that the Father hath given him, and that cometh to him. *He will not alter nor change it; a Good for a Bad, or a Bad for a Good*, (Lev. 27. 9, 10.) But will take him as he is, and will save his Soul.

There is many a sad Wretch given by the Father to *Jesus Christ*; but not one of them all is despised, or slighted by him.

It is said of those that the Father hath given to *Christ*, that they have done worse than the Heathen; that they were Murderers, Thieves, Drunkards, Unclean Persons, and what not? But he has received them, washed them, and saved them. A fit Emblem of this sort, is that wretched Instance mentioned in the sixteenth of *Ezekiel*, that was cast out in a stinking Condition, to the loathing of its Person in the Day that it was born; A Creature in such a wretched Condition, that no Eye pitied, to do any of the things there mentioned unto it, or to have Compassion upon it: No Eye, but his that speaketh in the Text.

And him.) Let him be as red as Blood, let him be as red as Crimson: Some Men are Blood-red Sinners, Crimson Sinners, Sinners of a double Dye; dipt and dipt again, before they come to *Jesus Christ*. Art thou that readest these Lines such a one? Speak out, Man; Art thou such a one? and art thou now coming to *Jesus Christ* for the Mercy of Justification, that thou mightest be made white in his Blood, and be covered with his Righteousness? Fear not; for as much as this thy coming betokeneth, that thou art of the number of them that the Father hath given to *Christ*; for he will in no wise cast thee out. *Come now*, saith Christ, *and let us reason together; though your Sins be as Scarlet, they shall be as white as Snow; though they be as Red as Crimson, they shall be as Wool*, Isa. 1. 18.

And him.) There was many a strange *him* came to *Jesus Christ*, in the Days of his Flesh; but he received them all, without turning any way. *Speaking unto them of the Kingdom of God, and healing such as had need of healing*, Luke 9. 11. ch. 4. 40. These words, and *him*, are therefore Words to be wondered at: That not one of them, who by virtue of the Father's Gift, and drawing, are coming to Jesus

Vol. II.

Christ: I say, That not one of them, whatever they have been, whatever they have done, should be rejected, or set by, but admitted to a share in his saving Grace. 'Tis said in *Luke*, that the People *wondered at the Gracious Words that proceeded out of his Mouth*, Luke 4. 22. Now this is one of his Gracious Words; these Words are like drops of Honey, as it is said, *Prov. 16. 24. Pleasant Words are as an Honey-comb, sweet to the Soul, and Health to the Bones*. These are Gracious Words indeed, even as full as a faithful and merciful High-priest could speak them. *Luther* saith, *When Christ speaketh, he hath a Mouth as wide as Heaven and Earth*: That is, to speak fully to the encouragement of every sinful *him* that is coming to *Jesus Christ*. And that this Word is certain, hear how himself confirms it: *Heaven and Earth*, saith he, *shall pass away; but my Words shall not pass away*, Isa. 63. 1. Mat. 24. 35.

It is also confirmed by the Testimony of the four Evangelists, who gave faithful relation of his loving reception of all sorts of Coming-Sinners, whether they were Publicans, Harlots, Thieves, possessed of Devils, Bedlams, and what not? *Luke 19. 1. to 10. Mat. 21. 21. Luke 15. & chap. 23. 41, 42. Mark 19. 9. chap. 5. 1, 2, 3, to 9.*

This then shews us,

First, *The greatness of the Merits of Christ*.

Secondly, *The willingness of his Heart to impute them for Life to the great, if coming Sinners*.

First, This shews us the greatness of the Merits of Christ; for it must not be supposed, that his Words are bigger than his Worthiness. He is strong to execute his Word; He can do, as well as speak. *He can do exceeding abundantly more than we ask or think*, even to the uttermost, and out-side of his Word, (*Ephes. 3. 20.*)

Now then, since he concludeth any coming-*Him*; it must be concluded, that he can save to the uttermost Sin, any coming-*Him*.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in Righteousness, and therefore by his Word we are to judge how mighty he is to save, *Isa. 63. 1.*

He speaketh in Righteousness, in very Faithfulness, when he began to build this Blessed Gospel-Fabrick; he first sat down, and counted the Cost; and knew he was able to finish it! What, Lord, *Any him!* *Any him* that cometh to thee! This is a Christ worth looking after, this is a Christ worth coming to.

This then should learn us diligently to consider the natural Force of every Word of God; and to judge of Christ's Ability to save, not by our Sins, or by our shallow Apprehensions of his Grace; but by his Word, which is the true Measure of Grace.

7 X

And

And if we do not judge thus, we shall dishonour his Grace, lose the benefit of his Word, and needlessly fright our selves into many Discouragements, through coming to Jesus Christ. *Him, Any him* that cometh, hath sufficient from this Word of Christ, to feed himself with hopes of Salvation. As thou art therefore coming, O thou coming Sinner, judge thou, whether Christ can save thee, by the true sense of his Words: Judge coming Sinner, of the efficacy of his Blood, of the perfection of his Righteousness, and of the prevalency of his Intercession by his Word. *And him, saith he, that cometh to me, I will in no wise cast out. In no wise,* that is, for no Sin: Judge therefore by his Word, how able he is to save thee: It is said of God's Sayings to the Children of Israel, *There failed not ought of any good Thing which the Lord had spoken to the House of Israel; all came to pass.* And again, *Not one Thing hath failed of all the good Things which the Lord your God spake concerning you, all are come to pass unto you; and not One Thing hath failed thereof,* Josh. 21. 45. Chap. 23. 14.

Coming Sinner, what Promise thou findest in the Word of Christ, strain it whether thou canst, so thou dost not corrupt it, and his Blood and Merits will answer all, what the Word saith, or any true Consequence that is drawn therefrom, that we may boldly venture upon: As here in the Text, he saith, *And Him that cometh*, indefinitely; without the least Intimation of the Rejection of any, though never so great, if he be a coming Sinner. Take it then for granted that thou, whoever thou art, if coming, art intended in these Words; neither shall it injure Christ at all, if, as Benhadad's Servants served Ahab, thou shalt catch him at his Word. Now, saith the Text, *the Man did diligently observe whether any Thing would come from him*, to wit, any Word of Grace; *And did hastily catch it.* And it happened that Ahab had called Benhadad his Brother. The Man replied therefore, *Thy Brother Benhadad!* Catching him at his Word, 1 Kings 20. ver. 33. Sinner, coming Sinner, serve Jesus Christ thus, and he will take it kindly at thy Hands. When he in his Argument called the Canaanitish Woman Dog, she caught him at it, and said, *Truth, Lord, yet the Dogs eat of the Crumbs that fall from their Master's Table.* I say, she caught him thus in his Words, and he took it kindly, saying, *O Woman, great is thy Faith; be it unto thee even as thou wilt,* Mat. 15. 16. Catch him, coming Sinner, catch him in his Words, surely he will take it kindly, and will not be offended at thee.

Secondly, The other Thing that I told you is shewed from these Words, is this; *The willingness of Christ's Heart, to impute his Mercies for Life, to the great, if coming*

Sinner. And him that cometh to me, I will in no wise cast out.

The awakened coming Sinner doth not so easily question the Power of Christ, as his Willingness to save him: *Lord, if thou wilt, thou canst*, said one, Mark 1. 40. He did not put the *If* upon his Power, but upon his Will: He concluded he could, but he was not as fully of perswasion that he would. But we have the same ground to believe he will, as we have to believe he can; and indeed, ground for both, is the Word of God. If he was not willing, Why did he promise? Why did he say, he would receive the coming Sinner? Coming Sinner, take notice of this, we use to plead Practices with Men, and why not with God likewise? I am sure we have no more Ground for one than the other; for we have to plead the Promise of a faithful God. Jacob took him there: *Thou saidst*, said he, *I will surely do thee good*, Gen. 32. 12. For, from this Promise he concluded, that it followed in reason, *He must be willing.*

The Text also gives some Ground for us to draw the same Conclusion. *And him that cometh to me, I will in no wise cast out.* Here is his Willingness asserted, as well as his Power suggested. It is worth your Observation, that Abraham's Faith considered rather God's Power, than his Willingness; that is, he drew his Conclusion, *I shall have a Child*, from the Power that was in God to fulfil the Promise to him: For he concluded he was willing to give him one, else he would not have promised one. *He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God; being fully perswaded that what he had promised he was able to perform*, Rom. 4. 20. 21. But was not his Faith exercised or tried, about his Willingness to? No, there was no shew of Reason for that, because he had promised it: Indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a Son was demonstrated in his promising him a Son. These Words therefore are sufficient Ground to encourage any coming Sinner, that Christ is willing to his Power to receive him; and since he hath Power also to do what he will, there is no Ground at all left to the coming Sinner, any more to doubt; but to come in full hope of Acceptance, and of being received unto Grace and Mercy. *And him that (cometh.)* He saith not, *And him that is come*; but, *And him that cometh*; that is, and him whose Heart begins to move after me, who is leaving all for my sake; *him*, who is looking out, who is on his Journey to me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that is come to him, has attained

tained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A Man that is come to Christ, hath the Advantage of him that is but coming to him; and that in Seven Things.

First, He that is come to Christ, is nearer to him than he that is but coming to him: For he that is but coming to him, is yet, in some Sense, at a distance from him; as it is said of the coming Prodigal, *And while he was yet a great Way off*, Luk. 15. Now he that is nearer to him, hath the best Sight of him; and so is able to make the best Judgment of his wonderful Grace and Beauty, as God saith, *Let them come near, and let them speak*. And as the Apostle John saith, *And we have seen, and do testify, that God sent his Son to be the Saviour of the World*, Isa. 41. 1, 1. John 4. 14. He that is not yet come, though he is *coming*, is not fit, not being indeed capable to make that Judgment of the Worth and Glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, Sinner, suspend thy Judgment till thou art come nearer.

Secondly, He that is come to Christ has the Advantage of him that is but coming, in that he is eased of his Burthen: For he that is but coming, is not eased of his Burthen, *Mat. 11. 28*. He that is come, has cast his Burthen upon the Lord: By Faith he hath seen himself released thereof; but he that is but coming, hath it yet as to Sense and Feeling, upon his own Shoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their Burthen, though they are coming, is yet upon them, and so will be till indeed they are come to him.

Thirdly, He that is come to Christ, has the Advantage of him that is but coming, in this also, namely, He hath drank of the Sweet and Soul-refreshing Water of Life: But he that is but coming hath not: *If any Man thirst, let him come unto me and drink*.

Mark, He must come to him before he drinks; according to that of the Prophet, *Ho! Every one that thirsteth, come ye to the Waters*. He drinketh not as he cometh, but when he is come to the Waters, *Joh. 7. 37. Isa. 45. 1*.

Fourthly, He that is come to Christ hath the Advantage of him that as yet is but coming, in this also, to wit, He is not terrified with the Noise, and as I may call it, *Hue and Cry*, which the Avenger of Blood makes at the Heels of him that yet is but coming to him. When the Slayer was upon his Flight to the City of his Refuge, he had the Noise or Fear of the Avenger of Blood at his Heels; but when he was come to the City, and was entered thereinto, the Noise ceased: Even so it is with him that is coming to Jesus Christ: He heareth

many a dreadful Sound in his Ear; Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore he saith, *Come, and I will give you Rest*: And so he saith again, *We that have believed, do enter into Rest*, as he said, *Eccl. Heb. 4*.

Fifthly, He therefore that is come to Christ, is not so subject to those Dejections, and Castings down, by reason of the Rage and Assaults of the Evil One, as is the Man that is but coming to Jesus Christ (though he has Temptations too) (*And while he was yet coming the Devil threw him down, and tore him*, Luke 9. 42.) For he has (though Satan still roareth upon him) those experimental Comforts and Refreshments, to wit, in his Treasury, to present himself with, in Times of Temptation and Conflict; which he that is but coming, has not.

Sixthly, He that is come to Christ, has the Advantage of him that is but coming to him, in this also, to wit, he hath upon him the Wedding-Garment, *Eccl.* But he that is coming has not. The Prodigal, when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty Belly: But when he was come, the best Robe is brought out; also the Gold Ring and the Shoes, yea, they are put upon him, to his great Rejoicing. The fatted Calf was killed for him; the Musick was struck up to make him merry: And thus also the Father himself sang of him, *This my Son was dead, and is alive again; was lost, and is found*, Luke 15. 18, 19, 20, 21, *Eccl.*

Seventhly, In a Word, he that is come to Christ, his Groans and Tears, his Doubts and Fears, are turned into Songs and Praises: For that he hath now received the Atonement, and the Earnest of his Inheritance: But he that is but yet a coming, hath not those Praises, nor Songs of Deliverance with him, nor has he as yet received the Atonement and Earnest of his Inheritance, which is the sealing Testimony of the Holy Ghost, through the sprinkling of the Blood of Christ upon his Conscience; for he is not come, *Rom. 5. 11. Eph. 1. 13. Heb. 12. 22, 23, 24*.

And him that (Cometh.)

There is further to be gathered from this Word (*cometh*) these following Particulars.

First, That Jesus Christ hath his Eye upon, and takes Notice of the first moving of the Heart of a Sinner after him: Coming Sinner, thou canst not move with Desires after Christ, but he sees the working of those Desires in thy Heart. *All my Desires*, said David, *are before thee, and my Groanings are not hid from thee*, Psal. 38. 9. This he spake, as he was coming (after he had back-slidden) to the Lord Jesus Christ. 'Tis said of the Prodigal, That while he was

was yet a great Way off, his Father saw him, had his Eye upon him, and upon the going out of his Heart after him, *Luke 15. 20.*

When Nathanael was come to Jesus Christ, the Lord said to them that stood before him, *Behold an Israelite indeed, in whom there is no Guile.* But Nathanael answered him, *Whence knowest thou me?* Jesus answered, *Before that Philip called thee, when thou wast under the Fig-Tree, I saw thee.* There I suppose, Nathanael was pouring out of his Soul to God for Mercy, or that he would give him good understanding about the *Messias* to come: And Jesus saw all the workings of his honest Heart at that time, *John 1. 47, 48.*

Zacheus also had some secret movings of Heart, such as they were towards Jesus Christ, when he ran before, and climbed up the Tree to see him; and the Lord Jesus Christ had his Eye upon him: Therefore when he was come to the place, he looked up to him, bids him come down; *For to Day, (said he) I must abide at thy House:* To wit, in order to the further compleating the Work of Grace in his Soul, *Luke 19. 1, to 9.* Remember this, Coming Sinner.

Secondly, As Jesus Christ hath his Eye upon, so he hath his Heart open to receive the Coming Sinner. This is verified by the Text: *And him that cometh to me, I will in no wise cast out.* This is also discovered by his preparing of the Way, in his making of it easie (as it may be) to the Coming Sinner; which Preparation is manifest by them blessed Words, *I will in no wise cast out:* Of which more when we come to the Place. And while he was yet a great Way off, his Father saw him, and had Compassion on him; and ran and fell on his Neck and kissed him, (*Luke 15. 20.*) All these Expressions do strongly prove, that the Heart of Christ is open to receive the Coming Sinner.

Thirdly, As Jesus Christ has his Eye upon, and his Heart open to receive; so he hath resolved already, that nothing shall alienate his Heart from receiving the coming Sinner. No Sins of the coming Sinner, nor the length of the Time that he hath abode in them, shall by any Means prevail with Jesus Christ to reject him. Coming Sinner, thou art coming to a loving Lord Jesus.

Fourthly, These Words therefore drop'd from his blessed Mouth, on Purpose that the Coming Sinner might take Encouragement to continue on his Journey, until he be come indeed to Jesus Christ. It was doubtless a great Encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, *Jesus thou Son of David have Mercy on me:* Therefore 'tis said he cast away his Garment, *Rose up, and came to Jesus, Mark 10. 46.*

&c. Now, if a Call to come, hath such Encouragement in it, what is a Promise of receiving such, but an Encouragement much more? And observe it, though he had a Call to come, yet not having a Promise, his Faith was forced to work upon a meer Consequence, saying, He calls me; and surely since he calls me, he will grant me my Desire. Ah! but coming Sinner, thou hast no need to go so far about, as to draw (in this Matter) Consequences, because thou hast plain Promises; *And him that cometh to me, I will in no wise cast out.* Here is full, plain, yea, what Encouragement one can desire: For, suppose thou wert admitted to make a Promise thy self, and Christ should attest, that he would fulfil it upon the Sinner that cometh to him? Could'st thou make a better Promise? Could'st thou invent a more full, free, or larger Promise? A Promise that looks at the first moving of the Heart after Jesus Christ! A Promise that declares; yea, that engageth Christ Jesus to open his Heart, to receive the coming Sinner: Yea, farther, a Promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject the Soul of the coming Sinner. For all this lieth fully in this Promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetched Consequences, nor strain thy Wits, to force encouraging Arguments from the Text. Coming Sinners, the Words are plain: *And him that cometh to me, I will in no wise cast out.*

And Him that (Cometh.)

There are two sorts of Sinners that are coming to Jesus Christ.

First, Him that hath never, while of late, at all began to come.

Secondly, Him that came formerly, and after that went back, but hath since be-thought himself; and is now coming again.

Both these sorts of Sinners are intended by the *Him* in the Text, as is evident; because, *Both* are now the coming Sinners.

And Him that Cometh, &c.

For the first of these; the Sinner that hath never while of late, began to come, his Way is more easy: I do not say, more plain and open, to come to Christ, than is the other, (those last not having the Clod of a guilty Conscience for the Sin of Back-sliding, hanging at their Heels.) But all the Encouragement of the Gospel, with what Invitations are therein contained to coming Sinners, are as free and as open to the one as to the other; so that they may with the same Freedom and Liberty, as from the Word, both alike claim Interest in the Promise. *All Things are ready:* All Things for the coming Back-sliders, as well as for the others: *Come to the Wedding: And let him that is a thirst come, Mat. 22. 1, 2, 3, 4. Rev. 22. 17.*

But,

But, having spoke to the First of these already, I shall here pass it by; and shall speak a Word or two to him that is coming, after Back-sliding to Jesus Christ for Life.

Thy Way, O thou Sinner of a double Dye, thy Way is *open* to come to Jesus Christ: I mean *thee*, whose Heart, after long back-sliding doth think of turning to him again. Thy Way, I say, is open to him, as is the Way of the other sorts of Comers; as appears by what follows.

First, Because the Text makes no exception against thee: It doth not say, And *any* him, but a *Back-slider*; *any* Him, but *Him*. The Text doth not thus object, but indefinitely openeth wide its *Golden Arms* to every coming Soul, without the least Exception: Therefore thou may'st come. And take heed that thou shut not that Door against thy Soul by Unbelief, which God has opened by his Grace.

Secondly, Nay, the Text is so far from excepting against thy coming, that it strongly suggesteth, that thou art one of the Souls intended, O thou coming Back-slider; else what need that Clause have been so inserted, *I will in no wise cast out*: As who should say, Though those that come now, are such as have formerly back-slidden: I will in *no wise* cast away the Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners, nor yet the Back-slider neither.

Thirdly, That the Back-slider is intended, is evident.

First, For that he is sent to by Name, *Go, tell his Disciples, and Peter, Mark 16. 7.* But Peter was a godly Man. True, but he was also a Back-slider, yea, a desperate Back-slider: He had denied his Master once, twice, thrice, Cursing and Swearing, that he knew him not. If this was not Back-sliding, if this was not an high and eminent Back-sliding, yea, a higher Back-sliding than thou art capable of, I have thought amiss.

Again, when David had Back-slidden, and had committed Adultery and Murder in his Back-sliding, he must be sent to by Name. And, saith the Text, *The Lord sent Nathan to David.* And he sent him to tell him, after he had brought him to unfeigned Acknowledgment, *The Lord hath also put away, or forgiven thy Sins, 2 Sam. 12. 1.*

This Man also was far gone: He took a Man's Wife, and killed her Husband, and endeavoured to cover all with wicked Disimulation. He did this, I say, after God had exalted him, and shewed him great Favour: wherefore his Transgression was greatned also by the Prophet with mighty Aggravations: Yet he was accepted, and that with Gladness, at the first Step he took in his returning to Christ; for the first Step of the Back-slider's return, is to say, sensibly and unfeignedly, *I have sinned*: But he had no sooner said thus, but a Par-

don was produced, yea, thrust into his Bosom. And Nathan said unto David, *The Lord hath also put away thy Sin.*

Secondly, As the Person of the Back-slider is mentioned by Name, so also is his Sin, that if possible, thy Objections against thy returning to Christ, may be taken out of the Way; I say, thy Sin also is mentioned by Name, and mixed, as mentioned with Words of Grace and Favour. *I will heal their Back-sliding, and love them freely, (Hos. 14. 4.)* What say'st thou now, Back-slider?

Thirdly, Nay farther, thou art not only mentioned by Name, and thy Sin by the Nature of it; but thou thy self, who art a *returning Back-slider*, put.

First, Amongst God's Israel, *Return, O Back-sliding Israel, saith the Lord, and I will not cause mine Anger to fall upon you; for I am merciful, saith the Lord, and will not keep Anger for ever, Jer. 3. 12.*

Secondly, Thou art put among his Children; among his Children to whom he is Married. *Turn O Back-sliding Children, for I am Married unto you, verse 14.*

Thirdly, Yea, after all this, as if his Heart was so full of Grace for them, that he was pressed until he had uttered it before them; he adds, *Return ye Back-sliding Children, and I will heal your Back-sliding.*

Fourthly, Nay farther, the Lord hath considered, that the *Shame* of thy Sin hath stopped thy Mouth, and made thee almost a *Prayerless Man*; and therefore he saith unto thee, *Take with you Words and turn unto the Lord, and say unto him, Take away all Iniquity, and receive us graciously*: See his Grace, that himself should put Words of Encouragement into the Heart of a Back-slider; as he saith in another Place, *I taught Ephraim to go, taking him by the Arms.* This is teaching him to go indeed, to hold him up by the Arms, by the Chin, as we say, *Hos. 14. 1, 2, 3, 4. Chap. 11. 3.*

From what hath been said, I conclude, even as I said before, that the *Him* in the Text, and *him that cometh*, includeth both these sorts of Sinners, and therefore both should freely come.

Quest. *But where doth Jesus Christ, in all the Words of the New Testament, expressly speak to a returning Back-slider with Words of Grace and Peace? For what you have urged as yet, from the New Testament, is nothing but Consequences drawn from this Text. Indeed it is a full Text for carnal ignorant Sinners that come, but to me who am a Back-slider, it yieldeth but little Relief.*

Ans. First, How! but little Encouragement from the Text, when it is said, *I will in no wise cast out*. What more could have been said? What is here omitted that might have been inserted, to make the Promise more full and free? Nay, take all the Promises in the Bible, all the freest Promises,

mises, with all the Variety of Expressions of what Nature or Extent soever, and they can but amount to the Expressions of this very Promise, *I will in no wise cast out*: I will for nothing, by no means, upon no account, however they have sinned, however they have back-slidden, however they have provoked, cast out the coming Sinner. But,

Secondly, Thou say'st, Where doth Jesus Christ, in all the Words of the New Testament, speak to a returning Back-slider with Words of Grace and Peace? that is, under the Name of a Back-slider?

Answer. Where there is such plenty of Examples in receiving Back-sliders, there is the less need for express Words to that Intent: One Promise, as the Text is, with those Examples that are annexed, are instead of many Promises. And besides, I reckon that the Act of receiving is of as much, if not of more Encouragement, than is a bare Promise to receive; for receiving is as the Promise, and the fulfilling of it too: So that in the *Old Testament* thou hast the Promise, and in the *New*, the fulfilling of it; and that in divers Examples.

First, In *Peter*. *Peter* denied his Master, once, twice, thrice, and that with an open Oath; yet Christ receives him again without any the least Hesitation or Stick. Yea, he slips, stumbles, falls again, in downright Dissimulation, and that to the Hurt and Fall of many others; but neither of this doth Christ make a Bar to his Salvation, but receives him again at his Return, as if he knew nothing of the Fault, *Gal. 2.*

Secondly, The rest of his Disciples, even all of them, did back-slide, and leave the Lord Jesus in his greatest Straights: *Then all the Disciples forsook him, and fled; they returned* (as he had foretold) *every one to his own, and left him alone*; but this also he passes over as a very light Matter: Not that it was so indeed in it self, but the abundance of Grace that was in him did lightly roll it away; for after his Resurrection, when at first he appeared unto them, he gives them not the least Check for their perfidious Dealings with him, but salutes them with Words of Grace, saying, *All hail, be not afraid, Peace be to you; All Power in Heaven and Earth is given unto me*. True, he rebuked them for their Unbelief, for the which also thou deservest the same: For it is Unbelief that alone puts Christ and his Benefits from us, *Mat. 26. 56. John 16. 52. Mat. 28. 9, 10, 11. Luke 24. 39. Mark 16. 14.*

Thirdly, The Man that after a large Profession, lay with his Father's Wife, committed a high Transgression, even such an one that at that Day was not heard of, no, not among the Gentiles. Wherefore this was a desperate Back-sliding; yet, at his return he was received, and accepted again

to Mercy, *1 Cor. 5. 1, 2. 2 Cor. 2. 6, 7. 8.*

Fourthly, The Thief that stole was bid to steal no more; not at all doubting, but that Christ was ready to forgive him this Act of Back-sliding, *Eph. 4. 28.*

Now all these are Examples, particular Instances of Christ's readiness to receive the Back-sliders to Mercy; and, observe it, Examples and Proofs that he hath done so, are to our unbelieving Hearts, stronger Encouragements than bare Promises, that so he *will* do. But again, the Lord Jesus hath added to these, for the Encouragement of returning Back-sliders, to come to him:

First, A Call to come, and he will receive them, *Rev. 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. Chap. 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22.* Wherefore New Testament Back-sliders have Encouragement to come.

Secondly, A Declaration of readiness to receive them that come, as here in the Text, and in many other places, is plain: Therefore, *Set thee up these Marks, make thee those high Heaps*, (of the Golden Grace of the Gospel) *set thine Heart towards the high Way, even the Way that thou wentest* (when thou didst back-slide) *turn again, O Virgin of Israel; turn again to these thy Cities*, *Jer. 31. 21.*

And him that (cometh) He saith not, And him that talketh, that professeth, that maketh a Show, a Noise, or the like, but him that cometh. Christ will take leave to judge, who, among the many that make a Noise, they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes: But him that Christ himself shall say *doth come*; that is concerned in this Text. When the Woman that had the Bloody Issue came to him for Cure, there were others as well as she, that made a great Buffle about him, that touched, yea, thronged him; Ah, but Christ could distinguish this Woman from them all. And he looked round about upon them all, to see her that had done this Thing, *Mar. 25. 26, 27, 28, 29, 30, 31, 32.*

He was not concerned with the thronging, or touching of the rest; for theirs were but accidental, or at best, void of that which made her touch acceptable. Wherefore Christ must be Judge who they be that in Truth are coming to him; *Every Man's Ways is right in his own Eyes, but the Lord weigheth the Spirits*: It standeth therefore every one in Hand to be certain of their coming to Jesus Christ; for as thy Coming is, so shall thy Salvation be: If thou comest indeed, thy Salvation shall be indeed; but if thou comest but in outward Appearance, so shall thy Salvation be: But of Coming, see before, as also afterwards in the Use and Application.

And him that cometh (to me.)

These Words (to me) are also to be well heeded; for by them, as he secureth those that

that come to him, so also he shews himself unconcerned with those that in their coming rest short, to turn aside to others: For you must know, that every one that comes, comes not to Jesus Christ; some that come, come to *Moses*, and to his Law, and there take up for Life; with these Christ is not concerned: With these this Promise hath not to do. *Christ is become of none Effect unto you: whose of you are justified by the Law, ye are fallen from Grace*, Gal. 5. 3, 4. Again, some that came, came no farther than the Gospel-Ordinances, and there stay; they came not through them to Christ: With these neither is he concerned; nor will their *Lord, Lord*, avail them any Thing in the great and dismal Day. A Man may come to, and also go from the Place and Ordinances of Worship, and yet not be remembered by Christ. *So I saw the Wicked buried*, said Solomon, *who had come and gone from the Place of the Holy, and they were forgotten in the City, where they had so done; this is also Vanity*, Eccl. 8. 10.

To me.) These words therefore are by Jesus Christ very warily put in, and serve for *Caution* and *Encouragement*; For *Caution*, lest we take up in our coming any Thing short of Christ; and for *Encouragement* to those that shall in their coming, come past all, till they come to *Jesus Christ*: *And him that cometh to me, I will in no wise cast out.*

Reader, if thou lovest thy Soul, take this *Caution* kindly at the Hands of *Jesus Christ*. Thou seest thy Sicknes, thy Wound, thy Necessity of Salvation: Well, go not to King *Jareb*, for he cannot heal thee, nor cure thee of thy Wound, *Hos. 5. 13.* Take the *Caution*, I say, lest Christ, instead of being a Saviour unto thee, becomes a Lion, a young Lion to tear thee, and go away, *verse 4.*

There is a coming, but not to the most High: There is a coming, but not with the whole Heart, but as it were feignedly; therefore take the *Caution* kindly, *Jer. 30. 10. Hos. 7. 16.*

And him that cometh (*To me.*) Christ, as a Saviour, will stand alone, because his own Arm alone hath brought Salvation unto him: He will not be joined with *Moses*, nor suffer *John Baptist* to be tabernacled by him: I say they must vanish, for Christ will stand alone, (*Luke 9. 28, 36.*) yea, God the Father will have it so; therefore they must be parted from him, and a Voice from Heaven must come to bid the Disciples hear, only *the Beloved Son*. Christ will not suffer any Law, Ordinance, Statute, or Judgment to be Partners with him in the Salvation of the Sinner. Nay, he saith not, *And him that cometh to my WORD, but, and him that cometh to ME.* The Words of Christ, even his most blessed and free Promises, such as this in the Text,

are not the Saviour of the World; for that is Christ himself, Christ himself only. The Promises therefore are but to encourage the coming Sinner to come to Jesus Christ, and not to rest in them short of Salvation by him.

And him that cometh (*to me,*) the Man therefore that comes aright, casts all Things behind his Back, and looketh at (nor hath his Expectation from ought but) the Son of God alone, and *David* said, *My Soul wait thou only upon God; for my Expectation is from him: He only is my Rock, and my Salvation; he is my Defence; I shall not be moved*, *Psal. 92. 5.* His Eye is to Christ, his Heart is to Christ, and his Expectation is from him, from him only:

Therefore the Man that comes to Christ, is one that hath had deep Considerations of his own Sins, slighting Thoughts of his own Righteousness, and high Thoughts of the Blood and Righteousness of Jesus Christ; yea, he sees, as I have said, more Virtue in the Blood of Christ to save him, than there is in all his Sins to damn him. He therefore setteth Christ before his Eyes, there is nothing in Heaven or Earth, he knows, that can save his Soul and secure him from the Wrath of God, but Christ; that is, nothing but his personal Righteousness, and Blood.

And him that cometh to me, I will in no wise cast out. In no wise: By these Words there is something expressed; and something implied. That which is expressed is Jesus Christ his unchangeable Resolution to save the coming Sinner; *I will in no wise reject him, or deny him the Benefit of my Death and Righteousness.* This Word therefore is like that which he speaks of the everlasting Damnation of the Sinner in Hell-fire, *he shall by no means depart thence; that is, never, never come out again; no, not to all Eternity*, *Mat. 5. 25. Chap. 25. 26.* So that as he that is condemned into Hell-fire, hath no ground of Hope for his Deliverance thence; so him that cometh to Christ, hath no ground to fear he shall ever be cast in thither.

Thus saith the Lord; *If Heaven above can be measured, or the Foundation of the Earth searched out beneath, I will also cast away all the Seed of Israel, for all that they have done, saith the Lord*, *Jer. 31. 37.*

Thus saith the Lord, *If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I cast away the Seed of Jacob.* But Heaven cannot be measured, nor the Foundations of the Earth searched out beneath; his Covenant is also with Day and Night, and he hath appointed the Ordinances of Heaven; therefore he will not cast away the Seed of *Jacob*, who are the coming Ones; but will certainly save them from the dreadful Wrath to come, *Jer. 33. 25, 26. Chap. 50. 4, 5.* By this

this therefore it is manifest, that it was not the greatness of Sin, nor the long continuance in it, no nor yet the Backsliding, nor the Pollution of thy Nature, that can put a Bar in against, or be an hindrance of the Salvation of the coming Sinner: For, if indeed this could be, then would this solemn and absolute Determination of the Lord Jesus, of it self fall to the Ground, and be made of none effect: *But his Counsel shall stand, and he will do all his Pleasure*: That is, his Pleasure in this; for his Promise, as to this irreverfible Conclusion arifeth of his Pleasure; he will stand to it, and will fulfil it, because it is *his Pleasure*.

Suppose that one Man had the Sins, or as many Sins as an hundred; and another should have an hundred Times as many as he; yet if they come, this Word, *I will in no wise cast out*, secures them both alike.

Suppose a Man hath a Desire to be faved, and for that Purpose is coming in Truth to *Jesus Christ*, but he, by his debauched Life, has damned many in Hell; Why the Door of Hope is by these Words fet as open for him, as it is for him that hath not the thousandth part of his Transgressions: *And him that cometh to me, I will in no wise cast out*.

Suppose a Man is coming to *Christ* to be faved, and hath nothing but Sin, and an ill-spent Life to bring with him: Why, let him come, and welcome to Jesus Christ, *And he will in no wise cast him out*, Luke 7. 41. Is not this Love that passeth knowledge? Is not this Love the Wonderment of Angels? And is not this Love worthy of all Acceptation at the Hands and Hearts of all coming Sinners?

Secondly, That which is implied in the Words, is,

First, *The coming Souls have those that continually lie at Jesus Christ, to cast them off*.

Secondly, *The coming Souls are afraid that those will prevail with Christ to cast them off*.

For these Words are spoken to satisfy us, and to stay up our Spirits against these two Dangers: *I will in no wise cast out*.

First, For the first, *Coming Souls have those that continually lie at Jesus Christ to cast them off*.

And there are three Things that thus bend themselves against the coming Sinner.

First, There is the *Devil*, the Accuser of the Brethren, that accuses them before God, Day and Night, *Revel. 12. 10*. This Prince of Darkness is unwearied in this Work; he doth it, as you see, Day and Night; that is, without ceasing: He continually puts in his Caveats against thee, if so be he may prevail. How did he play it against that good Man *Job*, if possible he might have obtained his Destruction in Hell-fire? He objected against him

that he served not God for Nought, and tempted God to put forth his Hand against him; urging, that if he did it, he would curse him to his Face; and all this as God witnesseth, *He did without a Cause*, Job 1. 9, 10, 11. Chap. 2. 4, 5. How did he play it with Christ against *Joshua* the High-Priest? *And he shewed me Joshua*, said the Prophet, *the High-Priest, standing before the Angel of the Lord, and Satan standing at his right Hand to resist him*, Zech. 3.

To resist him; that is, to prevail with the Lord Jesus Christ to resist him: Objecting, the Uncleannefs and Unlawful Marriage of his Sons with the Gentiles; for that was the Crime that Satan laid against them, *Ezra 10. 18*. Yea, and for ought I know, *Joshua* was also guilty of the Fact; but if not of that, of Crimes no whit inferior; for he was clothed with filthy Garments, as he stood before the Angel: Neither had he One Word to say in Vindication of himself, against all that this wicked One had to say against him. But notwithstanding that, he came off well; but he might for it, thank a good Lord Jesus, because he did not resist him; but contrariwise took up his Cause, pleaded against the Devil, excusing his Infirmary, and put justifying Robes upon him before his Adversaries Face.

And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a Brand pluckt out of the Fire? And he answered and spoke to those that stood before him, saying, Take away the filthy Garment from him; and to him he said, Behold, I have caused thine iniquities to pass from thee, and will cloath thee with a Change of Raiment.

Again, how did Satan ply in against *Peter*, when he desired to have him, that he might sift him as Wheat? That is, if possible, sever all Grace from his Heart, and leave him nothing but Flesh and Filth, to the end that he might make the Lord Jesus loath and abhor him: *Simon, Simon*, said Christ, *Satan hath desired to have you, that he might sift you as Wheat*. But did he prevail against him? No, *But I have prayed for thee that thy Faith fail not*. As who should say, *Simon*, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy Brethren, (for that the Word *you* imports;) but I will not leave thee in his hand, I have prayed for thee, thy Faith shall not fail: I will secure thee to the heavenly Inheritance, *Luke 22. 30, 31, 32*.

Secondly, As Satan, so every Sin of the coming Sinner, comes in with a Voice against him, if perhaps they may prevail with Christ to cast off the Soul. When *Israel* was coming out of *Egypt* to *Canaan*, how many Times had their Sins thrown them out of the Mercy of God, had not *Moses*,

Moses, as a Type of Christ, stood in the Breach to turn away his Wrath from them, *Psal.* 106. 23. Our Iniquities testify against us, and would certainly prevail against us, to our utter Rejection and Damnation, had we not an Advocate with the Father, Jesus Christ the Righteous, *1 John* 2. 1, 2.

The Sins of the Old World cryed them down to Hell; the Sins of *Sodom* fetched upon them Fire from Heaven, which devoured them; the Sins of the *Egyptians* cryed them down to Hell, because they came not to Jesus Christ for Life. Coming Sinner, thy Sins are no whit less than any; nay, perhaps they are as big as all theirs: Why is it then that thou livest when they are dead, and that thou hast a Promise of Pardon when they had not: *Why, thou art coming to Jesus Christ*, and therefore Sin shall not be thy Ruine.

Thirdly, As *Satan* and *Sin*, so the Law of *Moses*, as it is a perfect holy Law, hath a Voice against you before the Face of God. *There is one that accuseth you, even Moses's Law*, *John* 5. Yea, it accuseth all Men of Transgression, that have sinned against it; for as long as Sin is Sin, there will be a Law to accuse for Sin: But this Accusation shall not prevail against the coming Sinner; because 'tis Christ that died, and that ever lives, to make Intercession for them that *Come to God by him*, *Rom.* 8. *Heb.* 7. 25.

These Things, I say, do accuse us before Christ Jesus; yea, and also to our own Faces, if perhaps they might prevail against us. But these Words, *I will in no wise cast out*, secureth the coming Sinner from them all.

The Coming Sinner is not saved because there is none that comes in against him; but because the Lord Jesus will not hear their Accusations; will not cast out the Coming Sinner.

When *Shimei* came down to meet King *David*, and to ask Pardon for his Rebellion; up starts *Abishai*, and puts in his Caveat, saying, *Shall not Shimei die for this?* This is the Case of him that comes to Christ; He hath this *Abishai*, and that *Abishai* that presently steps in against him, saying, *Shall not this Rebel's Sin destroy him in Hell?* Read farther; *But David answered, What have I to do with you, ye Sons of Zerviah, that you should this Day be Adversaries to me? Shall there any Man be put to Death this Day in Israel, for do not I know that I am King this Day over Israel,* *2 Sam.* 19. 16 to 23.

That is Christ's Answer by the Text, to all that accuse the coming *Shimei's*; What have I to do with you, that accuse the coming Sinners to me? I count you Adversaries, that are against my shewing Mercy to them. Do not I know, that I am exalted this Day to be King of Righteousness, and King of Peace? *I will in no wise cast them out.*

teousness, and King of Peace? *I will in no wise cast them out.*

Secondly, But again, these Words do closely imply, that the coming Souls are afraid, that these Accusers will prevail against them, as is evident, because the Text is spoken for their Relief and Succour: For that need not be, if they that are coming, were not subject to Fear, and despond upon this Account: Alas; there is a Guilt, and the Curse lies upon the Conscience of the coming Sinner!

Besides, he is conscious to himself, what a Villain, what a Wretch he hath been against God and Christ. Also he now knows, by woful Experience, how he hath been at *Satan's* Beck, and at the Motion of every Lust. He hath now also new Thoughts of the Holiness and Justice of God: Also, he feels, that he cannot forbear sinning against him: *For the Motions of Sin, which are by the Law, doth still work in his Members, to bring forth Fruit unto Death,* (*Rom.* 7.) But none of this need discourage, since we have so Good, so tender-hearted, and so faithful a *Jesus* to come to; who will rather overthrow Heaven and Earth, than suffer a Tittle of this Text to fail: *And him that cometh to me, I will in no wise cast out.*

Now, We have yet to enquire into two Things that lie in the Words, to which there hath been nothing said: As

1. *What it is to cast out.*

2. *How it appears that Christ hath Power to save or cast out.*

For the first of these, *What it is to cast out.* To this I will speak,

1. Generally.

2. More particularly.

More generally;

First, To cast out, is to slight and despise, and contemn; as it is said of *Saul's* Shield, *it was vilely cast away*; that is, slighted and contemned. Thus it is with the Sinners that come not to Jesus Christ: He slights, despises and contemns them; that is, *Casts them away*, *2 Sam.* 1. 2.

Secondly, Things cast away are reputed as menstruous Cloaths, and as the Dirt of the Street, *Isa.* 3. 22. *Psal.* 18. 42. *Mat.* 5. 13. *Chap.* 15. 17. And thus it shall be with the Men that come not to Jesus Christ, they shall be counted as Menstruous, and as the Dirt in the Streets.

Thirdly, To be cast out, or off; it is to be abhorred, not to be pitied; but to be put to a perpetual Shame, *Psal.* 44. 9. *Psal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the Text: The casting out here mentioned, is not limited to this, or the other Evil: Therefore it must be extended to the most extrem and utmost Misery; Or thus,

He that cometh to Christ, shall not want any Thing that may make him Gospelly-happy

happy in this World, or that which is to come; Nor shall he want any Thing, that cometh not, that may make him spiritually and eternally miserable.

But further, As it is to be generally taken, so it respecteth Things that shall be hereafter.

For the Things that are now, they are either,

1. More General.

2. Or more Particular.

First, More general, thus,

It is *To be cast out* of the Presence and Favour of God.

Thus was *Cain cast out*, thou hast driven (or cast) *me out this Day*, from thy Face (that is, from thy Favour) *shall I be hid*. A dreadful Complaint! But the Effect of a more dreadful Judgment! *Gen. 4. 13, 14. Jer. 23. 39. Chron. 28. 9.*

Secondly, *To be cast out*, is to be cast out of God's Sight; God will look after them no more, care for them no more; nor will he watch over them any more for Good, (*2 Kings 17. 20. Jer. 7. 15.*) Now they that are so, are left like Blind Men, to wander and fall into the Pit of Hell. This therefore is also a sad Judgment! Therefore, here is the Mercy of him that *Cometh* to Christ. He shall not be left to wander at Uncertainties. The Lord Jesus Christ will keep him, as a Shepherd doth his Sheep, *Psal. 23. Him that cometh to me, I will in no wise cast out.*

Thirdly, *To be cast out*, is to be denied a Place in God's House, and to be left as Fugitives and Vagabonds, to pass a little Time away in this miserable Life, and after that to go down to the Dead, *Gal. 4. 30. Gen. 4. 13, 14. Chap. 21. 10.* Therefore here is the Benefit of him that cometh to Christ, he shall not be denied a Place in God's House. They shall not be left like Vagabonds in the World, *Him that cometh to me, I will in no wise cast out.* See *Prov. 14. 26. Isa. 56. 3, 4, 5. Ephes. 2. 19, 20, 21, 22. 1 Cor. 3. 21, 22, 23.*

Fourthly, In a Word, *To be cast out*, is to be rejected as are the fallen Angels: For their eternal Damnation began at their being cast down from Heaven to Hell. So then, *Not to be cast out*, is to have a Place, a House and Habitation there; and to have a Share in the Privileges of elect Angels.

These Words therefore, *I will not cast out*, will prove great Words One Day, to them that come to Jesus Christ, *2 Pet. 2. 4. John 21. 31. Luke 20. 35.*

Secondly, and more particularly.

First, Christ hath everlasting Life for him that cometh to him, and he shall never perish; *For he will in no wise cast him out*: But for the rest, they are rejected, *cast out*, and must be damned, *John 10. 27, 28.*

Secondly, Christ hath everlasting Righteousness, to cloath them with, that come to

him, and they shall be covered with it, as with a Garment, but the rest shall be found in the filthy Rags of their own stinking Pollutions, and shall be wrapt up in them, as in a Winding-Sheet, and so bear their Shame before the Lord, and also before the Angels, *Dan. 9. 24. Isa. 57. 2. Rev. 3. 4, 18. Chap. 15, 16.*

Thirdly, Christ hath precious Blood, that like an open Fountain, stands free for him to wash in, that comes to him for Life, *And he will in no wise cast him out*: But they that come not to him are rejected from a Share therein, and are left to ireful Vengeance for their Sins, *Zech. 13. 1. 1 Pet. 1. 18, 19. John 13. 8. Chap. 3. 36.*

Fourthly, Christ hath precious Promises, and they shall have a Share in them, that come to him for Life. *For he will in no wise cast them out*: But they that come not, can have no share in them, because they are true only in him; For in him, and only in him, all the Promises are *Yea* and *Amen*. Wherefore they that come not to him, are no whit the better for them, *Psal. 50. 16. 2 Cor. 1. 20, 21.*

Fifthly, Christ hath also fulness of Grace in himself, for them that come to him for Life, *And he will in no wise cast them out*: But those that come not unto him, are left in their graceless State, and as Christ leaves them, Death, Hell and Judgment finds them. *He that findeth me* (saith Christ) *findeth Life, and shall obtain Favour of the Lord*: But *he that sins against me wrongeth his own Soul. All that hate Me, love Death*, *Prov. 8. 33, 34, 36.*

Sixthly, Christ is an Intercessor, and ever liveth to make Intercession for them that come to God by him: *But their Sorrows shall be multiplied, that hasten after another* (or other) *Gods*, (their Sins and Lusts:) *Their Drink-Offerings will be not offer, nor take up their Names into his Lips*, *Psal. 16. 4. Heb. 7. 25.*

Seventhly, Christ hath wonderful Love, Bowels, and Compassion for those that come to him: For, *he will in no wise cast them out*. But the rest will find him a Lion Rampant, he will one Day tear them all to pieces. Now consider this (saith he) *ye that forget God, lest I tear you in Pieces, and there be none to deliver you*, *Psal. 50. 22.*

Eighthly, Christ is known, by, and for his sake those that come to him, have their Persons and Performances accepted of the Father: *And he will in no wise cast them out*: But the rest must fly to the Rocks and Mountains for Shelter, but all in vain, to hide them from his Face, and Wrath, *Rev. 6. 15, 16, 17.*

But again, These words (*cast out*) have a special Look to what will be hereafter, even at the Day of Judgment: For then, and not till then, will be the great *Anathema* and *Casting-out*, made manifest, even manifest

manifest by Execution. Therefore, here to speak to this, and that under these two Heads. As,

1. *Of the casting out it self.*
2. *Of the Place into which they shall be cast, that shall then be cast out.*

First, *The Casting out it self*, standeth in two Things :

1. In a Preparatory Work.
2. In the Manner of Executing the Act.

The Preparatory Work standeth in these three Things.

First, It standeth in their Separation, that have not come to him, from them that have, at that Day. Or thus, At the Day of the great *Casting-out*, those that have not (*now*) come to him, shall be separated from them that have; for them that have, *he will not cast out.* When the Son of Man shall come in his Glory, and all his Holy Angels with him, then he shall sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth the Sheep from the Goats, Mat. 25. 31, 32.

This dreadful Separation therefore shall then be made betwixt them that (*now*) come to Christ, and them that come not : And good Reason; for since they would not with us come to him, *now* they have Time; why should they stand with us, when Judgment is come.

Secondly, They shall be placed before him according to their Condition; they that have come to him in great Dignity, even at his Right-Hand, *For he will in no wise cast them out*: But the rest shall be set at his Left-Hand; the Place of Disgrace and Shame; for they did not come to him for Life.

Distinguished also shall they be by fit Terms : These that come to him he calleth the *Sheep*, but the rest are *Frowish Goats*, and he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats; and the Sheep will be set on the Right-Hand, (next Heaven-Gate, for they came to him.) But the Goats on the Left, to go from him into Hell, because they are not of his Sheep.

Thirdly, Then will Christ proceed to Conviction of those that came not to him, and will say, *I was a Stranger and ye took me not in*, or did not come unto me. Their Excuse of themselves he will slight as Dirt, and proceed to their final Judgment. Now when these wretched Rejectors of Christ shall thus be set before him in their Sins and convicted; this is the Preparatory Work upon which follows the Manner of executing the Act which will be done.

First, In the Presence of all the Holy Angels.

Secondly, In the Presence of all them that in their *Life-Time* came to him, by saying unto them, *Depart from me ye Cursed into*

everlasting Fire, prepared for the Devil and his Angels, with the Reason annexed to it: For you were cruel to me and mine, particularly discovered in these Words : *For I was an hungred, and ye gave me no Meat; thirstily, and ye gave me no Drink; I was a Stranger, and ye took me not in; naked, and ye cloathed me not; Sick and in Prison, and ye visited me not*, Mat. 25. 41, 42, 43.

Lastly, Now it remains that we speak of the Place into which these shall be cast, which in the general you have heard already, to wit, the Fire prepared for the Devil and his Angels : But in particular, it is thus described :

First, It is called *Tophet* : For Tophet is ordained of old, yea, for the King (the Lucifer) it is prepared, he hath made it deep and large, the Pile thereof is Fire and much Wood, the Breath of the Lord like a Stream of Brimstone doth kindle it, Isa. 30. 32.

Secondly, It is called *Hell*. It is better for thee to enter into Life, halt or lame, than having two Feet to be cast into Hell, Mark 9. 45.

Thirdly, It is called the *Wine-press of the Wrath of God* : And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth (that is, them that did not come to Christ) and cast them out into that great Wine-press of the Wrath of God, Rev. 14. 19.

Fourthly, It is called a *Lake of Fire*. And whatsoever was not found written in the Book of Life, was cast into the Lake of Fire, Rev. 20. 15.

Fifthly, It is called a *Pit*. Thou hast said in thy Heart, *I will ascend to Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation, in the Sides of the North*— Yet thou shalt be brought down to Hell, to the Sides of the Pit, Isa. 14. 13, 14, 15.

Sixthly, It is called a *bottomless Pit*, out of which the Smoak and the Locusts came, and into which the great Dragon was cast; and it is called *bottomless*, to shew the endlessness of the Fall that they will have into it, that come not in the acceptable Time to Jesus Christ, Rev. 9. 1, 2. Chap. 20. 3.

Seventhly, It is called *Outer Darknes*, Bind him Hand and Foot, and cast him into Outer Darknes, and cast ye the unprofitable Servant into Outer Darknes, there shall be Weeping and Gnashing of Teeth, Mat. 22. 23. Chap. 25. 13.

Eighthly, It is called a *Furnace of Fire*. As therefore the Tares are gathered and burned in the fire, so shall it be in the End of this World : The Son of Man shall send forth his Angels, and he shall gather out of his Kingdom all Things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire, there shall be Weeping and Gnashing of Teeth : And again, So shall it be in the End of the World, the Angels shall

come.

come forth and sever the Wicked from among the Just, and shall cast them into a Furnace of Fire; there shall be wailing and gnashing of Teeth, Mat. 13. 41 to 51.

Lastly, It may not be amiss, if in the Conclusion of this, I shew in few Words, to what the Things that torment them in this State, are compared. Indeed some of them have been occasionally mentioned already; as that they are compared,

First, To Wood that burneth.

Secondly, To Fire.

Thirdly, To Fire and Brimstone: But,

Fourthly, It is compared to a Worm, a gnawing Worm, a never dying gnawing Worm: They are cast into Hell, where their Worm dieth not, Mark 9. 44.

Fifthly, It is called *unquenchable Fire*: He will gather his Wheat into his Garner; But will burn up the Chaff with *unquenchable Fire*, Mat. 3. 12. Luke 3. 17.

Sixthly, It is called *everlasting Destruction*. The Lord Jesus shall descend from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God; and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 Thes. 1. 7, 8, 9.

Seventhly, It is called, *Wrath without Mixture*, and is given them in the Cup of his Indignation. If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wrath of God, which is poured out without mixture, in the Cup of his Indignation, and he shall be tormented with Fire and Brimstone, in the Presence of the Holy Angels, and in the Presence of the Lamb, Rev. 14. 9, 10.

Eighthly, It is called the second Death. And Death and Hell were cast into the Lake of Fire, this is the second Death. Blessed and Holy is he that hath Part in the first Resurrection, on such the second Death hath no Power, Rev. 20. 14. Chap. 2. 6.

Ninthly, It is called *Eternal Damnation*. But he that shall Blaspheme against the Holy Ghost, hath never Forgiveness, but is in Danger of *Eternal Damnation*.

Oh! These three Words!

Everlasting Punishment!

Eternal Damnation!

And for Ever and Ever.

How will they gnaw and eat up all the Expectation of the End of the Misery of the Cast-away Sinners. And the Smoak of their Torment ascended up for Ever and Ever, and they have no Rest Day nor Night, &c. Rev. 14. 11.

Their Behaviour in Hell is set forth by four Things as I know of.

1. By calling for Help and Relief in vain.

2. By Weeping.

3. By Wailing.

4. By Gnashing of Teeth.

And now we come to the second Thing that is to be inquired into; namely,

How it appears that Christ hath Power to save, or to cast out: For by these Words, *I will in no wise cast out*, he declareth that he hath Power to do both.

Now this Inquiry admits us to search into two Things.

1. *How it appears that he hath Power to save.*

2. *How it appears that he hath Power to cast out.*

That he hath Power to save, appears by that which follows.

First, To speak only of him as he is Mediator: He was authorized to this blessed Work by his Father before the World began. Hence the Apostle said, *He hath chosen us in him, before the Foundation of the World*, with all those Things that effectually will produce our Salvation. Read the same Chapter with 2 Tim. 1. 9.

Secondly, He was promised to our first Parents, that he should, in the fulness of Time, bruise the Serpent's Head; and, as Paul expounds it, redeem them that were under the Law: Hence, since that Time, he hath been reckoned as slain for our Sins: By which Means all the Fathers under the first Testament were secured from the Wrath to come; hence he is called, *The Lamb slain from the Foundation of the World*, Rev. 13. 8. Gen. 3. 15. Gal. 4. 4, 5.

Thirdly, Moses gave Testimony of him by the Types and Shadows, and Bloody Sacrifices, that he commanded from the Mouth of God, to be in use to the Support of his Peoples Faith, until the Time of Reformation; which was the Time of this Jesus his Death, Heb. 9, and 10th Chapters.

Fourthly, At the Time of his Birth 'twas testified of him by the Angel, *That he should save his People from their Sins*, Mat. 1. 20, 21.

Fifthly, It is testified of him in the Days of his Flesh, that he had Power on Earth to forgive Sins, Mark 2. 5 to 11.

Sixthly, It is testified also of him by the Apostle Peter; *that God had exalted him with his own right Hand to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins*, Acts 30. 31.

Seventhly, In a Word, This is every where testified of him, both in the Old Testament and the New.

And good Reason that he should be acknowledged and trusted in as a Saviour.

1. He came down from Heaven to be a Saviour, John 6. 38, 39, 40.

2. He was anointed when on Earth to be a Saviour, Luke 3. 22.

3. He did the Works of a Saviour: As,

First,

First, He fulfilled the Law, and became the End of it for Righteousness, for them that believe in him, *Rom. 10. 3, 4.*

Secondly, He laid down his Life as a Saviour; He gave his Life as a Ransom for many, *Matth. 20. 28. Mark 10. 45. 1 Tim. 2. 6.*

Thirdly, He hath abolished Death, destroyed the Devil, put away Sin, got the Keys of Hell and Death, is ascended into Heaven; is there accepted of God, and did sit at the right Hand, as a Saviour; and that because his Sacrifice for Sins pleased God, *2 Tim. 1. 10. Heb. 2. 14, 15. Ephes. 4. 7, 8. John 16. 10, 11. Acts 5. 30, 31. Heb. 10. 12, 13.*

Fourthly, God hath sent out and proclaimed him as a Saviour, and tells the World, that we have Redemption through his Blood, that he will justify us, if we believe in his Blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very End, and also if his Works and Undertakings were not accepted of him considered as a Saviour, *Rom. 3. 24, 25. 2 Cor. 5. 18, 19, 20, 21.*

Fifthly, God hath already received Millions of Souls, into his Paradise, because they have received this Jesus for a Saviour; and is resolved to cut them off, and to cast them out of his Presence, that will not take him for a Saviour, *Heb. 12. 22, 23, 24, 25, 26.*

I intend brevity here; therefore a Word to the Second, and so conclude.

How it appears that he hath Power to cast out.

This appears also by what follows:

First, The Father (for the Service that he hath done him as a Saviour) hath made him Lord of all, even Lord of Quick and Dead. *For to this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living, Rom. 14. 9.*

Secondly, The Father hath left it with him to quicken whom he will, to wit, with saving Grace, and to cast out whom he will, for their Rebellion against him, *John 5. 22.*

Thirdly, The Father hath made him Judge of Quick and Dead, hath committed all Judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father, *John 22. 5.*

Fourthly, God will judge the World by this Man; the Day is appointed for Judgment, and he is appointed for Judge. *He hath appointed a Day in the which he will judge the World in Righteousness, by that Man, Acts 17. 31, 32.*

Therefore we must all appear before the Judgment Seat of Christ, that every one may receive for the Things done in the

Body, according to what they have done. If they have closed with him, Heaven and Salvation; if they have not, Hell and Damnation.

And for these Reasons he must be Judge.

First, Because of his Humiliation, because of his Father's Word he humbled himself, and he became obedient unto Death, even the Death of the Cross: *Therefore God hath highly exalted him, and given him a Name above every Name; that at the Name of Jesus every Knee should bow; both of Things in Heaven, and Things on Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is the Lord, to the Glory of God the Father.*

This hath respect to his being Judge, and his sitting in Judgment upon Angels and Men, *Phil. 2. 7, 8, 9, 10, 11.*

Secondly, That all Men might honour the Son, even as they honour the Father. *For the Father judgeth no Man, but hath committed all Judgment unto the Son; that all Men should honour the Son, even as they honour the Father, John 5. 22, 23.*

Thirdly, Because of his righteous Judgment, this Work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his Ways, *Rev. 2. 2.*

Fourthly, Because he is the Son of Man. He hath given him Authority to execute Judgment also, because he is the Son of Man, *John 5. 27.*

Thus have I in brief passed through this Text by Way of Explication; my next Work is to speak to it by Way of Observation: But I shall be also as brief in that, as the Nature of the Thing will admit.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out; John 6. 37.

And now I come to some Observations, and a little briefly to speak to them, and then conclude the Whole.

The Words thus explained, afford us many, some of which are these.

First, That God the Father, and Christ his Son, are Two distinct Persons in the Godhead.

Secondly, That by them (not excluding the Holy Ghost) is contrived, and determined the Salvation of fallen Mankind.

Thirdly, That this Contrivance, resolved itself into a Covenant between these Persons in the Godhead, which standeth in Giving, on the Father's Part: and Receiving on the Son's. All that the Father giveth me, &c.

Fourthly, That every one that the Father hath given to Christ (according to the Mind of God in the Text) shall certainly come to him.

Fifthly, That coming to Jesus Christ, is therefore not by the Will, Wisdom or Power of

of Man: But by the Gift, Promise, and Drawing of the Father. (All that the Father giveth me, shall come.)

Sixthly, *That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him.* (And him that cometh to me, I will in no wise cast out.)

There are, besides these, some other Truths implied in the Words. As,

Seventhly, *They that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them.*

Eighthly, *Jesus Christ would not have them, that in Truth are coming to him, once think that he will cast them out.*

These Observations lie all of them in the Words, and are plentifully confirmed by the Scriptures of Truth; but I shall not at this Time speak to them all, but shall pass by the First, Second, Third, Fourth and Sixth, partly, because I design Brevity, and partly, because they are touched upon, in the Explicatory Part of the Text. I shall therefore begin with the Fifth Observation, and so make that the First in Order, in the following Discourse.

First then, *Coming to Christ is not by the Will, Wisdom or Power of Man, but by the Gift, Promise and Drawing of the Father.* This Observation standeth of Two Parts.

First, The coming to Christ is not by the Will, Wisdom or Power of Man.

Secondly, But by the Gift, Promise and Drawing of the Father.

That the Text carrieth this Truth in its Bosom, you will find if you look into the Explication of the first Part thereof before; I shall therefore here follow the Method propounded, viz. shew,

First, *That coming to Christ is not by the Will, Wisdom or Power of Man: This is true, because the Word doth positively say it is not.*

First, It denieth it to be by the Will of Man. *Not of Blood, nor of the Will of the Flesh, nor of the Will of Man.* And again, *It is not of him that willeth, nor of him that runneth,* John 1. 13. Rom. 9. 16.

Secondly, It denieth it to be of the Wisdom of Man, as is manifest from these Considerations:

First, *In the Wisdom of God it pleased him, that the World by Wisdom should not know him.* Now if by their Wisdom they cannot know him, it follows, by that Wisdom, they cannot come unto him; for coming to him, is not before, but after some Knowledge of him, 1 Cor. 1. 21. Acts 13. 27. Psal. 9. 10.

Secondly, The Wisdom of Man, in God's Account, as to the Knowledge of Christ, is reckoned Foolishness. *Hath not God made Foolish the Wisdom of this World:* And again, *The Wisdom of this World is*

Foolishness with God.

If God hath made Foolish the Wisdom of this World; and again, if the Wisdom of this World is Foolishness with him, then verily it is not likely, that by that, a Sinner should become so Prudent, as to come to Jesus Christ; especially if you consider,

Thirdly, That the Doctrine of a crucified Christ, and so of Salvation by him, is the very Thing that is counted Foolishness to the Wisdom of the World: Now, if the very Doctrine of a crucified Christ be counted Foolishness by the Wisdom of this World, it cannot be, that by that Wisdom a Man should be drawn out, in his Soul, to come to him, 1 Cor. 1. 20. Chap. 2. 14. Chap. 3. 19. Chap. 1. 18, 23.

Fourthly, God counted the Wisdom of this World one of his greatest Enemies, therefore by that Wisdom no Man can come to Jesus Christ. For it is not likely that one of God's greatest Enemies, should draw a Man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the Wisdom of this World one of his greatest Enemies, is evident,

First, For that it casteth the greatest Contempt upon his Son's Undertaking, as afore is proved, in that it counts his Crucifixion foolishness: Though that be one of the highest Demonstrations of Divine Wisdom, Ephes. 1. 7, 8.

Secondly, Because God hath threatned to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an Enemy, would it direct Men to, and cause them to close with Jesus Christ. See Isa. 29. 14. 1 Cor. 1. 19.

Thirdly, He hath rejected it from helping in the Ministry of his Word, as a fruitless Business, and a Thing that comes to nought, 1 Cor. 2, 4, 6, 12, 13.

Fourthly, Because it causeth to perish those that seek it, and pursue it, 1 Cor. 1. 18, 19.

Fifthly, And God has proclaimed, *That if any Man will be wise in this World, he must be a Fool in the Wisdom of this World, and that's the Way to be wise in the Wisdom of God. If any Man will be wise in this World, let him become a Fool, that he may be wise. For the Wisdom of this World is Foolishness with God,* 1 Cor. 3. 18, 19, 20.

Thirdly, *Coming to Christ, is not by the Power of Man.* This is evident, partly,

First, From that which goeth before: For Man's Power, in the putting forth of it, in this Matter, is either stirred up with Love, or Sense of Necessity; but the Wisdom of this World neither gives Man Love to, or Sense of a Need of Jesus Christ; therefore his Power lieth still, as from that.

Secondly, What Power has he that is dead; as every natural Man spiritual is; even

even dead in Trespases and Sins? Dead, even as dead to God's New Testament Things, as he that is in his Grave, is dead to the Things of this World. What Power hath he then, whereby to come to *Jesus Christ*, John 5. 25. Ephes. 2. 1. Col. 2. 13.

Thirdly, God forbids the mighty Man's Glory in his Strength, and says positively, *By Strength shall no Man prevail*: and again, *Not by Might, nor by Power, but my Spirit*, saith the Lord, Jer. 9. 23, 24. 1 Sam. 2. 9. Zech. 4. 6. 1 Cor. 27. 28, 29, 30, 31.

Fourthly, Paul acknowledgeth that Man, nay, converted Man of himself, hath not a Sufficiency of Power in himself *to think a good Thought*; if not to do that which is least, *for to think is less than to come*; then no Man by his own Power can come to *Jesus Christ*, 2 Cor. 3. 5.

Fifthly, Hence we are said to be made willing to come, by the Power of God; to be raised from a State of Sin, to a State of Grace, by the Power of God; and to believe, that is, to come, through the exceeding Working of his mighty Power, Psalm 110. 3. Col. 2. 12. Ephes. 1. 18, 20. See also, Job 46. 14.

But this needeth not, if either Man had Power or Will to come; or so much as graciously to think of being willing to come (of themselves) to *Jesus Christ*.

I should now come to the Power of the second Part of the Observation, but that is occasionally done already, in the Explanatory Part of the Text; to which I refer the Reader: For I shall here only give thee a Text or two more to the same Purpose, and so come to the Use and Application.

First, It is expressly said, *No Man can come to me except the Father which hath sent me, draw him*. By this Text, there is not only insinuated, that in Man is want of Power, but of Will, to come to Jesus Christ, they must be drawn, they come not if they be not drawn: And observe, it is not Man, no nor all the Angels of Heaven that can draw one Sinner to Jesus Christ. *No Man cometh to me, except the Father, which hath sent me, draw him*, John 6. 44.

Secondly, Again, *No Man can come to me, except it were given him of my Father*, Job. 6. 65. It is an Heavenly Gift that maketh Man come to *Jesus Christ*.

Thirdly, Again, *It is written in the Prophets, they shall be all taught of God; every one therefore that hath heard and learned of the Father cometh to me*, John 6. 45.

I shall not enlarge, but shall make some Use and Application, and so come to the next Observation.

First, Is it so, *Is coming to Jesus Christ, not by the Will, Wisdom or Power of Man, but by the Gift, Promise, and Drawing of the Father*? Then they are to blame that cry up the Will, Wisdom, and Power of

Man; as Things sufficient to bring Men to Christ.

There are some Men who think they may not be contradicted, when they plead for the Will, Wisdom, and Power of Man, in reference to the Things that are of the Kingdom of Christ: But I will say to such a Man, he never yet came to understand, that himself is, what the Scripture teacheth concerning him: Neither did he ever know, what coming to Christ is, by the teaching Gift, and drawing of the Father. He is such a One that hath set up God's Enemy in Opposition to him, and that continueth in such Acts of Defiance; and what his End without a new Birth will be, the Scripture teacheth also: But we will pass this.

Secondly, Is it so? Is coming to Jesus Christ, by the Gift, Promise, and drawing of the Father, then let Saints here learn, to ascribe their coming to Christ, to the Gift, Promise, and drawing of the Father. Christian Man, bless God, who hath given thee to Jesus Christ, by Promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the Glory of Electing Love should rest upon thy Head, and that the Glory of the exceeding Grace of God should take hold of thy Heart, and bring thee to Jesus Christ.

Thirdly, Is it so? That coming to Christ is by the Father, as aforesaid? Then this should teach us to set a high Esteem upon *them that are indeed coming to Jesus Christ*: I say, an high Esteem on them, for the sake of him, by Virtue of whose Grace they are made to come to Jesus Christ.

We see, that when Men, by the Help of humane Abilities, do arrive at the Knowledge of, and bring to pass that which, when done, is a Wonder to the World; how he that did it, is esteemed and commended. Yea, how are his Wits, Parts, Industry, and Unweariedness in all, admired, and yet the Man, as to this is but of the World, and his Work the Effect of natural Ability: The Things also attained by him, end in Vanity and Vexation of Spirit. Further, perhaps in the Pursuit of these his Atchievements, he sins against God, wastes his Time vainly, and at long-run loses his Soul by neglecting of better Things: Yet he is admired! But I say, If this Man's Parts, Labour, Diligence, and the like, will bring him to such Applause and Esteem in the World; what Esteem should we have of such an One that is by the Gift, Promise, and Power of God, coming to Jesus Christ.

First, This is a Man with whom God is, in whom God works and walks; a Man whose Motion is governed and steered by the mighty Hand of God, and the effectual working of his Power, *Here's a Man!*

Secondly, This Man, by the Power of God's Might, which worketh in him, is able

able to cast a whole World behind him, with all the Lusts, and Pleasures of it; and to charge through all the Difficulties that Men and Devils can set against him; *Here's a Man.*

Thirdly, This Man is travelling to Mount Zion, the Heavenly Jerusalem; the City of the living God, and to an innumerable Company of Angels; and the Spirits of Just Men made perfect, to God the Judge of all, and to Jesus; *Here's a Man!*

Fourthly, This Man can look upon Death with Comfort, can laugh at Destruction when it cometh; and long to hear the Sound of the last Trump; and to see the Judge coming in the Clouds of Heaven; *Here's a Man indeed!*

Let *Christians* then esteem each other as such: I know you do; but do it more and more. And that you may, consider these two or three Things.

First, These are the Objects of Christ's Esteem. *Mat.* 12. 48. *Chap.* 15. 22 to 29. *Luke* 7. 9.

Secondly, These are the Objects of the Esteem of Angels, *Dan.* 9. 12. *Chap.* 10, 11. *Chap.* 12. 4. *Heb.* 1. 14.

Thirdly, These have been the Objects of the Esteem of Heathens, when but convinced about them, *Dan.* 5. 10. *Acts.* 5. 15. *1 Cor.* 14. 24, 25.

Let each of you then esteem each other better than themselves, *Phil.* 3. 2.

Fourthly, Again, Is it so, That no Man comes to Jesus Christ, by the Will, Wisdom and Power of Man; But by the Gift, Power, and Drawing of the Father? Then this shews us how horribly ignorant of this such are, who make the Men that is coming to Christ the Object of their Contempt and Rage. These are also unreasonable and wicked Men. Men in whom is no Faith, *1 Thes.* 3. 2.

Sinners, did you but know what a blessed Thing it is, to come to Jesus Christ, and that by the Help and Drawing of the Father, they do indeed come to him: You would hang and burn in Hell a Thousand Years before you would turn your Spirits as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But faithless Sinner, let us a little expostulate the Matter. What hath this Man done against thee, that is coming to Jesus Christ? Why dost thou make him the Object of thy Scorn? Doth his coming to Jesus Christ offend thee? Doth his pursuing of his own Salvation offend thee? Doth his forsaking of his Sins and Pleasures offend thee?

Poor coming Man! Thou sacrificest the Abominations of the Egyptians before their Eyes, and will they not stone thee? *Exod.* 8. 26.

But I say, Why offended at this? Is he ever the worse, for coming to Jesus Christ, |

or for his loving and serving of Jesus Christ? Or is he ever the more a Fool, for flying from that which will drown thee in Hell-Fire, and for seeking Eternal Life? Besides, Pray Sirs, consider it, this he doth not of himself, but by the Drawing of the Father. Come, let me tell thee in thine Ear, thou that will not come to him thy self, and him that would thou hinderest.

First, Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor Sinner is coming.

Secondly, Thou shalt be judged too, for one that hath hated the Father, by whose powerful Drawing the Sinner doth come.

Thirdly, Thou shalt be taken, and judged, for one that has done despite to the Spirit of Grace in him, that is by its Help, coming to Jesus Christ. What say'st thou now? Wilt thou stand by thy Doings? Wilt thou continue to contemn and reproach the Living God? Thinkest thou that thou shalt weather it out well enough at the Day of Judgment? *Can thine Heart endure, or can thine hands be strong, in the Days that I shall deal with thee, saith the Lord?* *John* 15. 18 to 27. *Jude* 14, 15. *1 Thes.* 4. 8. *Ezek.* 22. 14.

Fifthly, Is it so, That no Man comes to Jesus Christ by the Will, Wisdom, and Power of Man, but by the Gift, Promise, and Drawing of the Father? Then this sheweth us, how it comes to pass, that weak Means are so powerful as to bring Men out of their Sins, to a hearty Pursuit after Jesus Christ: When God bid Moses speak to the People, he said, *I will speak with thee*, *Exod.* 19. When God speaks, when God works, who can let it? None, none, Then the Work goes on, Elias threw his Mantle upon the Shoulders of Elisha; and what a wonderful Work followed! When Jesus fell in with the Crowing of a Cock, what Work was there! O when God is in the Means, then shall that Means (be it never so weak, and contemptible in it self) work Wonders, *1 Kings* 19. 19. *Mat.* 26. 74, 75. *Mark* 14. 71, 72. *Luke* 22. 60, 61, 62.

The World understood not, nor believed that the Walls of Jericho should fall at the Sound of Rams Horns; but when God will work, the Means must be effectual. A Word weakly spoken, spoken with difficulty, in Temptation, and in the midst of great contempt and scorn, works Wonders: *If the Lord thy God will say so too.*

Sixthly, Is it so? Doth no Man come to Jesus Christ, by the Will, Wisdom, and Power of Man; but by the Gift, Promise, and Drawing of the Father? Then here is Room for Christians to stand and wonder at the effectual working of God's Providences, that he hath made use of, as Means to bring them to Jesus Christ.

For

For although Men are drawn to Christ by the Power of the Father, yet that Power putteth forth it self in the Use of Means; and these Means are divers; sometimes this, sometimes that; for God is at Liberty to work, by which, and when, and how he will: but let the Means be what they will, and as contemptible as may be; yet God that commanded the Light to shine out of Darkness, and that out of Weakness can make strong; can, nay doth oft-times make Use of very unlikely Means to bring about the Conversion and Salvation of his People. Therefore, you that are come to Christ (and that by unlikely Means) stay your selves; and wonder, and wondering, magnify Almighty Power, by the Work of which, the Means hath been made effectual to bring you to Jesus Christ.

What was the Providence that God made Use of as a Means either more remote, or more near, to bring thee to Jesus Christ? Was it the removing of thy Habitation, the Change of thy Condition, the Loss of Relations, Estate, or the like? Was it the Casting of thine Eye upon some good Book, the hearing of thy Neighbours talk of Heavenly Things, the beholding of God's Judgments as executed upon others, or thine own Deliverance from them; or thy being strangely cast under the Ministry of some Godly Man? O take notice of such Providence or Providences! They were sent and managed by mighty Power to do thee Good. God himself, I say, hath joined himself to this Chariot: Yea, and so blessed it, that it failed not to accomplish the Thing for which he sent it.

God blesteth not to every one his Providences in this Manner: How many Thousands are there in this World, that pass every Day under the same Providences; but God is not in them, to do that Work by them, as he hath done for thy poor Soul, by his effectually working with them. O! That Jesus Christ should meet thee in this Providence, that Dispensation, or the other Ordinance! This is Grace indeed! At this therefore, it will be thy Wisdom to admire, and for this to bless God.

Give me leave to give you a Taste of some of those Providences that have been effectual, through the Management of God, to bring Salvation to the Souls of his People.

First, The first shall be that of the *Woman of Samaria*. It must happen, that she must needs go out of the City to draw Water (not before nor after, but) just when Jesus Christ her Saviour was come from far, and set to rest him (being weary) upon the Well: What a blessed Providence was this! Even a Providence managed by the Almighty Wisdom, and Almighty Power, to the Conversion and Salvation of this poor Creature. For by this Providence was this poor Creature, and her Saviour

brought together; that a blessed Work might be fulfilled upon the Woman, according to the Purpose afore determined by the Father, *John 4*.

Secondly, What Providence was it, that there should be a *Tree* in the Way for *Zachaeus* to climb, thereby to give *Jesus* Opportunity to call that Chief of the *Publicans* home to himself, even before he came down therefrom, *Luke 19*.

Thirdly, Was it not also wonderful, that the *Thief*, which you read of in the Gospel, should by the Providence of God be cast into Prison, to be condemned, even at that Sessions that Christ himself was to die; nay, and that it should happen too, that they must be hanged together, that the Thief might be in hearing and observing of *Jesus* in his last Words, that he might be converted by him before his Death? *Luke 23*.

Fourthly, What a strange Providence was it, and as strangely managed by God, that *Onesimus* when he was run away from his Master, should be taken, and as I think; cast into that very Prison, where *Paul* lay bound for the Word of the Gospel; that he might there be by him converted, and then sent home again to his Master *Philemon*! *Behold all Things work together for Good, to them that love God; to them who are the Called according to his Purpose*, *Rom. 8*.

Nay, I have my self known some that have been made to go to hear the Word preached against their Wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others; as also to catch and carp at Things. Some also to feed their Adulterous Eyes with the Sight of beautiful Objects; and yet God hath made use of even these Things, and even of the wicked and sinful Proposals of Sinners, to bring them under the Grace that might save their Souls.

Seventhly, Doth no Man come to Jesus Christ, but by the drawing, &c. of the Father? Then let me here caution those poor Sinners, that are Spectators of the Change that God hath wrought in them that are coming to *Jesus Christ*, not to attribute this Work and Change to other Things and Causes.

There are some poor Sinners in the World, that plainly see a Change, a mighty Change in their Neighbours and Relations that are coming to *Jesus Christ*: But as I said, they being ignorant, and not knowing whence it comes, and whether it goes, *for so is every one that is born of the Spirit*, *John 3. 8*.

Therefore, they attribute this Change to other Causes: As,

1. Melancholy.
2. To sitting alone.
3. To overmuch Reading.
4. To their going to too many Sermons.
5. To too much Studying, and Musing on what they hear.

Also, they conclude on the other Side :

First, That it is for want of merry Company.

Secondly, For want of Physick, and therefore they advise them to leave off Reading, going to Sermons, the Company of sober People, and to be merry, to go a gossiping, to busy themselves in the Things of this World; not to sit musing alone, &c.

But come poor ignorant Sinner, let me deal with thee, it seems thou art turned *Counsellor for Satan*: I tell thee, thou knowest not what thou doest. Take heed of spending thy Judgment after this Manner; thou judgest foolishly, *And sayest in this to every one that passeth by, thou art a Fool.*

What! Count Convictions for Sin, Mourning for Sin, and Repentance for Sin, Melancholy; this is like those that on the other Side said, *These Men are drunk with new Wine, &c.* Or, as he that said, *Paul was mad, Acts 2. 23. Chap 26. 24.*

Poor ignorant Sinner, canst thou judge no better? What! Is sitting alone, pensive under God's Hand; reading the Scriptures, and hearing of Sermons, &c. the Way to be undone? The Lord open thine Eyes, and make thee to see thine Error: Thou hast set thy self against God, thou hast despised the Operation of his Hands, thou attemptest to murder Souls. What! Canst thou give no better Counsel touching those whom God hath wounded, than to send them to the Ordinances of Hell for help? Thou bidst them be merry and lightsome: But dost thou not know that, *The Heart of Fools is in the House of Laughter, Eccles. 7.*

4. Thou biddest them shun the Hearing of thundring Preachers; *But is it not better to hear the Rebuke of the Wise, than for a Man to hear the Song of Fools, ver. 5.* Thou biddest them busy themselves in the Things of this World; but dost thou not know that the Lord bids, *First seek the Kingdom of God, and the Righteousness thereof, Mat. 3. 36.*

Poor ignorant Sinner, hear the Counsel of God to such, and learn thy self to be wiser, *Is any afflicted, let him pray: Is any merry, let him sing Psalms. Blessed is he that beareth me; and hear for Time to come: Save your selves from this untoward Generation. Search the Scriptures, give Attendance to Reading. It is better to go to the House of Mourning, James 5. 13. Prov. 8. 32, 33. Acts 2. 40. John 5. 39. 1 Tim. 5. 13. Eccles. 7. 1, 2, 3.*

And wilt thou judge him that doth thus? Art thou almost like *Elimas*, the Sorcerer, that sought to turn the Deputy from the Faith? Thou seekest to pervert the right Ways of the Lord; take heed lest some heavy Judgment overtake thee, *Acts 13. 8, 9, 10, 11, 12, 13.*

What! Teach Men to quench Convicti-

ons, take Men off from a serious Consideration of the Evil of Sin, of the Terrors of the World to come, and how they shall escape the same. What! Teach Men to put God and his Word out of their Minds, by running to merry Company, by running to the World, by Gossiping, &c. This is as much as to bid them say to God, *Depart from us; for we desire not the Knowledge of thy Ways; or, What's the Almighty, that we should serve him? or, What Profit have we, if we keep his Ways?* Here's a Devil in grain! What, bid Man walk according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, Ephes. 2.

Objection.

But we do not know that such are coming to Jesus Christ, truly we wonder at them, and think they are Fools.

Ans. *First*, Do you not know that they are coming to Jesus Christ? Then they may be coming to him, for ought you know; and why will you be worse than the Brute, to speak evil of the Things you know not? What! Are ye made to be taken and destroyed, must ye utterly perish in your own Corruptions? *2 Pet. 2. 12.*

Secondly, Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad; *Refrain from these Men, and let them alone, for if this Counsel, or this Work, be of Men, it will come to nought; but if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God, Acts 5. 38, 39.*

Thirdly, But why do you wonder at a Work of Conviction and Conversion? Know you not that this is the Judgment of God upon you? Ye despisers, *To behold and wonder, and perish, Acts 13. 40, 41.*

Fourthly, But why wonder, and think they are Fools? Is the Way of the Just an Abomination to you? See that Passage and be ashamed, *He that is upright in the Way, is an Abomination to the Wicked, Prov. 29. 27.*

Fifthly, Your wondering at them, argues that you are Strangers to your selves, to Conviction for Sin, and to hearty Desires to be saved; as also coming to Jesus Christ.

Objection.

But how shall we know that such Men are coming to Jesus Christ?

Ans. Who can make them see that Christ has made blind? (*Joh. 2. 3, 9.*) Nevertheless, because I endeavour thy Conviction, Conversion and Salvation, consider.

1. Do they cry out of Sin, being burdened with it, as of an exceeding bitter Thing?

2. Do they fly from it, as from the Face of a deadly Serpent?

3. Do they cry out of the Insufficiency of their own Righteousness, as to Justification in the Sight of God?

4. Do

4. Do they cry out after the Lord Jesus, to save them?

5. Do they see more Worth and Merit in one Drop of Christ's Blood to save them, than in all the Sins of the World to damn them?

6. Are they tender of sinning against Jesus Christ.

7. Is his Name, Person, and Undertakings more precious to them, than is the Glory of the World?

8. Is this World more dear unto them?

9. Is Faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them?

10. Do they favour Christ in his Word, and do they leave all the World for his sake? And are they willing (God helping them) to run Hazards for his Name, for the Love they bear to him?

11. Are his Saints precious to them?

If these Things be so, whether thou feest them or no, these Men are coming to Jesus Christ, *Rom. 7. 9, 10, 11, 12, 13, 14. Psal. 38. 3, 4, 5, 6, 7, 8. Heb. 6. 18, 19, 20. Isa. 64. 6. Phil. 3. 7, 8. Psal. 54. 1. Psal. 109. 26. Acts 16. 30. Psal. 51. 7, 8. 1 Pet. 1. 18, 19. Rom. 7. 24. 2 Cor. 5. 2. Acts 5. 41. Ja. 2. 7. Phil. 3. 7, 8. Song 5. 10, 11, 12, 13, 14, 15. Psal. 119. John 13. 35. 1 Job. 4. 7. Chap. 3. 14. John 16. 9. Rom. 14. 23. Heb. 11. 6. Psal. 19. 10, 11. Jer. 15. 16. Heb. 11. 24, 25, 26, 27. Acts 20. 22, 23, 24. Chap. 21. 13. Tit. 3. 15. 2 John 1. Ephes. 4. 16. Phil. 7. 1 Cor. 16. 24.*

The Second Observation.

I come now to the second Observation propounded to be spoken to; to wit,

That they that are coming to Jesus Christ, are oft-times heartily afraid that Jesus Christ will not receive them.

I told you that this Observation is implied in the Text, and I gather it from the largeness and openness of the Promise, (*I will in no wise cast out.*) For had there not been a Proneness in us to *fear casting out*, Christ needed not to have, as it were, way-laid our Fear, as he doth by this great and strange Expression, *In no wise*; (*And him that cometh to me, I will in no wise cast out.*) There needed not, as I may say, such a Promise to be invented by the Wisdom of Heaven, and worded at such a Rate, as it were on purpose to dash in Pieces at one Blow, all the Objections of coming Sinners; if they were not prone to admit of such Objections, to the discouraging of their own Souls. For this Word, *in no wise*, cutteth the Throat of all Objections; and it was dropt by the Lord Jesus for that very End; and to help the Faith that is mixed with Unbelief.

And it is, as it were, the Sum of all Promises: Neither can any Objection be made upon the Unworthiness that thou findest in thee, that this Promise will not avail.

But I am a great Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am an old Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am an hard-hearted Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am a Back-sliding Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I have served Satan all my Days, say'st thou.

I will in no wise cast out, says Christ.

But I have sinned against Light, say'st thou.

I will in no wise cast out, say'st Christ.

But I have sinned against Mercy, say'st thou.

I will in no wise cast out, says Christ.

But I have no good Thing to bring with me, say'st thou.

I will in no wise cast out, say'st Christ.

Thus I might go on, to the End of Things, and shew you that still this Promise was provided to answer all Objections, and doth answer them. But I say, what need it be if they that are coming to Jesus Christ are not sometimes, yea, oftentimes heartily afraid, that Jesus Christ will cast them out.

I will give you now two Instances that seem to imply the Truth of this Observation.

In the Ninth of Matthew, at the Second Verse, you read of a Man that was sick of the Palsie; and he was coming to Jesus Christ, being born upon a Bed by his Friends: He also was coming himself, and that upon another Account than any of his Friends were aware of; even for the Pardon of Sins and the Salvation of his Soul. Now so soon as ever he was come into the Presence of Christ, Christ bids him *be of good Cheer*: It seems then, his Heart was fainting, but what was the Cause of his fainting? not his bodily Infirmary, for the Cure of which his Friends did bring him to Christ, but the Guilt and Burthen of his Sins? for the Pardon of which himself did come to him, therefore he proceeds, *Be of good Cheer, thy Sins be forgiven thee.*

I say, Christ saw him sinking in his Mind, about how it would go with his most noble Part; and therefore, first, he applies himself to him upon that account. For tho' his Friends had Faith enough as to the Cure of the Body, yet he himself had little enough as to the Cure of his Soul: Therefore, Christ takes him up as a Man falling down, saying, *Son be of good Cheer, thy Sins are forgiven thee.*

That about the Prodigal seems pertinent also to this Matter; *When he was come to himself, he said, How many hired Servants of my Father hath Bread enough and to spare, and I perish for Hunger! I will arise now, and go to my Father.* Heartily spoken,

But

But how did he perform his Promise? I think, not so well as he promised to do: And my Ground for my Thoughts is, because his Father, so soon as he was come to him, fell upon his Neck, and kissed him; implying, methinks, as if the Prodigal by this Time was dejected in his Mind; and therefore his Father gives him the most sudden and familiar Token of Reconciliation.

And Kisses were of Old-time often used to remove Doubts and Fears. Thus *Laban and Esau kiss Jacob*. Thus *Joseph kissed his Brethren*, and thus also *David kissed Absalom*, Gen. 31. 55. Ch. 33. 1 to 7. chap. 48. 9, 10. 2 Sam. 14. 33.

'Tis true, as I said, at first setting out, he spake heartily, as sometimes Sinners also do in their beginning to come to Jesus Christ; but might not he, yea, in all probability he had (between the first Step he took, and the last, by which he accomplished that Journey) many a Thought, both this Way and that; as whether his Father would receive him or no? As thus: I said, *I would go to my Father*: But how, If when I come at him he should ask me, *Where I have all this while been?* What shall I say then? Also, if he ask me, *What is become of the Portion of Goods that he gave me?* What shall I say then? If he ask me, *Who have been my Companions?* What shall I say then? If he also should ask me, *What hath been my Preferment in all the Time of my Absence from him?* What shall I say then? Yea, and if he ask me, *Why I came home no sooner?* What shall I say then? Thus I say, might he reason with himself; and being conscious to himself, that he could give but a bad Answer to any of these Interrogatories; no Marvel if he stood in need first of all, of a Kiss from his Father's Lips. For had he answered the first in Truth, he must say, *I have been a haunter of Taverns and Ale-Houses*; and as for my Portion, *I spent it in Riotous Living*; my Companions were *Whores and Drabs*: As for my Preferment, the highest was, *That I became a Hogherd*: and as for my not coming home till now, *Could I have made Shift to stay abroad any longer, I had not been at thy Feet for Mercy now*.

I say, these Things considered, and considering again, how prone poor Men are, to give Way, when truly awakened to deepondings, and heart-misgivings; no Marvel if he did sink in his Mind, between the Time of his first setting out, and that of his coming to his Father.

3. But *Thirdly*, methinks I have for the Confirmation of this Truth the Consent of all the Saints that are under Heaven, to wit, *That they that are coming to Jesus Christ are oft-times heartily afraid that he will not receive them*.

Quest. *But what should be the Reason?*

I will answer to this Question thus,

First, It is not for want of the revealed Will of God, that manifesteth Grounds for the contrary, for of that, there is a Sufficiency; yea, the Text it self hath laid a sufficient Foundation for Encouragement, for them that are coming to *Jesus Christ*.

And him that cometh unto me, I will in no wise cast out.

Secondly, It is not for want of any Invitation to come, for that is full and plain: *Come unto me, all ye that labour, and are heavy laden, and I will give you Rest*, Mat. 11. 28.

Thirdly, Neither is it for want of Manifestation of Christ's Willingness to receive, as those Texts above-named, with that which follows, declareth, *If any thirst, let him come unto me and drink*, John 7. 3.

Fourthly, It is not for want of exceeding great and precious Promises, to receive them that come. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty*, 2 Cor. 6. 17, 18.

Fifthly, It is not for want of solemn Oath and Engagement, to save them that come: *For because he could swear by no Greater, he swore by himself--That by two immutable Things, in which it was impossible that God should lie, we might have strong Consolation, who have fled for Refuge, to lay hold on the Hope set before us*, Heb. 6. 15 to 19.

Sixthly, Neither is it for want of great Examples of God's Mercy, that have come to *Jesus Christ*, of which we read most plentifully in the Word.

Therefore, it must be concluded, it is for want of that which follows.

First It is for want of the Knowledge of Christ. Thou knowest but little of the Grace and Kindness that is in the Heart of Christ: Thou knowest but little of the Virtue and Merit of his Blood; Thou knowest but little of the Willingness, that is in his Heart to save thee: And this is the Reason of the Fear that ariseth in thy Heart, and that causeth thee to doubt, that Christ will not receive thee. Unbelief is the Daughter of Ignorance. Therefore, Christ saith, *O Fools, and slow of Heart to believe*, Luke 24. 25.

Slowness of Heart to believe, flows from thy Foolishness in the Things of Christ; this is evident to all that are acquainted with themselves, and are seeking after *Jesus Christ*: The more ignorance, the more unbelief: The more knowledge of Christ, the more Faith. *They that know thy Name, will put their trust in thee*, Psal. 9. 10. He therefore that began to come to Christ but the other Day; and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he

he is strong, and hath overcome the wicked One, 1 John 2.

When Joseph's Brethren came into Egypt to buy Corn, it is said, *Joseph knew his Brethren, but his Brethren knew not him.* What follows? Why, great Mistrust of Heart about their speeding well: Especially, if Joseph did but answer them roughly, calling them *Spies*, and questioning their Truth, and the like. And observe it, so long as their Ignorance about their Brother remained with them, whatsoever Joseph did, still they put the worse Sense upon it: For Instance, Joseph upon a Time bids the Steward of his House bring them home, to dine with him, to dine even in Joseph's House; And how is this resented by them? Why, they are afraid: *And the Men were afraid, because they were brought unto (their Brother) Joseph's House.* And they said, *He seeketh Occasion against us, and will fall upon us, and take us for Bondmen, and our Asses,* Gen. 42. Chap. 43. What! Afraid to go to Joseph's House? He was their Brother; he intended to feast them; to feast them, and to feast with them. Ah! but they were ignorant, *That he was their Brother:* And so long as their Ignorance lasted, so long their Fear terrified them. Just thus it is with the Sinner that but of late is coming to Jesus Christ: He is ignorant of the Love and Pity that is in Christ to coming Sinners: Therefore he doubts, therefore he fears, therefore his Heart mis-gives him.

Coming Sinner, Christ inviteth thee to Dine and Sup with him: He inviteth thee to a Banquet of Wine, yea, to come into his Wine-Cellar, and his Banner over thee, shall be Love, *Revel. 30. 20. Song 2. Chap. 5.* But I doubt it, says the Sinner; but 'tis answered, He calls thee, invites thee to his Banquet, Flaggons, Apples, to his Wine, and to the Juice of his Pomegranate. O I fear, I doubt, I mistrust; I tremble in Expectation of the contrary! *Come out of the Man thou dastardly Ignorance.* Be not afraid Sinner, only believe, *He that cometh to Christ, he will in no wise cast out.*

Let the coming Sinner therefore seek after more of the good Knowledge of Jesus Christ: Press after it, seek it as Silver, and dig for it as for hid Treasure. This will embolden thee: This will make thee wax stronger and stronger. *I know whom I have believed, I know him,* said Paul: And what follows? *Why, and I am persuaded that he is able to keep that which I have committed to him, against that Day,* 2 Tim. 1. 12.

What had Paul committed to Jesus Christ? The Answer is, He had committed to him his Soul. But why did he commit his Soul to him? Why, because he knew him: He knew him to be faithful, to be kind: He knew he would not fail him,

nor forsake him: And therefore he laid his Soul down at his Feet, and committed it to him, to keep against that Day. But,

Secondly, Thy Fears that Christ will not receive thee, may be also a Consequent of thy earnest and strong Desires after thy Salvation by him. For this I observe, that strong Desires to have, are attended with strong Fears of missing. What Man most sets his Heart upon, and what his Desires are most after, he (oft-times) most fears he shall not obtain. So the Man, Ruler of the Synagogue, had a great Desire that his Daughter should live; and that Desire was attended with Fear, that she should not: Therefore Christ saith unto him, *Be not afraid,* Mark 5. 36.

Suppose a Young-Man should have his Heart much set upon a Virgin to have her to Wife, if ever he fears he shall not obtain her, it is when he begins to love; now thinks he, some Body will step in betwixt my Love and the Object of it; either they will find Fault with my Person, my Estate, my Condition, or something.

Now Thoughts begin to work, she doth not like me, or something. And thus it is with the Soul at first coming to Jesus Christ, thou lovest him, and thy Love produces Jealousy, and that Jealousy oft-times begets Fears.

Now thou fearest the Sins of thy Youth, the Sins of thine Old-Age, the Sins of thy Calling, the Sins of thy Christian Duties, the Sins of thine Heart, or something; thou thinkest something or other will alienate the Heart and Affections of Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse thy Soul.

But be content, a little more Knowledge of him will make thee take better Heart; thy earnest Desires shall not be attended with such burning Fears; thou shalt hereafter say, *This is my Infirmary,* (Psal. 77.)

Thou art Sick of Love, a very sweet Disease, and yet every Disease has some Weakness attending of it; yet I wish this Distemper (if it be lawful to call it so) was more Epidemical. Die of this Disease, I would gladly do; 'tis better than Life it self though it be attended with Fears. But thou cryest out, *I cannot obtain:* Well, be not too hasty to make Conclusions: If Jesus Christ had not put his Finger in at the Hole of the Lock, thy Bowels would not have been troubled for him, (Song 5.) Mark how the Prophet hath it, *They shall walk after the Lord, he shall roar like a Lion: When he shall roar, the Children shall tremble from the East, they shall tremble like a Bird out of Egypt, and as a Dove out of the Land of Assyria,* Hos. 11. 10, 11.

When God roars (as oft-times the coming Soul hears him roar,) what Man that is coming, can do otherwise than tremble?

(Amos 3. 8.) But trembling he comes, He sprang in, and came trembling, and fell down before Paul and Silas, Acts 16.

Should you ask him that we mentioned but now, How long is it since you began to fear you should miss of this Damsel you love so? The Answer will be, ever since I began to love her. But did you not fear it before? No, nor should I fear now, but that I vehemently love her. Come Sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? Thy Answer is, Ever since I began to desire that he would save my Soul. I began to fear, when I began to come. And the more my Heart burns in Desires after him, the more I feel my Heart fear, I shall not be saved by him.

See now, Did not I tell thee, that thy Fears were but the Consequence of strong Desires? Well, fear not, coming Sinner, thousands of coming Souls are in thy Condition, and yet they will get safe into Christ's Bosom. Say (says Christ) to them that are of a fearful Heart, be strong, fear not: Your God will come and save you, Isa. 35. 4. Chap. 63. 1.

Thirdly, Thy Fear that Christ will not receive thee, may arise from a Sense of thy own Unworthiness. Thou seeest what a poor, forry, wretched, worthless Creature thou art. And seeing this, thou fearest Christ will not receive thee. Alas, say'st thou, I am the Vilest of all Men; a Town Sinner, a Ring-leading Sinner! I am not only a Sinner my self, but have made others two-fold worse the Children of Hell also. Besides, now I am under some Awakenings and Stirrings of Mind after Salvation, even now I find my Heart Rebellious, Carnal, Hard, Treacherous, Desperate, prone to Unbelief, to Despair: It forgetteth the Word; it wandereth, it runneth to the Ends of the Earth. There is not (I am perswaded) one in all the World, that hath such a desperate wicked Heart as mine is: My Soul is careless to do Good, but none more earnest to do that which is Evil.

Can such a One as I am live in Glory? Can an Holy, a Just, and a Righteous God once think (with Honour to his Name) of saving such a Vile Creature as I am? I fear it. Will he show Wonders to such a dead Dog as I am? I doubt it.

I am cast out, to the loathing of my Person, yea, I loath my self: I stink in mine own Nostrils. How can I then be accepted by a Holy and Sin-aborring God? (Psal. 38. 5, 6, 7. Ezek. 10. Chap. 20. 42, 43, 44.) Saved I would be; and who is there that would not, were they in my Condition? Indeed, I wonder at the Madnes and Folly of others, when I see them leap and skip so carelessly about the Mouth of Hell! Bold Sinner, How darest thou tempt God, by Laughing at the Breach of his Holy Law? But alas! They are not so bad one Way, but

I am worse another: I wish my self were any Body but my self: And yet here again, I know not what to wish. When I see such, as I believe are coming to Jesus Christ; O I bless them! But am confounded in my self, to see how unlike (as I think) I am to a very good many in the World. They can hear, read, pray, remember, repent, be humble, and do every Thing better than so vile a Wretch as I.

I Vile Wretch, am good for nothing, but to burn in Hell Fire, and when I think of that, I am confounded too.

Thus the Sense of Unworthiness creates and heightens Fears in the Hearts of them that are coming to Jesus Christ; But indeed it should not: For who needs the Physician but the Sick? Or, who did Christ come into the World to save, but the Chief of Sinners? (Mark 1. 17. 1 Tim. 1. 15.) Wherefore, the more thou seeest thy Sins, the faster fly thou to Jesus Christ. And let the Sense of thine own Unworthiness, prevail with thee yet to go faster. As it is with the Man that carrieth his broken Arms in a Sling to the Bone-setter, still as he thinks of his broken Arm, and as he feels the Pain and Anguish, he hastens his Pace to the Man; and if Satan meets thee, and asketh, Whither goest thou? Tell him, thou art maimed, and art going to the Lord Jesus. If he objects thine own Unworthiness, Tell him, That even as the Sick seeketh the Physician; as he that hath broken Bones, seeks him that can set them: So thou art going to Jesus Christ for Cure and Healing, for thy Sin-sick Soul.

But it oft-times happeneth to him that flies for his Life; he despairs of Escaping, and therefore delivers himself up into the Hand of the Pursuer. But up, up, Sinner; be of good Cheer, Christ came to save the Unworthy One: Be not faithless, but believe. Come away, Man, the Lord Jesus calls thee, saying, And him that cometh to me, I will in no wise cast out.

Fourthly, Thy Fear that Christ will not receive thee, may arise from a Sense of the exceeding Mercy of being saved: Sometimes Salvation is in the Eyes of him that desires so great, so huge, so wonderful a Thing, that the very Thoughts of the Excellency of it, ingenders Unbelief about obtaining it, in the Heart of those that unfeignedly desire it. Seemeth it to you (saith David) a light Thing to be a King's Son-in-law? 1 Sam. 18. 23. So the Thoughts of the Greatness and Glory of the Thing propounded; as Heaven, Eternal Life; Eternal Glory; to be with God and Christ, and Angels: These are great Things, Things too good, (saith the Soul that is little in his own Eyes.) Things too Rich (saith the Soul that is truly poor in Spirit) for me.

Besides, the Holy Ghost hath a Way to greaten Heavenly Things to the Understanding of the coming Sinner; yea, and at the

the same Time to greaten too the Sin and Unworthiness of that Sinner. Now the Soul staggeringly wonders, saying, What to be made like Angels, like Christ, to live in eternal Bliss, Joy and Felicity! This is for Angels, and for them that can walk like Angels!

If a Prince, a Duke, an Earl, should send (by the Hand of his Servant) for some poor, sorry, beggarly Scrub, to take her for his Master to Wife, and the Servant should come and say, My Lord and Master, such an One, hath sent me to thee, to take thee to him to Wife, he is Rich, Beautiful, and of Excellent Qualities, he is Loving, Meek, Humble, Well-spoken, &c. What now would this poor, sorry, beggarly Creature think? What would she say? or, How would she frame an answer? When King *David* sent to *Abigail* upon this Account, and though she was a rich Woman, yet she said, *Behold let thine Hand-maid be a Servant to wash the Feet of the Servants of my Lord*, (1 Sam. 25. 40, 41.) She was confounded, she could not well tell what to say, the Offer was so great, beyond what could in Reason be expected.

But suppose this great Person should second his Suit, and send to this sorry Creature again: What would she say now? Would she not say? *You mock me?* But what if he affirms, that he is in good Earnest, and that his Lord must have her to Wife; yea, suppose he should prevail upon her to credit his Message, and to address her self for her Journey: Yet behold, every Thought of her Pedigree confounds her; also her sense of want of Beauty makes her ashamed; and if she doth but think of being imbraced, the Unbelief that is mixed with that Thought, whirls her into tremblings: And now she calls her self Fool, for believing the Messenger, and thinks not to go: If she thinks of being bold, she blushes, and the least Thought that she shall be rejected, when she come at him, makes her look as if she would give up the Ghost.

And is it a Wonder then to see a Soul that is drowned in the Sense of Glory, and a Sense of its own nothingness, to be confounded in it self, and to fear that the Glory apprehended, is too great, too good, and too rich for such an one.

That Thing, Heaven and eternal Glory, is so great, and I that would have it so small, so sorry a Creature, that the Thoughts of obtaining confounds me.

Thus I say, doth the Greatness of the Things desired, quite dash and overthrow the Mind of the Desire: O, it is too big! it is too big! it is too great a Mercy.

But coming Sinner, let me reason with thee: Thou say'st it is too big, too great. Well, will Things that are less satisfy thy Soul? will a less Thing than Heaven, than

Glory and eternal Life, answer thy Desires? No, nothing less: yet I fear they are too big, and too good for me, even to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give. No, not to big to give freely: Be content, let God give like Himself; he is that eternal God, and giveth like Himself. When Kings give, they do not use to give as poor Men do. Hence it is said, that *Nabal* made a Feast in his House, like the Feast of a King: And again, *All these Things did Araunah, as a King, gave unto David*, 1 Sam. 25. 2 Sam. 24. Now God is a great King, let him give like a King; nay, let him give like Himself, and do thou receive like thy self: He hath all, and thou hast nothing. God told his People of old, that he would save them in Truth and in Righteousness and that they should return to, and enjoy the Land, which before, for their Sins, had spued them out: and then adds, under the Supposition of their counting the Mercy too good, or too big: *If it be marvellous in the Eyes of the Remnant of this People in these Days, should it also be marvellous in mine Eyes, saith the Lord of Hosts?* Zech. 8. 6.

As who should say, They are now in Captivity and little in their own Eyes; therefore they think the Mercy of returning to *Canaan*, is a Mercy too marvellously big for them to enjoy; but if it be so in their Eyes, it is not so in mine: I will do for them like God, if they will but receive my Bounty like Sinners.

Coming Sinner, God can give his Heavenly *Canaan* and the Glory of it unto thee; yea, none ever had them, but as a Gift, a free Gift: He hath given us his Son, *How shall he not then with him also freely give us all Things.*

It was not the Worthiness of *Abraham* or *Moses*, or *David*, or *Peter*, or *Paul*; but the Mercy of God, that made them Inheritors of Heaven. If God thinks thee worthy, judge not thy self unworthy; but take it, and be thankful. And it is a good Sign, he intends to give thee, if he hath drawn out thy Heart to ask. O Lord, *thou hast heard the Desire of the Humble, thou wilt prepare their Hearts, thou wilt incline thine Ear*, Psal. 10. 17.

When God is said to incline his Ear, it implies an Intention to bestow the Mercy desired: Take it therefore, thy Wisdom will be to receive, not sticking at thy own Unworthiness. It is said, *He raiseth up the Poor out of the Dust, and lifteth up the Beggar from the Dunghill, to set them among Princes, and to make them inherit the Throne of Glory.* Again, *He raiseth up the Poor out of the Dust, and lifteth some Needy out of the Dunghill, that he may set them with the Princes, even with the Princes of his People*, 1 Sam. 2. 8. Psal. 113. 7, 8.

You

You see also, when God made a Wedding for his Son, he called not the Great, nor the Rich, nor the Mighty, *but the Poor, the Maimed, the Halt, and the Blind*, (Mat. 22. Luke 14.)

Fifthly, Thy Fears that Christ will not receive thee, may arise from the hideous Roaring of the Devil, who pursues thee. He that hears him roar, must be a mighty Christian, if he can at that Time deliver himself from Fear. He is called a roaring Lyon, and then to allude to that in *Isaiah*, *If one look into them, they have Darknes and Sorrow, and the Light is Darknes in their very Heaven*, 1 Pet. 58. Isa. 5. 30.

There are two things, among many, that Satan useth to roar out after them that are coming to *Jesus Christ*.

1. *That they are not elected.*
2. *That they have sinned the Sin against the Holy Ghost.*

To both these I answer briefly.

First, Touching Election, out of which thou fearest, thou art excluded. Why, coming Sinner, even the Text it self affordeth thee Help against this Doubt, and that by a double Argument.

First, That coming to *Christ* is, by Virtue of the Gift, Promise, and drawing of the Father; but thou art a coming, therefore God hath given thee, promised thee, and is drawing thee to *Jesus Christ*; coming Sinner, hold to this: And when Satan beginneth to roar again: answer, But I feel my Heart moving after *Jesus Christ*, but that would not be, if it were not given by Promise, and drawing to *Christ* by the Power of the Father.

Secondly, *Jesus Christ* hath promised, *that him that cometh to him, he will in no wise cast out*: And if he hath said it, will he not make it good, I mean even thy Salvation? For, as I have said already; *not to cast out*, is to receive and admit to the Benefit of Salvation: If then the Father hath given thee, as is manifest by thy Coming: and if Christ will receive thee, thou coming Soul; as 'tis plain he will, because he hath said, *He will in no wise cast out*. Then be confident, and let these Conclusions that as naturally flow from the Text, as Light from the Sun, or Water from the Fountain, stay thee.

If Satan therefore objecteth, *But thou art not elected*, answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord *Jesus*, as *will in no wise cast me out*. Further, Satan, were I not Elect, the Father would not draw me, nor would the Son so graciously open his Bosom to me. I am perswaded that not One of the Non-elect shall ever be able to say, no, not in the Day of Judgment; I did sincerely come to *Jesus Christ*. Come they may feignedly, as *Judas* and *Simon Magus* did; but that is not our

Question. Therefore, O thou honest-hearted coming Sinner, be not afraid, but come!

As to the second Part of the Objection, about sinning the Sin against the holy Ghost: The same Argument overthrows that also. But I will argue thus:

First, Coming to Christ, is by Virtue of a special Gift of the Father; but the Father giveth no such Gift to them that have sinned that Sin, therefore thou that art coming, hast not committed that Sin. That the Father giveth no such Gift to them that have sinned that Sin, is evident,

1. Because they have sinned themselves out of God's Favour; *They shall never have Forgiveness*, Mat. 13. 32. But it is a special Favour of God to give unto a Man, to come unto *Jesus Christ*; because thereby he obtaineth Forgiveness. Therefore he that cometh, hath not sinned that Sin.

3. They that have sinned the Sin against the holy Ghost, have sinned themselves out of an Interest in the Sacrifice of Christ's Body and Blood; *There remains for such no more Sacrifice for Sin*: But God giveth not Grace to any of them to come to Christ, that have no share in the Sacrifice of his Body and Blood: Therefore, thou that art coming to him, hast not sinned that Sin, *Heb. 10. 26*.

Secondly, Coming to Christ is by the special drawing of the Father, *No Man cometh to me, except the Father, which hath sent me, draw him*: But the Father draweth not him to Christ, for whom he hath not allotted Forgiveness by his Blood. Therefore, they that are coming to *Jesus Christ*, have not committed that Sin, because he hath allotted them Forgiveness by his Blood, *John 6. 44*.

That the Father cannot draw them to *Jesus Christ*, for whom he hath not allotted Forgiveness of Sins, is manifest to Sense: For that would be a plain Mockery, a Flam; neither becoming his Wisdom, Justice, Holiness nor Goodness.

Thirdly, Coming to *Jesus Christ*, lays a Man under the Promise of Forgiveness and Salvation: But it is impossible, that he that hath sinned that Sin, should ever be put under a Promise of these. Therefore he that hath sinned that Sin, can never have Heart to come to *Jesus Christ*.

Fourthly, Coming to *Jesus Christ*, lays a Man under his Intercession; *For he ever liveth to make Intercession for them that come*, *Heb. 7. 26*. Therefore he that is coming to *Jesus Christ* cannot have sinned that Sin.

Christ has forbid his People to pray for them that have sinned that Sin; therefore, will not pray for them himself; but he prays for them that come.

Fifthly, He that hath sinned that Sin, *Christ* is to him of no more Worth, than is a Man that is dead; *For he hath crucified to himself the Son of God*: Yea, and hath also

also counted his precious Blood, as the Blood of an unholy Thing, *Heb. 6. 10.* Now, he that hath this low Esteem of Christ, will never come to him for Life: But the coming Man has an high Esteem of his Person, Blood, and Merits. Therefore he that is coming has not committed that Sin.

Sixthly, If he that has sinned this Sin, might yet come to Jesus Christ, then must the Truth of God be overthrown: Which saith in one Place, *He hath never Forgiveness*; and in another, *I will in no wise cast him out*. Therefore, that he may never have Forgiveness, he shall never have Heart to come to Jesus Christ, *It is impossible that such an one should be renewed either to, or by Repentance*, *Heb. 6.* Wherefore, never trouble thy Head, nor Heart about this Matter: He that cometh to Jesus Christ, cannot have sinned against the Holy Ghost.

Seventhly, Thy Fears that Christ will not receive thee, may arise from thine own Folly, in inventing; yea, in thy chalking out to God a Way to bring thee home to Jesus Christ. Some Souls that are coming to Jesus Christ are great Tormentors of themselves upon this Account: They conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus: As to instance.

1. Says one, If God be bringing of me to Jesus Christ, then will he load me with the Guilt of Sin till he makes me roar again.

2. If God be indeed a bringing me home to Jesus Christ, then must I be assaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringing me to Jesus Christ, then even when I come at him, I shall have wonderful Revelations of him.

This is the Way that some Sinners appoint for God: But perhaps he will not walk therein; yet will he bring them to Jesus Christ. But now, because they come not the Way of their own chalking out, therefore they are at a Loss. They look for heavy Load and Burthen; but perhaps God gives them a sight of their lost Condition, and addeth not that heavy Weight and Burthen. They look for fearful Temptations of Satan; but God sees that yet they are not fit for them: Nor is the Time come, that he should be honoured by them in such a Condition. They look for great and glorious Revelations of Christ, Grace and Mercy. But perhaps, God only takes the Yoke from off their Jaws, and lays Meat before them. And now again, they are at a Loss, yet a coming to Christ; *I drew them* (saith God) *with the Cords of a Man, with the Bands of Love: I took the Yoke from off their Jaws, and laid Meat unto them*, *Hos. 11. 14.*

Now I say, if God brings thee to Christ, and not by the Way that thou hast appointed, then thou art at a Loss; and for

thy being at a Loss, *Thou may'st thank thy self*. God hath more Ways than thou knowest of, to bring a Sinner to Jesus Christ: But he will not give thee before hand an Account by which of them he will bring them to Christ, *Isa. 40. 13. Job 33. 13.*

Sometimes he hath his Ways in the Whirl-wind; but sometimes the Lord is not there, *Neh. 13. 1 Kings 19. 1.*

If God will deal more gently with thee, than with others of his Children, grudge not at it: refuse not the Waters that go softly, lest he bring up to thee the Waters of the Rivers, strong and many, even these two smoking Fire-brands, the Devil and Guilt of Sin, *Isa. 8. 6, 7.* He saith to Peter, *follow me*: And what Thunder did Zacheus hear or see? Zacheus, *Come down*, said Christ; and he came down (says Luke) and received him joyfully.

But had Peter or Zacheus made the Objection that thou hast made, and directed the Spirit of the Lord, as thou hast done; they might have looked long enough, before they had found themselves coming to Jesus Christ.

Besides, I will tell thee, that the greatness of Sense of Sin, the hideous Roaring of the Devil, yea, and abundance of Revelations, will not prove that God is bringing thy Soul to Jesus Christ: As Balaam, Cain, Judas, and others, can witness.

Further, Consider, that what thou hast not of these Things here, thou may'st have another time, and that, to thy Distraction. Wherefore, instead of being discontent, because thou art not in the Fire, because thou hearest not the Sound of the Trumpet, and Alarm of War; Pray that thou enter not into Temptation; Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that Time of Need, *Psal. 88. 15. Mat. 40. 41. Heb. 4. 16.*

Poor Creature! Thou criest, If I were tempted, I could come faster, and with more Confidence to Jesus Christ: Thou say'st thou knowest not what. What says Job! *Withdraw thy Hand from me, and let not thy Dread make me afraid: Then call thou, and I will answer; or let me speak, and answer thou me*, *Job 13. 21.* It is not the over-heavy Load of Sin, but the Discovery of Mercy; not the Roaring of the Devil, but the drawing of the Father, that makes a Man come to Jesus Christ; *I myself know all these Things*.

True, sometimes, yea, most an end, they that come to Jesus Christ, come the Way that thou desirest; the loading, tempted Way; but the Lord also leads some by the Waters of Comfort. If I was to chuse, when to go a long Journey; to wit, Whether I would go it in the dead of Winter, or in the pleasant Spring, (though if it was a very profitable Journey, as that of com-

ing to Christ is) I would chuse to go it through Fire and Water, before I would lose the Benefit :) But I say, if I might chuse the Time, I would chuse to go it in the pleasant Spring, because the Way would be more delightfome, the Days longer and warmer, the Nights shorter and not so cold. And it is observable, that that very Argument that thou usest to weaken thy Strength in the Way, that very Argument Christ Jesus useth to encourage his Beloved to come to him: *Arise (saith he) my Love, my Fair One, and come away: (Why?) For loe, the Winter is past, the Rain is over and gone, the Flowers appear in the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vine, with her tender Grapes, give a good Smell: Arise, my Love, my Fair One, and come away,* Song 2. 10, 11, 12, 13.

Trouble not thy self, coming Sinner: If thou seest thy lost Condition by original and actual Sin; If thou seest thy Need of the spotless Righteousness of Jesus Christ; If thou art willing to be found in him, and to take up thy Cross and follow him: Then pray for a fair Wind and good Weather, and come away. Stick no longer in a Muse and Doubt about Things, but come away to Jesus Christ: Do it, I say, lest thou tempt God to lay the Sorrows of a travelling Woman upon thee. Thy Folly in this Thing may make him do it. Mind what follows, *The Sorrows of a travailing Woman shall come upon him: Why? He is an unwise Son; so he should not stay long in the Place of the breaking forth of Children,* Hof. 13. 13.

Seventhly, Thy Fears that Christ will not receive thee, may rise from those Decays that thou findest in thy Soul, even while thou art coming to him: Some, even as they are coming to *Jesus Christ*, do find themselves grow worse and worse; and this is indeed, a fore Trial to the poor coming Sinner.

To explain my self: There is such an One a coming to Jesus Christ; who, when at first he began to look out after him, was sensible, affectionate and broken in Spirit: But now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual Duties, &c. Besides, he now finds in himself Inclinations to Unbelief, Atheism, Blasphemy, and the like; Now he finds he cannot tremble at God's Word, his Judgments, nor at the Apprehension of Hell-fire: Neither can he, as he thinketh, be sorry for these Things. Now this is a sad Dispensation: The Man under the sixth Head, complaineth for want of Temptations, but thou hast enough of them; art thou glad of them, tempted, coming Sinner? They that never were exercised with them, may think it a fine thing to be within the Rage, but he that is there, is

ready to sweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This Man is in the Wilderness among wild Beasts: Here he sees a Bear, there a Lion, yonder a Leopard, a Wolf, a Dragon: Devils of all sorts, Doubts of all sorts, Fears of all sorts, haunt and molest his Soul. Here he sees Smoak, yea, some Fire and Brimstone, scattered upon his secret Places, he hears the Sound of an horrible Tempest.

O! My Friends, even the Lord Jesus, that knew all Things, even he saw no Pleasure in Temptations, nor did he desire to be with them: Wherefore one Text saith, *he was led*; and another, *he was driven* of the Spirit into the Wilderness, to be tempted of the Devil, *Mat. 4. 1. Mark 1. 12.*

But to return, thus it happeneth sometimes to them that are coming to Jesus Christ. A sad Hap indeed: One would think, that he that is flying from Wrath to come, has little Need of such Clogs as these: And yet so it is, and woful Experience proves it: The Church of old complained, *that her Enemies overtook her between the Straights*: Just between Hope and Fear, Heaven and Hell, *Lam. 1.*

This Man feeleth the Infirmary of his Flesh; he findeth a Proneness in himself to be desperate: Now he chides with God, flings and tumbles like a wild Bull in a Net, and still the Guilt of all returns upon himself to the crushing of him to pieces: Yet he feeleth his Heart so hard, that he can find, as he thinks, no kind falling under any of his Miscarriages. How he is a Lump of Confusion in his own Eyes, whose Spirit and Actions are without Order.

Temptations serve the Christians, as the Shepherd's Dog serveth the silly Sheep, that is, coming behind the Flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbeth it with Dirt and Wet, in the lowest Places of the Furrows of the Field, and not leaving it, until it is half dead, nor then neither, except God rebuke.

Here is now room for Fears of being cast away. Now I see I am lost says the Sinner; This is not coming to Jesus Christ, says the Sinner; such a desperate hard and wretched Heart as mine is, cannot be a gracious One, saith the Sinner: And bid such an One be better, he says I cannot, no, I cannot.

Quest. *But what will you say to a Soul in this Condition?*

Answe. I will say, That Temptations have attended the best of God's People; I will say, that Temptations come to do us good; and I will say also, that there is a Difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a Man of an ill-favoured Countenance,

tenance, who hath too high a conceit of his Beauty; and wanting the Benefit of a Glas he still stands in his own conceit; at last a Limner is sent unto him, who draweth his ill-favoured Face to the Life; now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy Temptations are these Painters, they have drawn out thy ill-favoured Heart to the Life; and have set it before thine Eyes and now thou seest how ill-favoured thou art.

Hezekiah was a good Man, yet when he lay sick (for ought I know) he had somewhat too good an Opinion of his Heart; and for ought I know also, the Lord might upon his Recovery leave him to a Temptation, that he might better know all that was in his Heart. Compare *Isa. 38. 1, 2, 3.* with *2 Chron. 32. 31.*

Alas! we are sinful out of measure, but see it not to the full, until an Hour of Temptation comes: But when it comes, it doth as the Painter doth, draweth out our Heart to the Life: yet the Sight of what we are, should not keep us from coming to Jesus Christ.

There are two Ways by which God lets a Man into a Sight of the Naughtiness of his Heart: One is, by the Light of the Word and Spirit of God; and the other is, by the Temptations of the Devil. But by the first, we see our Naughtiness one way, and by the second another. By the Light of the Word and Spirit of God, thou hast a Sight of thy Naughtiness, and by the Light of the Sun thou hast a Sight of the Spots and Defilements that are in thy House or Raiment. Which Light gives thee to see a Necessity of Cleansing, but maketh not the Blemishes to spread more abominably. But when Satan comes, when he tempts, he puts Life and Rage into our Sins, and turns them, as it were, into so many Devils within us. Now like Prisoners they attempt to break through the Prison of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any ways: To the Scandal of the Gospel, and Reproach of Religion, to the darkening of our Evidences, and damning of our Souls.

But I shall say, as I said before, this hath oft-times been the Lot of God's People. And, *No Temptation hath overtaken thee, but such as is common to Man; and God is faithful, who will not suffer thee to be tempted above what thou art able, 1 Cor. 10. 13.* See the Book of *Job*, the Book of *Psalms*, and that of the *Lamentations*. And remember farther, that Christ himself was tempted to blaspheme, to worship the Devil, and to murder himself, *Matth. 4. Luke 4.* (Temptations worse than which thou canst hardly be overtaken with.) But he was sinless, that is true. And he is thy Saviour, and that is as true. Yea, it is as

true also, that by his being tempted, he became the Conqueror of the Tempter, and a Succourer of those that are tempted, *Col. 2. 14, 15. Heb. 2. 15. Chap. 4. 15, 16.*

Quest. But what should be the Reason that some that are coming to Christ, should be so lamentably cast down, and buffeted with Temptations?

Ans. It may be for several Causes.

First, Some that are coming to Christ, cannot be persuaded, until the Temptation comes, that they are so vile as the Scripture saith they are. True, they see so much of their Wretchedness, as to drive them to Christ: But there is an *Over* and *Above* of Wickedness, which they see not. *Peter* little thought that he had had Cursing and Swearing, and Lying, and an Inclination in his Heart to deny his Master, before the Temptation came; but when that indeed came upon him, then he found it there to his Sorrow, *John 13. 36, 37, 38. Mark 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.*

Secondly, Some that are coming to Jesus Christ, are too much affected with their own Graces, and too little taken with Christ's Person; wherefore God, to take them off from doting on their own Jewels, and that they might look more to the Person, Undertaking and Merits of his Son, plunges them into the Ditch by Temptations. And this I take to be the Meaning of *Job*: *If I wash me, said he, with Snow-water, and make my self never so clean, yet wilt thou plunge me in the Ditch, and mine own Cloaths shall abhor me, Job 9. 30.* *Job* had been a little too much tampering with his own Graces, and setting his Excellencies a little too high; (as these Texts make manifest, *Job 33. 8 to 13. Chap. 34. 5 to 10. Chap. 35. 2, 3. Chap. 38. 1, 2. Chap. 40. 1 to 5. Chap. 42. 3 to 7.*) But by that the Temptations were ended, you find him better taught.

Yea, God doth oft-times, even for this Thing, as it were, take our Graces from us, and so leave us almost quite to our selves, and to the Tempter, that we may learn not to love the Picture more than the Person of his Son. See how he dealt with them in the 16th of *Ezekiel*, and the 2d of *Hosea*.

Thirdly, Perhaps thou hast been given too much, to judge thy Brother, to condemn thy Brother, because a poor tempted Man: And God, to bring down the Pride of thy Heart letteth the Tempter loose upon thee, that thou also may'st feel thy self weak. *For Pride goeth before Destruction, and an haughty Spirit before a Fall, Prov. 16. 18.*

Fourthly, It may be thou hast dealt a little too roughly with those that God hath this Way wounded; not considering thy self, lest thou also be tempted: And therefore God hath suffered it to come unto thee, *Gal. 6. 1.*

Fifthly,

Fifthly, It may be thou wast given to Slumber and Sleep, and therefore these Temptations were sent to awake thee. You know that *Peter's* Temptation came upon him, after his sleeping; then, instead of Watching and Praying; then he denied, and denied, and denied his Master, *Mat. 26.*

Sixthly, It may be thou hast presumed too far, and stood too much in thine own Strength, and therefore is a Time of Temptation come upon thee. This was also one Cause, why it came upon *Peter*: *Though all Men forsake thee, yet will not I.* Ah! that's the Way to be tempted indeed, *John 13. 36, 37, 38.*

Seventhly, It may be God intends to make thee wise, to speak a Word in Season to others that are afflicted; and therefore he suffereth thee to be tempted. *Christ was tempted, that he might be able to succour them that are tempted, Heb. 2. 18.*

Eighthly, It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it; *Thou wilt curse him to his Face.* Thus he obtained leave against *Job*; wherefore take heed, tempted Soul, lest thou provest the Devil's Sayings true, *Job 1. Chap. 2.*

Ninthly, It may be thy Graces must be tryed in the Fire, that that Rust that cleaveth to them, may be taken away, and themselves proved, both before Angels and Devils, to be far better than of Gold that perisheth; it may be also, that thy Graces are to receive special Praises and Honour and Glory, at the Coming of the Lord Jesus (to Judgment) for all the Exploits that thou hast acted by them against Hell, and its infernal Crew, in the Day of thy Temptation, *1 Pet. 1. 6, 7.*

Tenthly, It may be God would have others learn by thy Sighs, Groans and Complaints under Temptations, to beware of those Sins; for the sake of which, thou art at present delivered to the Tormentors.

But to conclude this, put the Worst to the Worst, (and then Things will be bad enough) suppose that thou art to this Day without the Grace of God, yet thou art but a miserable Creature, a Sinner, that has need of a blessed Saviour; and the Text presents thee with One as good and kind, as Heart can wish; who also for thy encouragement saith, *and him that cometh to me, I will in no wise cast out.*

To come therefore to a Word of Application.

IS it so, *That they that are coming to Jesus Christ are oft-times heartily afraid, that Jesus Christ will not receive them?* Then this teacheth us these Things:

First, That Faith and Doubting, may at the same Time have their Residence in the

same Soul. *O thou of little Faith, Wherefore didst thou doubt?* *Mat. 14. 31.* He saith not, *O! Thou of no Faith*; but, *O! Thou of little Faith.* Because he had a *little Faith* in the midst of his many Doubts. The same is true, even of many that are coming to *Jesus Christ*: They come, and fear they come not, and doubt they come not. When they look upon the Promise, or a Word of Incouragement by Faith, then they come; but when they look upon themselves, or the Difficulties that lie before them, then they doubt. *Bid me come,* said *Peter*: *Come,* said *Christ.* So he went down out of the Ship to go to Jesus, but his hap was to go to him upon the Water; there was the *Tryal.* So it is with the poor desiring Soul: *Bid me come,* says the Sinner; *Come* says *Christ,* and *I will in no wise cast thee out*: So he comes, but his hap is to come upon the Water, upon drowning Difficulties; if therefore the *Wind of Temptations* blow, the *Waves of Doubts* and *Fears* will presently arise, and this coming Sinner will begin to sink, if he has but little Faith.

But you shall find here in *Peter's* little Faith, a two-fold Act; to wit, *Coming* and *Crying*: Little Faith cannot come all the Way without *Crying*: So long as its holy Boldness lasts, so long it can come with Peace; but when it's *So*, it can come no farther, it will go the rest of the Way with *Crying.* *Peter* went as far as his little Faith would carry him: He also cry'd as far as his little Faith would help, *Lord, save me, I perish*: And so with *Coming* and *Crying* he was kept from Sinking, though he had but a little Faith. *Jesus stretched forth his Hand, and caught him, and said unto him, O! Thou of little Faith, wherefore didst thou doubt.*

Secondly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid, that Jesus Christ will not receive them?* Then this shews us a Reason of that Dejection, and those Castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor World they mock us, because we are a dejected People; I mean, because we are sometimes so; but they do not know the Cause of our Dejection. Could we be perswaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their Heads, and would put more Gladness into our Hearts, than in the Time in which their Corn, Wine and Oil increases, *Psal. 4. 6, 7.*

Thirdly, Is it so, *That they that are coming to Jesus Christ, are oft-times, heartily afraid that he will not receive them?* Then this shews, that they that are coming to Jesus Christ, are an awakened, sensible considering People: For Fear cometh from Sense,

Sense, and Consideration of Things. They are sensible of Sin, sensible of the Curse due thereto; they are also sensible of the Glorious Majesty of God, and of what a blessed, blessed Thing it is to be received of Jesus Christ: The Glory of Heaven, and the Evil of Sin, these Things they consider, and are sensible of. *When I remember, I am afraid; when I consider, I am afraid,* Job 21. 6. Chap. 36. 15.

These Things dash their Spirits, being awake and sensible. Were they dead, like other Men, they would not be afflicted with Fear, as they are: For dead Men fear not, feel not, care not, but the living and sensible Man, he it is that is oft-times heartily afraid that *Jesus Christ* will not receive him. I say, the dead and senseless are not distressed: They presume they are groundlessly confident. *Who so bold as blind Balaam?* These indeed should fear, and be afraid, because they are not coming to *Jesus Christ*. O! the Hell, the Fire, the Pit, the Wrath of God, and Torment of Hell, that are prepared for poor neglecting Sinners! *How shall we escape, if we neglect so great Salvation!* Heb. 2. 3. But they want Sense of Things, and so cannot fear.

Fourthly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them!* Then this should teach old Christians to pity and pray for young Comers: *You know the Heart of a Stranger; for you your selves were Strangers in the Land of Egypt.* You know the Fears, and Doubts, and Terrors, that take hold of them; for that they sometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath overtaken them, Fear of the Wrath of God, hath overtaken them: Perhaps they are within the Sight of Hell-fire; and the Fear of going thither, is burning hot within their Hearts. You may know, how strangely Satan is suggesting his Devilish Doubts unto them, if possible he may sink and drown them, with the Multitude and Weight of them. Old Christians mend up the Path for them, take the Stumbling-blocks out of the Way: Lest that which is feeble and weak be turned aside, but let it rather be healed, Heb. 12.

I come now to the next Observation, and shall speak a little to that; to wit,

THAT *Jesus Christ* would not have them, that in Truth are coming to him, Once think, that he will cast them out.

The Text is full of this: For he saith, *And him that cometh to me, I will in no wise cast out.* Now, if he saith, *I will not;* he would not have us think, *He will.*

This is yet farther manifest by these Considerations;

Vol. II.

First, Christ Jesus did forbid even them, that as yet were not coming to him: Once to think him such an One. *Do not think* (saith he) *that I will accuse you to the Father,* John 5. 45.

These (as I said) were such, that as yet, were not coming to him: For he saith of them a little before; *And ye will not come to me:* For the Respect they had to the Honour of Men kept them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reject them, yet he would not, but bids them not *Once to think, that he would accuse them to the Father.* Now, not to accuse (with Christ) is to plead for: For Christ in these Things, stands not Neuter between the Father and Sinners. So then, if Jesus Christ would not have them think, that *Yet* will not come to him, that he will accuse them; then he would not that they should think so, that in Truth are coming to him: *And him that cometh to me, I will in no wise cast out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before Jesus Christ; so he carried it both by Words and Actions, that he evidently enough made it manifest, that Condemning and Casting out, were such Things, for the doing of which he came not into the World.

Wherefore, when they had set her before him, and had laid to her Charge her heinous Fact, he stooped down, and with his Finger wrote upon the Ground, as though he heard them not. Now what did he do by this his Carriage, but testify plainly that he was not for receiving Accusations against poor Sinners, whoever accused by? And observe, Though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning Persons from her. And then he adds for her Encouragement to come to him; *Neither do I condemn thee; go, and sin no more,* John 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Not but that he indeed abhorred the Fact, but he would not condemn the Woman for the Sin, because that was not his Office: *He was not sent into the World, to condemn the World, but that the World thro' him might be saved,* John 3. 17. Now, if Christ, though urged to it, would not condemn the guilty Woman, though she was far at present from coming to him, he would not that they should once think, that he will cast them out, that in truth are coming to him; *And him that cometh to me, I will in no wise cast out.*

Thirdly, Christ plainly bids the turning Sinner, *Come;* and forbids him to entertain any such thought, as that *He will cast him out.* *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let*

him turn unto the Lord, and he will have Mercy upon him: and to our God, for he will abundantly pardon, Isa. 55. 7.

The Lord, by bidding the Unrighteous forsake his Thoughts; doth in special forbid, as I have said, viz. Those Thoughts that hinder the coming Man in his Progress to Jesus Christ, *His Unbelieving Thoughts.*

Therefore, he bids him not only forsake his Ways, but his Thoughts; *Let the Wicked forsake his Ways, and the Unrighteous Man his Thoughts.* 'Tis not enough to forsake one, if thou wilt come to Jesus Christ; because the other will keep thee from him. Suppose a Man forsakes his wicked Ways, his debauched and filthy Life; yet if these Thoughts, *That Jesus Christ will not receive him,* be entertained and nourished in his Heart; these Thoughts will keep him from coming to Jesus Christ.

Sinner, coming Sinner; Art thou for coming to Jesus Christ: *Yes*; says the Sinner. Forsake thy wicked Ways then. *So I do*, says the Sinner. Why comest thou then so slowly? *Because I am hindered.* What hinders? Has God forbidden thee? *No*, Art thou not willing to come faster? *Yes, yet I cannot.* Well, prithee be plain with me, and tell me the Reason and Ground of thy Discouragement: *Why* (says the Sinner) *though God forbids me not, and though I am willing to come faster; yet there naturally ariseth this, and that, and the other Thought in my Heart, that hinders my Speed to Jesus Christ. Sometimes I think I am not Chosen; sometimes I think I am not Called; sometimes I think I am come too Late; and sometimes I think I know not what it is to come. Also one while I think I have no Grace; and then again, that I cannot pray; and then again, I think that I am a very Hypocrite: And these Things keep me from coming to Jesus Christ.*

Look ye now! Did not I tell ye so? There are Thoughts yet remaining in the Heart, even of those who have forsaken their wicked Ways; and with those Thoughts they are more plagued, than with any Thing else; because they hinder their coming to Jesus Christ; for the Sin of *Unbelief*, (which is the Original of all these Thoughts) is that which besets a coming Sinner more easily than doth his Ways, Heb. 12. 1, 2, 3, 4.

But now, since Jesus Christ commands thee to forsake these Thoughts; forsake them, coming Sinner: And if thou forsake them not, thou transgressest the Commands of Christ, and abidest thine own Tormentor, and keepest thy self from Establishment in Grace: *If ye will not believe, ye shall not be established,* Isa. 7. 9.

Thus you see, how Jesus Christ setteth himself against such Thoughts, that any Way discourage the coming Sinner; and

thereby truly vindicates the Doctrine we have in Hand; to wit, *That Jesus Christ would not have them, that in Truth are coming to him, once think, that he will cast them out.* And him that cometh to me, *I will in no wise cast out.*

I come now to the Reasons of the Observation.

I. **I**F Jesus Christ should allow thee *Once* to think, that he will cast thee out; he must allow thee to think, that he will falsify his Word: For he hath said, *I will in no wise cast out.* But Christ would not that thou shouldst count him as One, that will falsify his Word: For he saith of himself, *I am the Truth*: Therefore he would not, that any that in truth are coming to him, should *Once* think, that he will cast them out.

Secondly, If Jesus Christ should allow the Sinner, that in Truth is coming to him, *Once* to think, that he will cast him out; then he must allow, and so countenance the first Appearance of Unbelief; the which he counteth his greatest Enemy; and against which he has bent even his Holy Gospel. Therefore Jesus Christ would not, that they that in Truth are coming to him, should once think, that he will cast them out: See Mat. 14. 31. Chap. 21. 21. Mark 11. 23. Luke 24. 25.

Thirdly, If Jesus Christ should allow the coming Sinner *Once* to think that he will cast him out: Then he must allow him to make a Question, Whether he is willing to receive his Father's Gift; for the coming Sinner is his Father's Gift; as also says the Text; but he testifieth, *All that the Father giveth him shall come to him: And him that cometh, he will in no wise cast out.* Therefore, Jesus Christ would not have him, that in truth is coming to him, *Once* to think, that he will cast him out.

Fourthly, If Jesus Christ should allow them *Once* to think (that indeed are coming to him) that he will cast them out, he must allow them to think, that he will despise and reject the Drawing of his Father: For *No Man* can come to him, but whom the Father draweth. But it would be high Blasphemy, and damnable Wickedness *Once* to imagine thus. Therefore, Jesus Christ would not have him that cometh, *Once* think that he will cast him out.

Fifthly, If Jesus Christ should allow those that indeed are coming to him, *Once* to think, that he will cast them out; he must allow them to think, that he will be unfaithful to the Trust and Charge, that his Father hath committed to him; which is to Save, and not to Lose any thing of that which he hath given unto him to save, John 6. 36. But the Father hath given him a Charge, to save the coming Sinner; therefore

therefore it cannot be, that he should allow, that such an One should *Once* think, that he will cast him out.

Sixthly, If Jesus Christ should allow, that they should *Once* think, that are coming to him, that he will cast them out; then he must allow them to think, that he will be unfaithful to his Office of Priesthood: For, as by the first Part of it, he paid Price for, and ransomed Souls; so by the second Part thereof, he continually maketh Intercession to God for them that come, *Heb. 7. 25.* But he cannot allow us to question his faithful Execution of his Priesthood; Therefore he cannot allow us *Once* to think, that the coming Sinner shall be cast out.

Seventhly, If Jesus Christ should allow us once to think, that the coming Sinner shall be cast out: Then he must allow us to question his Will, or Power, or Merit to save. But he cannot allow us *Once* to question any of these: Therefore not *Once* to think, that the coming Sinner shall be cast out.

1. He cannot allow us to question his Will: For he saith in the Text; *I will in wise cast out.*

2. He cannot allow us to question his Power: For the Holy Ghost saith, he is able to save to the utmost them that come.

3. He cannot allow us to question the Efficacy of his Merit: For the Blood of Christ cleanseth the Comer from all Sin, *1 John 1.* Therefore he cannot allow, That he that is coming to him, should *Once* think, that he will cast them out.

Eighthly, If Jesus Christ should allow the coming Sinner once to think that he will cast him out; he must allow him to give the lie to the manifest Testimony of the Father, Son, and Spirit; yea, to the whole Gospel contained in *Moses*, the *Prophets*, the Book of *Psalms*; and that commonly called the *New Testament*. But he cannot allow of this; therefore, not that the coming Sinner should once think, that he will cast him out.

Ninthly, Lastly, If Jesus Christ should allow him that is coming to him, *Once* to think that he will cast him out. He must allow him to question his Father's Oath; which he in Truth and Righteousness hath taken; that they might have a strong Consolation, who have fled for Refuge to Jesus Christ: But he cannot allow this; therefore he cannot allow that the coming Sinner should once think, that he will cast him out, *Heb. 6.*

I come now to make some General Use and Application of the Whole, and so to draw towards a Conclusion.

THE first Use, *A Use of Information:* And it informeth us, That Men by Nature are far off from Christ.

Let me a little improve this Use, by speaking to these three Questions.

1. *Where is he that is coming to Jesus Christ?*

2. *What is he that is coming to Jesus Christ?*

3. *Whither is he to go that cometh not to Jesus Christ?*

First, *Where is he?*

Answer. He is far from God, he is without him, even alienate from him, both in his Understanding, Will, Affections, Judgment, and Conscience, *Ephes. 2. 12. Chap. 4. 8.*

2. He is far from Jesus Christ, who is the only Deliverer of Men from Hell-fire, *Psal. 73. 27.*

3. He is far from the Work of the Holy Ghost, the Work of Regeneration and a second Creation, without which no Man shall see the Kingdom of Heaven, *John 3. 3.*

4. He is far from being Righteous, that Righteousness that should make him acceptable in God's Sight, *Isa. 46. 14.*

5. He is under the Power and Dominion of Sin: Sin reigneth in and over him; it dwelleth in every Faculty of his Soul, and Member of his Body: So that from Head to Foot there is no Place clean, *Isa. 1. 6.*

Rom. 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the Pest-house with *Uzziah*; and excluded the Camp of *Israel*, with the Lepers, *2 Chron. 26. 21. Num. 5. 20.*

7. His Life is among the Unclean; He is in the Gall of Bitterness, and in the Bond of Iniquity, *Job 26. 14. Acts 8. 23.*

8. He is in Sin, in the Flesh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will, *1 Cor. 15. 17. Rom. 8. 8. 1 John 3. 14. 2 Tim. 2. 26.*

9. He is under the Curse of the Law, and the Devils dwell in him, and hath the Maltory of him, *Gal. 3. 13. Eph. 2. 2. 3. Acts 26. 18.*

10. He is in Darkness, and walketh in Darkness, and knows not whither he goes; for Darkness has blinded his Eyes.

11. He is in the broad Way that leadeth to Destruction; and holding on, he will assuredly go in at the broad Gate, and so down the Stairs to Hell.

Secondly, *What is he that cometh not to Jesus Christ?*

1. He is counted one of God's Enemies, *Luke 19. 14. Rom. 8. 7.*

2. He is a Child of the Devil, and of Hell; for the Devil begat him, as to his sinful Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ, *John 8. 44. 1 John 3. 8. Mat. 23. 15. Psal. 9. 17.*

3. He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face, *Ephes. 2. 1, 2, 3. John 21. 29, 30, 31.*

4. He is a Self-Murderer; he wrongeth his

his own Soul, and is one that loveth Death, *Prov. 1. 18. Chap. 8. 35, 36.*

5. He is a Companion for Devils, and damned Men, *Prov. 21. 16. Mat. 25. 41.*

Thirdly, *Where is he like to go that cometh not to Jesus Christ?*

1. He that cometh not to him, is like to go farther from him; for every Sin is a Step farther from Jesus Christ, *Hos. 11.*

2. As he is in Darknes, so he is like to go on in it: For Christ is the Light of the World, and he that comes not to him, walketh in Darknes, *John 8. 12.*

3. He is like to be removed at last, as far from God and Christ, and Heaven, and all Felicity, as an infinite God can remove him, *Mat. 12. 41.*

But Secondly, This Doctrine of coming to Christ, informeth us, *Where poor destitute Sinners may find Life for their Souls*, and that is in Christ: This Life is in his Son; he that hath the Son, hath Life: And again, *Who so findeth me, findeth Life, and shall obtain Favour of the Lord*, *Prov. 8.*

Now for farther Enlargement, I will also here propound three more Questions.

1. *What Life is in Christ?*

2. *Who may have it?*

3. *Upon what Terms?*

First, *What Life is in Jesus Christ?*

1. There is justifying Life in Christ. Man by Sin, is dead in Law: And Christ only can deliver him by his Righteousness and Blood, from this Death into a State of Life: *For God sent his Son into the World, that we might live through him*, *1 John 4. 9.* That is, through the Righteousness which he should accomplish, and the Death that he should die.

2. There is Eternal Life in Christ: Life that's endless; Life for ever and ever. *He hath given us Eternal Life, and this Life is in his Son*, *1 John 5.*

Now Justification and Eternal Salvation being both in Christ, and no where else to be had for Men, who would not come to Jesus Christ?

Secondly, *Who may have this Life?*

I answer, poor, helpless, miserable Sinners. Particularly,

1. Such as are willing to have it; *Who so ever will, let him take the Water of Life*, *Rev. 22. 17.*

2. He that thirsteth for it, *I will give to him that is a thirst of the Fountain of the Water of Life*, *Rev. 21. 6.*

3. He that is weary of his Sins. *This is the Rest, whereby you may cause the Weary to rest; and this is the Refreshing*, *Isa. 28. 12.*

4. He that is Poor and Needy, *He shall spare the Poor and Needy, and shall save the Souls of the Needy.*

5. He that followeth after him, crieth for Life. *He that follows me shall not walk in Darknes, but shall have the Light of Life*, *John 8. 12.*

Thirdly, *Upon what Terms may he have this Life?*

Ans. Freely. Sinner dost thou hear? Thou may'st have it freely. Let him take the Water of Life freely: I will give him of the Fountain of the Water of Life freely; *And when they had nothing to pay, he freely forgave them both*, *Luke 7.*

Freely, without Money, or without Price. *Ho! Every one that thirsteth, come ye to the Waters: And he that hath no Money, come Buy and Eat: Yea, come, Buy Wine and Milk, without Money and without Price*, *Isa. 55. 1.*

Sinner, Art thou Thirsty? Art thou Weary? Art thou Willing? Come then, and regard not your Stuff; for all the Good that is in Christ, is offered to the coming Sinner, without Money and without Price. He has Life to give away, to such as want it, and that have not a Penny to purchase it; and he will give it freely. Oh, what a blessed Condition is the coming Sinner in!

But Thirdly, This Doctrine of coming to Jesus Christ for Life, informeth us, *That it is to be had no where else*: Might it be had any where else, the Text, and him that spoke it, would be but little set by: For what great Matter is there in, *I will in no wise cast out*, If another stood by that would receive them? But here appears the Glory of Christ, that none but he can save. And here appears his Love, that though none can save but he, yet he is not Coy in Saving, *But him that comes to me*, (saith he) *I will in no wise cast out.*

That none can save but Jesus Christ, is evident from *Acts 4. 12.* *Neither is there Salvation in any other; and he hath given us Eternal Life, and this Life is in his Son.* If Life could have been had any where else, it should have been in the Law: But it is not in the Law; For by the Deeds of the Law, no Man living shall be justified; and if not justified, then no Life.

Therefore Life is no where to be had, but in Jesus Christ, *Gal. 3.*

Quest. *But why would God so order it, that Life should be had no where else, but in Jesus Christ?*

Ans. There is Reason for it; and that both with respect to God and Us.

First, *with respect to God?*

First, That it might be in a Way of Justice, as well as Mercy: And in a Way of Justice it could not have been, if it had not been by Christ; because He, and He only, was able to answer the demand of the Law; and give for Sin what the Justice thereof required. All Angels had been crushed down to Hell for ever, had that Curse been laid upon them for our Sins, which was laid upon Jesus Christ; But 'twas laid upon him, and he bare it: and answered the Penalty, and redeemed his People from under it, with that Satisfaction

faction to divine Justice, that God himself doth now proclaim, that he is faithful and just to forgive us, if by Faith we shall venture to Jesus, and trust to what he has done for Life, *Rom. 3. 24, 25, 26. John 1. 9.*

Secondly, Life must be by Jesus Christ, that God might be adored and magnified, for finding out this Way. This is the Lord's Doings, that in all Things he might be glorified through Jesus Christ our Lord.

Thirdly, It must be by Jesus Christ, that Life might be at God's Dispose, who hath great Pity for the Poor, the Lowly, the Meek, the Broken in Heart; and for them that others care not for, *Psal. 34. 6. Psal. 138. 6. Psal. 25. Psal. 51. 17. Psal. 147. 3.*

Fourthly, Life must be in Christ, to cut off Boasting from the Lips of Men. This also is the Apostle's Reason, in *Rom. 3. 20, 27. and Ephes. 2. 8, 9, 10.*

Secondly, Life must be in Jesus Christ, with respect to Us.

First, That we might have it upon the easiest Terms, to wit, *Freely*; as a Gift, not as Wages: Was it in *Moses's* Hand, we should come hardly at it? was it in the People's Hand, we should pay soundly for it? But thanks be to God it is in *Christ*, laid up in him, and by him to be communicated to Sinners upon easy terms, even for receiving, accepting and embracing with Thanksgiving! As the Scriptures plainly declare, *1 John 1. 11, 12. 2 Cor. 11. 4. Heb. 11. 13. Col. 3. 13, 14, 15.*

Secondly, Life is in Christ for Us, that it might not be upon so brittle a Foundation, as indeed it would, had it been any where else. The Law it self is weak because of us, as to this: But Christ is a tried Stone, a sure Foundation, one that will not fail to bear thy Burthen, and to receive thy Soul, Coming-sinner.

Thirdly, Life is in Christ, that it might be sure to all the Seed. Alas! the Best of us, was Life left in our Hands, to be sure we should forfeit it, over, and over, and over: Or, was it in any other Hand, we should by our often Backslidings so offend him, that at last he would shut up his Bowels in everlasting Displeasure against us. But now it is in Christ, it is with One that can pity, pray for, pardon, yea, multiply Pardons: It is with One that can have Compassion upon us, when we are out of the Way, with One that hath an Heart to fetch us again, when we are gone astray; with One that can pardon without upbraiding. Blessed be God, that Life is in Christ! For now 'tis sure to all the Seed.

But *Fourthly*, This Doctrine of coming to Jesus Christ for Life, informs us of the Evil of Unbelief; that wicked Thing that is the only, or chief hinderance to the coming Sinner. Doth the Text say, *Come*, Doth it say, *And him that cometh to me, I*

Vol. II.

will in no wise cast out? Then what an Evil is that, that keepeth Sinners from coming to Jesus Christ? And that Evil is Unbelief? For by Faith we come? by Unbelief we keep away. Therefore it is said to be that, by which a Soul is said to depart from God; because it was that which at first caused the World to go off from him, and that also that keeps them from him to this Day. And it doth it the more easily, because it doth it with a Wile.

This Sin may be called *The White Devil*, for it oftentimes in its mischievous doing in the Soul, shews as if it was an Angel of Light: Yea, it acteth like a Counsellour of Heaven. Therefore, a little to discourse of this evil Disease.

First, It is that Sin, *above all others*, that hath some shew of Reason in its Attempts. For it keeps the Soul from Christ, by pretending its present Unfitness, and Unpreparedness; as want of more sense of Sin, want of more Repentance, want of more Humility, want of a more broken Heart.

Secondly, It is the Sin that most suiteth with the Conscience: the Conscience of the coming Sinner tells him, that he hath nothing good, that he stands inditible for ten thousand Talents; that he is a very ignorant, blind, and hard-hearted Sinner, unworthy to be once taken notice of by Jesus Christ: And will you (says Unbelief) in such a Case as you now are, presume to come to Jesus Christ.

Thirdly, It is the Sin that most suiteth with our *Sense of Feeling*. The coming Sinner feels the Workings of Sin, of all Manner of Sin and Wretchedness in his Flesh; he also feels the Wrath and Judgment of God due to Sin, and oft-times staggers under it. Now, says Unbelief, you may see you have no Grace, for that which works in you is Corruption! You may also perceive that God doth not love you, because the Sense of his Wrath abides upon you. Therefore, how can you bear the Face to come to Jesus Christ?

Fourthly, It is that Sin above all others, that most suiteth the Wisdom of our Flesh. The Wisdom of our Flesh thinks it Prudence to question a while, to stand back a while, to hearken to both sides a while; and not to be rash, sudden, or unadvised in too bold a presuming upon Jesus Christ. And this Wisdom, Unbelief falls in with.

Fifthly, It is the Sin above all other, that continually is whispering the Soul in the Ear with Mistrusts of the Faithfulness of God in keeping Promise to them that come to Jesus Christ for Life. It also suggests Mistrusts, about Christ's Willingness to receive it, and save it. And no Sin can do this so artificially, as Unbelief.

Sixthly, It is also that Sin which is always at Hand to enter an Objection against this, or that Promise, that by the Spirit of God is brought to our Heart to comfort

us; And if the poor coming Sinner is not aware of it, it will by some Exaction, Slight, Trick, or Caviel, quickly wrest from him the Promise again, and he shall have but little Benefit of it.

Seventhly, It is that above all other Sins, that weakens our Prayers, our Faith, our Love, our Diligence, our Hope and Expectations: It even taketh the Heart away from God in Duty.

Eighthly, Lastly, This Sin, as I have said even now, it appears in the Soul with so many sweet Pretences to Safety and Security; that it is, as it were, Counsel sent from Heaven: Bidding the Soul be wise, wary, considerate, well advised, and to take heed of too rash a Venture upon believing. Be sure first, that God loves you; take hold of no Promise until you are forced by God unto it; neither be you sure of your Salvation, doubt it still, though the Testimony of the Lord has been often confirmed in you: Live not by Faith, but by Sense: And when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the Devilish Counsel of Unbelief, which is so covered over with specious Pretences, that the wisest Christian can hardly shake off these Reasonings.

But to be brief: Let me here give the *Christian Reader*, a more particular Description of the Qualities of Unbelief, by opposing Faith unto it, in these twenty five Particulars.

First, Faith believeth the Word of God, but Unbelief questioneth the Certainty of the same, *Psal.* 106. 24.

Secondly, Faith believeth the Word, *because it is true*, but Unbelief doubteth thereof, *because it is true*, *1 Tim.* 4. 3. *John* 8. 45.

Thirdly, Faith sees more in a Promise of God to help, than in all other things to hinder. But Unbelief, notwithstanding God's Promise, saith, How can these things be? *Rom.* 4. 19, 20, 21. *2 Kings* 7. 2. *John* 3. 11, 12.

Fourthly, Faith will make thee see Love in the Heart of Christ, when with his Mouth he giveth Reproofs. But Unbelief will imagine Wrath in his Heart, when with his Mouth and Word, he saith he loves us, *Mat.* 15, 22 to 29. *Numb.* 13. 2. *2 Chron.* 14. 3.

Fifthly, Faith will help the Soul to wait, though God defers to give. But Unbelief will take Snuff and throw up all, if God makes any tarrying, *Psal.* 25. 5. *Isa.* 8. 17. *2 Kings* 6. 33. *Psal.* 100. 13, 14.

Sixthly, Faith will give Comfort in the midst of Fears; but Unbelief causeth Fears in the midst of Comforts, *2 Chron.* 20. 20, 21. *Mat.* 8. 26. *Luke* 24. 26, 27.

Seventhly, Faith will suck sweetness out of God's Rod; but Unbelief can find no

Comfort in his greatest Mercies, *Psal.* 23. 4. *Numb.* 12.

Eighthly, Faith maketh great Burthens light; but Unbelief maketh light ones intolerable heavy, *2 Cor.* 4. 14 to 19. *Mal.* 1. 12, 13.

Ninthly, Faith helpeth us when we are down; but Unbelief throws us down when we are up, *Micah.* 7. 8, 9, 10. *Heb.* 4. 11.

Tenthly, Faith bringeth us near to God, when we are far from him, but Unbelief puts us far from God when we are near to him, *Heb.* 10. 22. *Chap.* 3. 12, 13.

Eleventhly, Where Faith reigns, it declareth Men to be the Friends of God, but where Unbelief reigns, it declareth them to be his Enemies, *James* 5. 23. *Heb.* 3. 18. *Rev.* 21. 8.

Twelfthly, Faith putteth a Man under Grace; but Unbelief holdeth him under Wrath, *Rom.* 2. 24, 25, 26. *Chap.* 14. 16. *Ephes.* 2. 8. *John* 3. 36. *1 John* 5. 10. *Heb.* 3. 17. *Mark* 16. 16.

Thirteenthly, Faith purifieth the Heart; but Unbelief keepeth it polluted and impure, *Acts* 15. 9. *Tit.* 1. 15, 16.

Fourteenthly, By Faith the Righteousness of Christ is imputed to us; but by Unbelief, we are shut up under the Law to perish, *Rom.* 4. 23, 24. *Chap.* 11. 32. *Gal.* 3. 23.

Fifteenthly, Faith maketh our Work acceptable to God through Christ, but whatsoever is of Unbelief is Sin: For without Faith it is impossible to please him, *Heb.* 11. 4. *Rom.* 14. 23. *Heb.* 11. 6.

Sixteenthly, Faith giveth us Peace and Comfort in our Souls; but Unbelief worketh Trouble and Tossings, like the restless Waves of the Sea, *Rom.* 5. 1. *Jam.* 6. 1.

Seventeenthly, Faith maketh us see Preciousness in Christ; but Unbelief sees no Form, Beauty or Comeliness in him, *1 Pet.* 2. *Isa.* 53. 1, 2, 3.

Eighteenthly, By Faith we have our Life in Christ's Fullness; but by Unbelief we starve and pine away, *Gal.* 2. 20.

Nineteenthly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils; but Unbelief layeth us obnoxious to them all, *1 John* 5. 4, 5. *Luke* 12. 46.

Twentiethly, Faith will shew us more Excellency in Things not seen, than in them that are; but Unbelief sees more in Things that are, than in Things that will be hereafter, *2 Cor.* 4. 18. *Heb.* 11. 24, 25, 26, 27. *1 Cor.* 15. 32.

Twenty-firstly, Faith makes the Ways of God pleasant and admirable; but Unbelief maketh them heavy and hard, *Gal.* 5. 6. *1 Cor.* 12. 10, 11. *John* 6. 60. *Psal.* 2. 3.

Twenty-secondly, By Faith, Abraham, Isaac and Jacob, possessed the Land of Promise; but

but because of Unbelief, neither *Aaron*, nor *Moses*, nor *Miriam*, could get thither, *Heb.* 11. 9. *Chap.* 3. 19.

Twenty-third, By Faith the Children of *Israel* passed through the *Red Sea*, but by Unbelief the generality of them perished in the Wilderness, *Heb.* 11. 29. *Jude* 5.

Twenty-fourth, By Faith, *Gideon* did more with Three Hundred Men, and a few empty Pitchers, than all the *Twelve Tribes* could do; because they believed not God, *Judges* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14. 11, 14.

Twenty-fifth, By Faith, *Peter* walked on the Water; but by Unbelief he began to sink, *Matt.* 14. 21, 22, 23, 24.

Thus might many more be added, which for brevity sake, I omit; beseeching every one that thinketh he hath a Soul to save, or be damned, to take heed of Unbelief. Lest seeing there is a Promise left us of entering into his Rest, any of us by Unbelief should indeed come short of it.

The Second Use; a Use of Examination.

WE come to a *Use of Examination*. Sinner, Thou hast heard of the Necessity of Coming to Christ; also, of the Willingness of Christ to receive the Coming Soul: Together with the Benefit that They by him shall have, that indeed come to him. Put thy self now upon this serious Enquiry, *Am I indeed come to Jesus Christ?*

Motives plenty I might here urge, to prevail with thee to a conscientious Performance of this Duty: As,

1. Thou art in Sin, in the Flesh, in Death, in the Snare of the Devil, and under the Curse of the Law; if you are not coming to Jesus Christ.

2. There is no Way to be delivered from these, but by coming to Jesus Christ.

3. If thou comest, Jesus Christ will receive thee, and *will in no wise cast thee out*.

4. Thou wilt not repent it in the Day of Judgment if now thou comest to Jesus Christ.

5. But thou wilt surely mourn at last, if now thou shalt refuse to come: And,

6. Lastly, Now thou hast been invited to come; now will thy Judgment be greater, and thy Damnation more fearful, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ.

Object. *But we hope we are come to Jesus Christ?*

Ans. 'Tis well if it proves so. But lest thou shouldst speak without ground, and so fall unawares into *Hell-fire*; let us examine a little.

First, Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?

When *Lot* came out of *Sodom*, he left the *Sodomites* behind him, *Gen.* 19.

When *Abraham* came out of *Chaldea*, he left his Country and Kindred behind him, *Gen.* 12. *Acts* 7.

When *Ruth* came to put her Trust under the Wings of the Lord God of *Israel*; she left her Father and Mother, her Gods, and the Land of her Nativity behind her, *Ruth* 1. 15, 16, 17. *Chap.* 2. 11, 12.

When *Peter* came to Christ, he left his Nets behind him, *Matt.* 4. 18.

When *Zachaeus* came to Christ, he left the Receipt of Custom behind him, *Luke* 18.

When *Paul* came to Christ, he left his own Righteousness behind him, *Phil.* 3. 7, 8.

When those that used curious Arts came to Jesus Christ, they took their curious Books and burned them, though in another Man's Eye, they were counted worth *Fifty Thousand Pieces of Silver*, *Acts* 19. 18, 19, 20.

What say'st thou, Man? Hast thou left thy darling Sins, thy *Sodomitish* Pleasures, thy Acquaintance and vain Companions; thy unlawful Gain, thy Idol Gods, thy Righteousness, and thy unlawful curious Arts behind thee? If any of these be with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jesus Christ.

Secondly, Art thou come to Jesus Christ? Prithee tell me, what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that Place before they have a *Moving Cause*: Or rather, a *Cause* moving them thereto: No more do they come to Jesus Christ: (I do not say) before they have a Cause, but before that Cause moveth them to come: What say'st thou? Hast thou a Cause moving thee to come? To be at present in a State of Condemnation, is Cause sufficient for Men to come to Jesus Christ for Life: But that will not do, except the Cause move them; the which it will never do until their Eyes be opened, to see themselves in that Condition. For it is not a Man's being under Wrath, but his seeing it, that moveth him to come to Jesus Christ: Alas! All Men by Sin, are under Wrath; yet but few of that All come to Jesus Christ: And the Reason is, because they do not see their Condition. *Who hath warned you to flee from the Wrath to come*, *Matth.* 3. 7. Until Men are warned, and also receive the Warning, they will not come to Jesus Christ.

Take Three or Four Instances for this.

1. *Adam* and *Eve* came not to Jesus Christ until they received the Alarm; the Conviction of their undone State by Sin, *Gen.* 3.

2. The

2. The Children of *Israel* cried not out for a Mediator, before they saw themselves in Danger of Death by the Law, *Exod.* 20. 18, 19.

3. Before the *Publican* came, he saw himself lost and undone, *Luke* 18. 13.

4. The *Prodigal* came not, until he saw Death at the Door ready to devour him, *Luke* 15. 17, 18.

5. The Three Thousand came not, until they knew not what to do to be saved, *Acts* 2. 37, 38, 39.

6. *Paul* came not, until he saw himself lost and undone, *Acts* 9. 3, 4, 5, 6, 7, 8, 11.

7. Lastly, Before the *Jaylor* came, he saw himself undone, *Acts* 16. 29, 30, 31. And I tell thee it is an easier thing to persuade a Well-man to go to the Physician for Cure, or a Man without Hurt, to seek a Plaister to cure him, than it is to persuade a Man, that sees not his Soul-Disease, to come to Jesus Christ. *The Whole have no need of a Physician*: Then, why should they go to him? The full Pitcher can hold no more; then why should it go to the Fountain? And if thou comest full, thou comest not aright; and be sure Christ will send thee empty away: *But he healeth the Broken in Heart, and bindeth up their Wounds*, *Mark* 2. 17. *Psal.* 47. 3. *Luke* 1. 5, 3.

Thirdly, Art thou coming to Jesus Christ? Prithee tell me, What seeest thou in him to allure thee to forsake all the World, to come to him? I say, What hast thou seen in him? Men must see somewhat in Jesus Christ, else they will not come to him.

1. What Comeliness hast thou seen in his Person? thou comest not, if thou seeest no Form, nor Comeliness in him, *Isa.* 53. 1, 2, 3.

2. Until those mentioned in the *Song*, were convinced that there was more Beauty, Comeliness and Desirableness in Christ, than in Ten Thousand; they did not so much as ask, where he was, nor incline to turn aside after him, *Song* 5. *Chap.* 6.

There be many Things on this side Heaven, that can and do carry away the Heart; and so will do, so long as thou livest, if thou shalt be kept blind, and not be admitted to see the Beauty of the Lord Jesus.

Fourthly, Art thou come to the Lord Jesus; what hast thou found in him, since thou camest to him.

Peter found with him the Word of Eternal Life; *John* 6. 68.

They that *Peter* makes mention of, found him a living Stone, even such a living Stone, as communicated Life to them, *1 Pet.* 2.

He saith himself, they that come to him, &c. shall find Rest unto their Souls; hast thou found Rest in him, for thy Soul? *Mat.* 11.

Let us go back to the Terms of the Old Testament.

First, *Abraham* found that in him, that made him leave his Country for him, and become for his sake a Pilgrim and Stranger in the Earth, *Gen.* 12. *Heb.* 11.

Secondly, *Moses* found that in him, that made him forsake a Crown, a Kingdom for him too.

Thirdly, *David* found so much in him, that he counted, to be in his House one Day, was better than a thousand; yea, to be a Door-keeper therein, was better in his Esteem, than to dwell in the Tents of Wickedness, *Psal.* 84. 10.

Fourthly, What did *Daniel* and the three Children find in him, to make them run the Hazards of the Fiery Furnace, and the Den of Lions, for his sake, *Dan.* 23. *Chap.* 6.

Let's come down to Martyrs.

First, *Stephen* found that in him, that made him joyful, and quietly yield up his Life for his Name, *Acts* 17.

Secondly, *Ignatius* found that in him, that made him Chuse to go through the Torments of the Devil and Hell itself; rather than not to have him, *Acts and Monuments*, Vol. 4. Pag. 25.

Thirdly, What saw *Romanus* in Christ, when he said to the raging Emperor, who threatned him with fearful Torments: *Thy Sentence, O Emperor, I joyfully embrace, and refuse not to be sacrificed--by as cruel Torments as thou canst invent*, Page 116.

Fourthly, What saw *Menas* the Egyptian in Christ, when he said under most cruel Torments; *There is nothing in my Mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed in a Ballance, to be preferred with the Price of one Soul: Who is able to separate us from the Love of Jesus Christ our Lord? And I have learned of my Lord and King not to fear them that kill the Body, &c.* pag. 117.

Fifthly, What did *Eulalia* see in Christ, when she said, as they were pulling her one Joint from another; *Behold, O Lord, I will not forget thee: What a Pleasure is it for them, O Christ! that remembereth thy Triumphant Victory*, pag. 121.

Sixthly, What think you did *Agnus* see in Christ, when rejoycingly she went to meet the Soldier, that was appointed to be her Executioner: *I will willingly (said she) receive into my Paps the Length of this Sword, and into my Breast will draw the Force thereof, even to the Hilt; that thus I, being married to Christ my Spouse, may surmount and escape all the Darknes of this World*, p. 122.

Seventhly, What do you think did *Julitta* see in Christ, when at the Emperor's telling of her; *That except she would worship the Gods, she should never have Protection*,

tection, Laws, Judgments, nor Life: She replied, *Farewel Life, Welcome Death; Farewel Riches, welcome Poverty. All that I have, if it were a thousand times more, would I give, rather than to speak one wicked and blasphemous Word against my Creator*, p. 123.

Eighthly, What did *Marcus Arethusius* see in Christ, when after his Enemies did cut his Flesh, anointed it with Honey, and hanged him up in a Basket, for Flies and Bees to feed on, *he would not give (to uphold Idolatry) one Half-penny to save his Life*, pag. 119.

Ninthly, What did *Constantine* see in Christ, when he used to *kiss the Wounds of them that suffered for him*? pag. 135.

Tenthly, But what need I give thus particular Instances of Words and smaller Actions, when by their Lives, their Blood, their enduring Hunger, Sword, Fire, pulling asunder, and all Torments that the Devil and Hell could devise, they shewed their Love to Christ, after they were come to him.

What hast thou found in him Sinner!

What! come to Christ and find nothing in him, (when all Things that are worth looking for, are in him) or if any thing, yet not enough to wean thee from thy sinful Delights, and fleshly Lusts! Away; thou art not coming to Jesus Christ.

He that is come to Jesus Christ, hath found in him, that, as I said, That is not to be found any where else. As,

First, He that is come to Christ, hath found God in him reconciling the World unto himself; not imputing their Trespases to them: And so God is not to be found in Heaven and Earth besides, 2 Cor. 5. 19, 20.

Secondly, He that is come to Jesus Christ, hath found in him a Fountain of Grace, sufficient, not only to pardon Sin, but to sanctify the Soul, and to preserve it from falling in this evil World.

Thirdly, He that is come to Jesus Christ, hath found Vertue in him: That Vertue, that if he does but touch thee with his Words; or thou him by Faith; Life is forthwith conveyed into thy Soul: It makes thee wake as one that is waked out of his Sleep: It awakes all the Powers of the Soul, Psal. 30. 11, 12. Song. 6. 12.

Fourthly, Art thou come to Jesus Christ? Thou hast found Glory in him, Glory that surmounts and goes beyond. *Thou art more glorious than the Mountains of Prey*, Psal. 76. 4.

Fifthly, What shall I say? Thou hast found Righteousness in him; Thou hast found Rest, Peace, Delight; Heaven, Glory, and Eternal Life.

Sinner, be advised; ask thy Heart again: Saying, Am I come to Jesus Christ? For upon this one Question, *Am I come*, or, *Am I not*, hangs Heaven and Hell, as to thee.

Vol. II.

If thou canst say, *I am come*, and God shall approve that Saying; happy, happy, happy Man art thou! But if thou art *not come*, what can make thee happy? Yea, what can make that Man happy, that for his not coming to Jesus Christ for Life, must be damned in Hell?

The Third Use; A Use of Encouragement.

Coming Sinner I have now a Word for thee; be of good Comfort, *He will in no wise cast out*. Of all Men, thou art the blessed of the Lord; the Father hath prepared his Son to be a Sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a Place for thee, *John 1. 29. Heb. 10.*

What shall I say to thee? Thou comest to a full Christ, thou canst not want any thing, for Soul, or Body, for this World, or that to come, but it is to be had in or by Jesus Christ.

As it is said of the Land that the *Danites* went to possess; so, and with much more Truth it may be said of Christ: *He is such an One, with whom there is no want of any good Thing that is in Heaven or Earth.*

A full Christ is thy Christ.

First, *He is full of Grace*. Grace is sometimes taken for Love; never any loved like Jesus Christ. *Jonathan's* Love went beyond the Love of *Women*; but the Love of Christ *passes Knowledge*. It is beyond the Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed with him to lay aside his Glory, to leave the Heavenly Place, to cloath himself with Flesh, to be born in a Stable, to be laid in a Manger, to live a poor Life in the World, to take upon him our Sickneses, Infirmities, Sins, Curse, Death, and the Wrath that was due to Man. And all this he did, for a base, undeserving, unthankful People; yea, for a People that was at Enmity with him. *For when we were yet without Strength, in due Time Christ died for the Ungodly. For scarcely for a righteous Man will One die, yet peradventure for a good Man, some would even dare to die. But God commended his Love towards us in that while we were yet Sinners, Christ died for us. Much more than being now justified by his Blood, we shall be saved by his Life. For if when we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we shall be saved by his Life*, Rom. 5. 6, 7, 8, 9, 10.

Secondly, *He is full of Truth*. Full of Grace and Truth. Truth, that is, Faithfulness in keeping Promise, even this of the Text, (with all other) *I will in no wise cast out*. Hence it is said, that his Words be true, and that he is the faithful God, that keepeth Covenants. And hence it is also that his Promise is called Truth, *Thou wilt fulfill thy Truth unto Jacob, and thy Mercy unto Abraham, which thou hast sworn unto*

8 G

our

our Fathers from the Days of Old. Therefore it is said again, that both Himself and Words are Truth, *I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth, and my Mouth, saith he, shall speak Truth*, John 14. 6. Dan. 10. 21. John 17. 17. 2 Sam. 7. 28. Prov. 8. 7. Psal. 119. 142. Eccles. 12. 10. Isa. 25. 1. Mal. 2. 6. Acts 26. 25. 2 Tim. 2. 12, 13.

Now I say, his Word is Truth, and he is full of Truth, to fulfil his Truth, even to a thousand Generations. Coming Sinner, he will not deceive thee, come boldly to Jesus Christ.

Thirdly, *He is full of Wisdom; He is made unto us of God Wisdom*: Wisdom to manage the Affairs of his Church in general, and the Affairs of every coming Sinner in particular. And upon this Account he is said to be *Head over all Things*, 1 Cor. 1. Ephes. 1. Because he manages all things that are in the World by his *Wisdom*, for the Good of his Church; all Men's Actions, all Satan's Temptations, all God's Providences, and Crosses, and Disappointments; all things whatever are under the Hand of Christ, (who is the Wisdom of God) and he ordereth them all for good to his Church: And can Christ help it (and be sure he can) nothing shall happen or fall out in the World, but it shall, in despite of all Opposition, have a good tendency to his Church and People.

Fourthly, *He is full of the Spirit*, to communicate it to the coming Sinner; he hath therefore received it without Measure, that he may communicate it to every Member of his Body, according as every Man's Measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, *Out of his Belly shall flow Rivers of Living Water*, John 3. 34. Tit. 3. 5, 6. Acts 1. John 7. 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, *He is indeed a Store-house full of all the Graces of the Spirit. Of his Fulness have all we received, and Grace for Grace*. Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of this he giveth to every lowly, humble, penitent, coming Sinner: Wherefore coming Soul, thou comest not to a barren Wilderness, when thou comest to Jesus Christ, John 1. 16.

Sixthly, *He is full of Bowels and Compassion*: And they shall feel and find it so that come to him for Life. He can bear with thy Weakness, he can pity thy Ignorance, he can be touched with the feeling of thy Infirmities, he can affectionately forgive thy Transgressions, he can heal thy Back-slidings, and love thee freely. His Compassions fail not: *And he will not break a bruised Reed, nor quench the smoking Flax*: He can pity them that no Eye pities, and be afflicted in all thy Afflictions, Mat.

26. 41. Heb. 5. 2. Chap. 2. 18, 19. Mat. 9. 2. Hos. 14. 4. Ezek. 16. 5, 6. Isa. 63. 9. Psal. 78. 38. Psal. 86. 15. Psal. 111. 4. Psal. 112. 4. Lam. 3. 22, 42. 3.

Seventhly, *Coming Soul, the Jesus that thou art coming to, is full of Might and Terribleness for thy Advantage*: He can suppress all thine Enemies. He is the Prince of the Kings of the Earth; he can bow all Men's Designs for thy help: He can break all Snares laid for thee in the Way: He can lift thee out of all Difficulties, where-with thou may'st be surrounded: *He is wise in Heart, and mighty in Power*. Every Life under Heaven is in his Hand: Yea, the fallen Angels trembled before him: And he will save thy Life, coming Sinner, 1 Cor. 1. 24. Rom. 8. 28. Mat. 28. 18. Rev. 15. Psal. 19. 3. Psal. 27. 5, 6. Job. 9. 4. Job. 17. 2. Mat. 8. 29. Luke 8. 24. James 2. 19.

Eighthly, *Coming Sinner, the Jesus to whom thou art coming, is lowly in Heart*; He despiseth not any. 'Tis not thy outward Meanness, nor thy inward Weakness; 'tis not because thou art poor, or base, or deformed, or a Fool, that he will despise thee. *He hath chosen the Foolish, the Base, and despised Things of this World, to confound the Wise and Mighty*. He will bow his Ear to thy stammering Prayers; he will pick out the Meaning of thy inexpressible Groans; He will respect thy weakest Offering, if there be in it but thy Heart, Mat. 11. 20. Luke 14. 21. Prov. 9. 4, 5, 6. Isa. 38. 14, 15. Song 5. 15. John 4. 27. Mark 12. 33, 34. James 5. 11.

Now is not this a Blessed Christ, coming Sinner? Art thou not like to fare well, when thou hast embraced him, coming Sinner! But,

Secondly, Thou hast yet another Advantage by Jesus Christ, thou art coming to him: For he is not only Full but Free. He is not sparing of what he has; he is open-hearted, and open-handed. Let me in a few Particulars shew thee this:

First, *This is evident, because he calls thee*: He calls upon thee to come unto him; the which he would not do, was he not free to give: Yea, he bids thee, when come; *Ask, Seek, Knock*: And for thy Encouragement adds to every command a Promise; *Seek, and ye shall find; Ask, and ye shall have; Knock and it shall be opened unto you*. If the rich Man should say thus to the Poor would not he be reckoned a Free-hearted Man? I say, should he say to the Poor, *Come to my Door, Ask at my Door, Knock at my Door, and you shall find and have*: Would he not be counted Liberal? Why thus doth Jesus Christ. Mind it Coming-sinner, Isa. 55. 3. Psal. 50. 15. Mat. 7. 7, 8, 9.

Secondly, *He doth not only bid thee come, but tells thee, he will heartily do thee good*; Yea, he will do it with Rejoicing: *I will rejoyce over them to do them good with my whole*

whole Heart, and with my whole Soul, Jer. 32. 41.

Thirdly, *It appears that he is free, because he giveth without Twitting*: He gives to all Men liberally, and upbraideth not; James 1. 5. There are some that will not deny to do the Poor a Pleasure, but they will mix their Mercies with so many *Twitts*, that, the Persons on whom they bestow their Charity shall find but little sweetness it. But Christ doth not do so, Coming-sinner; He casteth all thine Iniquities behind his Back; thy Sins and Iniquities he will remember no more: Isa. 38. 17. Heb. 8. 12.

Fourthly, That Christ is free, is manifest by the Complaints that he makes against them that will not come to him for Mercy, I say, he complains; saying, *O Jerusalem, Jerusalem! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not*; Mat. 23. 37. I say, he speaks it by way of Complaint. He saith also in another Place; *But thou hast not called upon me, O Jacob, Isa. 43. 22.* Coming-sinner, see here the Willingness of Christ to save; see here how free he is to communicate Life, and all good things, to such as thou art; He complains, if thou comest not; he is displeased, if thou callest not upon him.

Hark, Coming-sinner, once again; when *Jerusalem* would not come to him for safeguard. *He beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in thy Day, the Things that belong to thy Peace, but now they are hid from thine Eyes, Luke 19. 41.*

Fifthly, Lastly, *He is open and free-hearted* to do thee good, as is seen by the Joy and Rejoycing, that he manifesteth at the coming home of poor *Prodigals*; He receives the lost Sheep with Rejoycing; the lost Goat with Rejoycing: Yea, when the Prodigal came home, what Joy and Mirth, what Musick and Dancing was in his Father's House! Luke 15.

Thirdly, Coming-sinner, I will add another Encouragement for thy Help.

First, God hath prepared a *Mercy-Seat*, a Throne of Grace to *Sit on*: That thou may'st come thither to him, and that he may from *Thence* hear thee, and receive thee: *I will commune with thee* (saith he) *from above the Mercy seat*, Exod. 25. 22.

As who shall say; Sinner, When thou comest to me, thou shalt find me upon the *Mercy-seat*, where also I am always found of the Undone, Coming-sinner: Thither I bring my Pardon; there I hear and receive their Petitions, and accept them to my Favour.

Secondly, God hath also prepared a *golden Altar* for thee to offer thy Prayers and Tears upon: A *golden Altar*! It is called a *golden Altar*, to shew what Worth it is of

in God's Account: For this *golden Altar* is Jesus Christ; this Altar sanctifies thy Gift, and makes thy Sacrifice acceptable. This Altar then makes thy Groans, *golden Groans*; thy Tears *golden Tears*, and thy Prayers, *golden Prayers*, in the Eye of that God thou comest to, Coming-sinner, Rev. 8. Mat. 23. 19. Heb. 10. 10. 1 Pet. 2. 5.

Thirdly, God hath *strewn all the Way* (from the Gate of Hell, where thou wast, to the Gate of Heaven, whither thou art going), *with Flowers out of his own Garden*: Behold! how the Promises, Invitations, Calls, and Encouragements, like *Lillies*, lie round about thee; (take heed that thou dost not tread them under Foot, Sinner!) with Promises did I say? Yea, he hath mixed all those with his own Name, his Son's Name; also, with the Name of Mercy, Goodness, Compassion, Love, Pity, Grace, Forgiveness, Pardon, and what not, that may encourage the Coming-Sinner.

Fourthly, He hath also for thy Encouragement, laid up the Names, and set forth the Sins of those that have been saved: In his Book they are fairly written, that thou through Patience and Comfort of the Scriptures mightest have Hope.

1. In this Book is recorded *Noah's* Maim and Sin; and how God had Mercy upon him.

2. In this Record is fairly written the Name of *Lot*, and the Nature of his Sin; and how the Lord had Mercy upon him.

3. In this Record thou hast also fairly written the Names of *Moses, Aaron, Gideon, Sampson, David, Solomon, Peter, Paul*; with the Nature of their Sins, and how God had Mercy upon them, and all to encourage thee, Coming-sinner.

Fourthly, I will add yet another Encouragement for the Man that is coming to Jesus Christ. Art thou coming? Art thou coming indeed? Why,

1. This thy coming is, *By Vertue of God's Call*, Thou art called; calling goes before coming: Coming is not of Works, but of him that calleth. He went up into a Mountain, and called to him whom he would, and they came to him, Mark 3. 13.

Secondly, Art thou coming? This is also *by the Vertue of Illumination*. God has made thee see, and therefore thou art coming. So long as thou wast Darkness, thou lovedst Darkness; and couldest not abide to come, because thy Deeds were Evil: But being now illuminated and made to see, what and where thou art: and also, what and where thy Saviour is: Now thou art coming to Jesus Christ, *Blessed art thou Simon Barjona; for Flesh and Blood hath not revealed it unto thee, (saith Christ) but my Father which is in Heaven, Mat. 16. 15, 16.*

Thirdly,

Thirdly, Art thou coming? *This is because God has inclined thy Heart to come*; God hath called thee, illuminated thee, and inclined thy Heart to come: And therefore thou comest to Jesus Christ. It is God that worketh in thee to *will*, and to come to Jesus Christ. Coming-sinner, bless God for that he hath given thee a *Will* to come to Jesus Christ. It is a Sign that thou belongest to Jesus Christ, because God has made thee willing to come to him, *Psal. 110. 3.* Bless God for *slaying* the Enemy of thy Mind, had he not done it, thou wouldst as yet have hated thine own Salvation.

Fourthly, Art thou coming to Jesus Christ? *It is God that giveth thee Power*; Power to pursue thy *Will* in matters of thy Salvation, is the Gift of God. 'Tis God that worketh in you both to *will* and to *do*, *Phil. 2. 13.* Not that God worketh *Will* to come, where he gives no Power; but that thou shouldest take Notice, that Power is an additional Mercy. The Church saw that *Will* and *Power* were two Things, when she cryed, *Draw me, and we will run after thee*, (*Song 1. 4.*) and so did David too, when he said, *I will run the Ways of thy Commandments, when thou shalt enlarge my Heart.* Will to come, and Power to pursue thy Will, is double Mercy, Coming-sinner.

Fifthly, All thy strange, passionate, sudden Rushings forward after Jesus Christ,

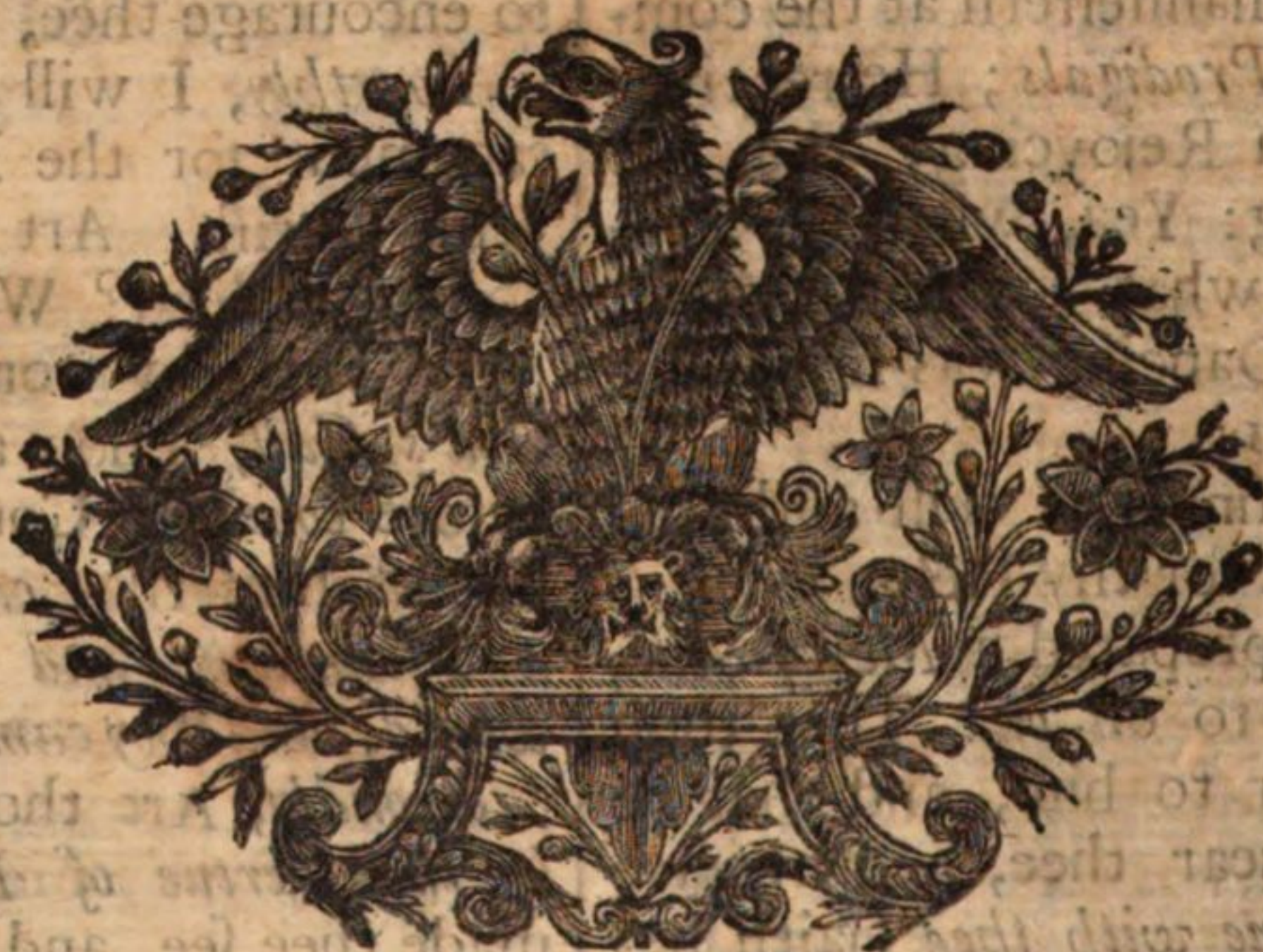
(Coming-sinners know what I mean) they also are thy Helps from God. Perhaps thou feelest at sometimes more than at others, strong stirrings up of Heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy Sails with the fresh gales of his good Spirit; and thou ridest at those Times as upon the Wings of the Wind, being carried out beyond thy self, beyond the most of thy Prayers, and also above all thy Fears and Temptations.

Sixthly, Coming-sinner, hast thou not now and then a Kiss of the sweet Lips of Jesus Christ? I mean, some blessed Word dropping like a Honey-comb upon thy Soul to revive thee, when thou art in the midst of thy Dumps.

Seventhly, Does not Jesus Christ sometimes give thee a Glimpse of himself, though perhaps, thou seeest him not so long a time as while one may tell Twenty?

Eighthly, Hast thou not sometimes, as it were the very warmth of his Wings overshadowing the Face of thy Soul; that gives thee as it were a Gload upon thy Spirit, as the bright Beams of the Sun do upon thy Body, when it suddenly breaks out of a Cloud, though presently all is gone away?

Well, all these things are the good Hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing, and able to come (Coming-sinner,) that thou mightest in the End be saved.





*See how the Pharisee in the Temple Stands | Whilst the poor publican with downcast eyes
And Justifies himselfe with lifted hands; | Conscious of guilt, to God for mercy cries.*

A

DISCOURSE

UPON THE

Pharisee and Publican.

WHEREIN

Several Weighty Things are handled: As the Nature of Prayer, and of Obedience to the Law: Together with the Way and Method of God's Free Grace in pardoning Penitent Sinners; by imputing Christ's Righteousness to them.

To the READER.

Courteous Reader,

I Have made bold once again to present thee with some of my Meditations; and they are now about the Pharisee and the Publican: Two Men in whose Condition the whole is comprehended, both as to their State now, and Condition at the Judgment.

Wherefore in reading this little Book thou must needs read thy self. I do not say thou must understand thy Condition; for 'tis the Gift of God must make thee do that. Howbeit, if God will bless it to thee, it may be a Means to bring thee to see whose Steps thou art treading, and so at whose end thou art like to arrive.

And let me beg this at thy Hand, now thou art about to read; reserve thy Judgment or Sentence as to me, until thou hast passed thro' the Discourse.

Justification is treated of here, and the Way for Men to be saved.

I have also O Publican here, as my Skill hath served me, for thy Encouragement, set before thee the Pharisee and the Publican in their Colours, and shewed thee, that though

the Publican seemed to be far behind, yet in running he got the Prize from the Lofty Pharisee. I say, art thou a Pharisee? Here is a Pharisee for thee. Art thou a Publican? Here is a Publican for thee.

God give thee the Publican's Heart, if thou art in the Publican's Sins, that thou mayest partake with the Publican, Mercy;

So wisbeth thy Friend,

John Bunyan.



A

DISCOURSE

UPON THE

Pharisee and Publican.

LUKE XVIII. 10, 11, 12, 13.

Two Men went up into the Temple to pray, the one a Pharisee, and the other a Publican: The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican. I fast twice in a Week, I give Tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

IN the Beginning of this Chapter you read of the Reason of the Parable of the unjust Judge and the poor Widow; namely, to encourage Men to pray. *He spake a Parable to this END, that Men ought always to pray and not to faint.* And a most sweet Parable for that purpose it is: For if thro' Importunity, a poor Widow-woman may prevail with an unjust Judge; and so consequently with an unmerciful and hard-hearted Tyrant, how much more shall the poor, afflicted, distressed, and tempted People of God, prevail with, and obtain Mercy at the Hands of a loving, just and merciful God? The unjust Judge would not hearken to, nor regard the Cry of the poor Widow for a while: But afterwards he said within himself, *Though I fear not God, nor regard Man; yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.* Hark, saith Christ, what the unjust Judge saith. And shall not God avenge his own elect, which cry unto him Day and Night? I tell you, he will avenge them speedily.

This is therefore a very comfortable Parable to such of the Saints that are under hard Usages by reason of evil Men, their

Might, and Tyranny. For by it we are taught to believe and expect, that God, though for a while he seemeth not to regard, yet will, in due time, and season, arise and set such in safety from them that puff at them, Psal. 12. 5.

Let the good Christian pray always; let him pray and not faint at seeming Delays; for if the Widow by Importunity prevailed with the unjust Judge, how much more shall he with his heavenly Father. I tell you, says Christ, *he will avenge them speedily.*

But now, forasmuch as this Parable reacheth not (so directly) the poor Publican in the Text, therefore our Lord begins again, and adds to that other Parable, *this Parable*, which I have chosen for my Text. By which he designeth two Things: First, The Conviction of the proud and self-conceited Pharisee: Secondly, The Raising up and healing of the cast-down and dejected Publican. And observe it, as by the first Parable he chiefly designeth the Relief of those that are under the Hand of cruel Tyrants: So by this he designeth the Relief of those that lie under the Load and Burden of a guilty and disquieted Conscience.

This therefore is a Parable, that is full of

of singular Comfort to such of the Sinners in the World, that are clogged with Guilt, and Sense of Sin; and that lie under the Apprehensions of, and that are driven to God by, the Sense of the Judgment, that for Sin is due unto them.

In my handling of this Text, I shall have respect to these things.

1. To the *Persons* in the Text.

2. To the *Condition* of the Persons in the Text.

3. To the *Conclusion* that Christ makes upon them both.

First, For the *Persons*. They were, as you see, far one from another in their own Apprehension of themselves; one good, the other bad; but yet in the Judgment of the Law, both alike, both the same, both Sinners; for they both stood in need of Mercy. True, the first mentioned did not see it, as the other poor Sinner did; but that altereth not the Case: He that is in the Judgment of the Law a Sinner, is in the Judgment of the Law for Sin condemned, though in his own Judgment he be never so righteous.

Men must not be judged, or justified, according to what themselves do think, but according to the Verdict and Sentence that cometh out of the Mouth of God about them. Now the Sentence of God is, *All have sinned: There is none righteous, no, not one*, Rom. 3. 'Tis no matter then what the *Pharisee* did think of himself, God by his Word hath proclaimed him a Sinner. A Sinner, by reason of Original Sin: A Sinner by reason of actual Transgression. Personally therefore, with reference to the true Nature of their State, they both were Sinners, and both by the Law under Condemnation. True, the *Publican's* Leprosy was outward; but the *Pharisee's* Leprosy was inward: His Heart, his Soul, his Spirit, was as foul, and had as much the Plague of Sin, as had the other in his Life or Conversation.

Secondly, As to their *Conditions*, (I do not mean by Condition, so much a *Habit of Mind*, as the State that they had each of them put themselves into by that *Mind*) The one, says the Text, was a *Pharisee*, the other a *Publican*. A *Pharisee*: That is, one that hath chosen to himself such a Course of Life. A *Publican*: That is, one that hath chosen to himself such a Course of Life. These Terms therefore shew the divers Courses of Life that they had put themselves into. The *Pharisee* as he thought, had put himself into a Condition for Heaven and Glory; but the *Publican* was for this World, and his Lusts: Wherefore when the *Pharisee* stands in the Temple, he boasteth of himself and good Condition; but condemneth the *Publican*, and bitterly inveigheth against him. But, as I said, their personal State by the Law, was

not at all changed. The *Pharisee* made himself never the better; the *Publican* also abode in his place.

Indeed the *Publican* is here found to recant, and repent of his Condition; and of the Condition that he had put himself into; and the *Pharisee* to boast of his: But the *Publican's* Repentance was not of himself, but of God; who can also, yea, and sometimes 'tis evident (*Acts* 9.) he doth make *Pharisees* also repent of that Condition that they have chosen to be in themselves. (*Phil.* 3. 3, 4, 5, 6, 7, 8.) The *Pharisee* therefore in commending of himself, makes himself never the better. The *Publican* also, in condemning of himself, makes himself never the worse. Nay, contrarywise, the *Pharisee* by commending of himself makes himself much the worse (*v.* 14.) And the *Publican*, by condemning of himself, makes himself much the better. *I tell you*, says Christ, *THIS Man went down to his House justified rather than the other; For every one that exalteth himself shall be abased: And he that humbleth himself shall be exalted.*

But, I say, as to Mens commending of themselves, yea, though others should commend them also, that availeth, to Godward, nothing at all. *For not he that commendeth himself, is approved, but whom the Lord commendeth.* So then, Men in measuring of themselves by themselves, and comparing themselves among themselves, are not wise, 1 Cor. 10. 12.

Now this was the Way of the *Pharisee*, I am not, saith he, as other Men; I am no Extortioner, nor unjust, no Adulterer, nor yet as this *Publican*.

[Two Men went into the Temple to pray.] And they two, as I said, as opposite one to the other, as any two Men that ever went thither to pray. One of them was *over* righteous, and the other wicked *over* much. Some would have thought, had they not by the Word of Christ been otherwise described, that they had been both of the same Religion; for they both went up into the Temple to pray; yea, both to pray, and that at the same time, as if they did it by Appointment, by Agreement, but there was no such thing. The one was a *Pharisee*, the other a *Publican*: for so saith the after Words: And therefore Persons as opposite as Light and Darkness, as Fire and Water; I mean as to their Apprehensions one of another. The *Pharisee* could not abide the *Publican*, nor could the *Publican* brook the *Pharisee*, and yet both went up into the Temple to pray. 'Tis strange to see, and yet it is seen, that Men cross in their Minds, cross in their Principles, cross in their Apprehensions; yea, and cross in their Prayers too, should yet meet together in the Temple to pray.

[Two Men] Men not of the middle sort, and

and them too, pickt out of the best and worst that was: Two Men, a *Pharisee* and a *Publican*.

To be a *Pharisee* was in those Days counted honourable for Religion, and for Holiness of Life. A *Pharisee* was a Man of Esteem and Repute among the *Jews*, though it is a Term of Reproach with us. Else *Paul* would not at such a Time as he did it, have said, *Men and Brethren, I am a Pharisee, the Son of a Pharisee* (Acts 23. 6. Phil. 3. 5.) For now he stood upon his Purgation and Justification, especially it appears so by the place first named. And far be it from any to think, that *Paul* would make use of a colour of Wickedness, to save thereby himself from the fury of the People.

A *Publican* was in those Days counted one of the vilest of Men, as is manifest; because, when they are in the Word, by way of discrimination, made mention of, they are ranked with the most vile and base. Therefore they are joined with Sinners. *He eateth with Publicans and Sinners*; and with Harlots. *Publicans and Harlots enter into the Kingdom of Heaven*. Yea, when our Lord Christ would have the rebellious Professor stigmatized to purpose, he saith; *Let him be to thee as an Heathen-man, and a Publican*.

We therefore can make no Judgment of Men upon the outward Appearance of them. Who would have thought, but that the *Pharisee* had been a good Man, for he was righteous; for he prayed. And who could have thought, that the other had been a good Man? For he was a *Publican*: A Man, by good Men, and bad Men, joined with the worst of Men, to wit, with Sinners, Harlots, Heathens.

The *Pharisee* was a *Sectarian*; the *Publican* was an *Officer*. The *Pharisee* even because he was a *Sectarian*, was had the more in Esteem; and the *Publican* because he was an *Officer*, was had the more in Reproach. To speak a little to both these.

1. The *Pharisee* was a *Sectarian*, one that deviated, that turned aside in his Worshipping from the Way of God, both in matter and manner of Worship; for such an One I count a *Sectarian*. That he turn'd aside from the Matter, which is the Rule of Worship, to wit, the written Word, 'tis evident; For Christ saith, *That they rejected the Commandments of God, and made them of no effect, that they might keep their own Traditions*. That they turned aside also as to their manner of Worship, and became *Sectarians*, there is with no less Authority asserted; *For all their Works they do for to be seen of Men*, (Acts 26. 5. Mark 7. 9, to 14. Mat. 23. 5.)

Now this being none of the Order or Ordinance of Christ, and yet being chose by, and stuck to of these sort of Men, and also made a singular and necessary part of Worship, became a *Sect*, or Bottom for these

hypocritical factious Men to adhere unto, and to make of others Disciples to themselves. And that they might be admired, and rendred venerable by the simple People to their Fellows, they loved to go in long Robes; they loved to pray in Markets, and in the Corners of the Streets; they shewed great Zeal for the small Things of the Law, but had only great Words for Things that were substantial. *They made broad their Phylacteries, and enlarged the Borders of their Garments*, Mat. 23. &c.

When I say the *Pharisee* was a *Sectarian*, I do not mean that every *Sectarian* is a *Pharisee*. There was the *Sect* of the *Herodians*, and of the *Alexandrians*, of the *Sadducees*, with many others; but to be a *Pharisee*, was to be of the straightest Sex: *After the most straightest Sect of our Religion I lived a Pharisee*; that therefore of all the *Sects*, was the most straight and strict. Therefore, saith he, in another place, *I was taught according to the perfect manner of the Law of the Fathers*. And again, *Touching the Law a Pharisee*. (Acts 22. 3. Ch. 26. 4, 5, 6. Phillip. 3. 5.) The *Pharisees* therefore did carry the Bell, and wear the Garland for Religion; for he out-did, he went beyond all other *Sectarians* in his Day. He was strictest, he was the most zealous; therefore Christ in his making of this Parable, waveth all other *Sects* then in Being, and pitched upon the *Pharisee* as the Man most meet, by whose Rejection he might shew forth, and demonstrate the Riches of his Mercy in its Extention to Sinners: *Two Men went up into the Temple to pray, the one a Pharisee*: such a brave Man as you have heard.

[The *Publican* also went up thither to pray.] The *Publican*, I told you before, was an *Officer*: An *Officer* that served the *Romans* and themselves too: for the *Romans* at that time were Possessors of the Land of *Jury*, (The Lot of *Israel's* Inheritance) and the Emperor *Tiberius Caesar* placed over that Land four *Governors*, to wit, *Pilate*, *Herod*, *Phillip*, and *Lysanias*; all these were *Gentiles*, *Heathens*, *Infidels*; and the *Publicans* were a sort of inferiour Men, to whom was let out to farm, and so Men that were employed by these to gather up the Taxes and Customs, that the *Heathens* had laid upon the *Jews* to be paid to the Emperor, Luke 2. 1. ch. 3. 1, 2. v. 12, 13.

But they were a Generation of Men that were very injurious in the Execution of their Office. They would exact and demand more than was due of the People; yea, and if their Demands were denied, they would falsely accuse those that so denied them to the Governor, and by false Accusation obtain the Money of the People, and so wickedly enrich themselves, (Luke 3. 13. ch. 19. 2, 8.) This was therefore grievous to the *Jews*, who always counted

counted themselves a free People, and could never abide to be in Bondage to any. And this was something of the reason, that they were so generally by all the *Jews* counted so vile and base, and reckoned among the worst of Men, even as our Informers and Bumb-bailiffs are with us at this Day.

But that which *heightned* the Spirit of the People against them, and that made them so odious and filthy in their Eyes, was for that (at least so I think) these *Publicans* were not, as the other Officers, Aliens, Heathens, and Gentiles, but Men of their own Nation, *Jews*, and so the Brethren of those that they so abused. Had they been Gentiles, it had not been wondred at.

The *Publican* then was a *Jew*, a kind of a *renegade Jew*, that through the Love that he had to unjust Gains, fell off in his Affections from his Brethren, adhered to the *Romans*, and became a kind of Servant to them against their Brethren, farming the heathenish Taxations at the Hand of Strangers, and exacting of them upon their Brethren with much Cruelty, Falshood, and Extortion. And hence, as I said, it was, that to be a *Publican*, was to be so odious a Thing, so vile a Sinner, and so grievous a Man in the Eyes of the *Jews*. Why this was the *Publican*, he was a *Jew*, and so should have abode with them, and have been content to share with his Brethren in their Calamities; but contrary to Nature, to Law, to Religion, Reason, and Honesty, he fell in with the Heathen, and took the Advantage of their Tyranny to pole, to rob and impoverish his Brethren.

But for Proof that the *Publican* was a *Jew*.

1. *They are, even then, when compared with, yet distinguished from the Heathen; Let him be to thee as an heathen Man and a Publican*, Mat. 18. which two Terms, I think, must not here be applied to one and the self same Man, as if the Heathen was a *Publican*, or the *Publican* a Heathen, but to Men of two distinct Nations; as that *Publican* and *Harlot*, is to be understood of Sinners of both Sexes. The *Publican* is not an *Harlot*, for he is a Man, &c. and such a Man as has been described before. So by *Publicans* and *Sinners*, is meant by *Publicans*, and such Sinners as the Gentiles were; or such as, by the Text, the *Publican* is distinguished from: Where the Pharisee saith he was *not an Extortioner, Unjust, Adulterer, or even as this Publican*. Nor can he by [*Heathen Man*] intend the Person, and by the Term *Publican*, the Officer or place of the *Heathen Man*; but by *Publican*, is meant the renegade Jew, in such a Place, &c. as is yet further manifest by that which follows. For,

Secondly, Those *Publicans*, even every one of them that by Name are made mention of in the New Testament, have such

Names put upon them; yea, and other Circumstances thereunto annexed, as doth demonstrate them to be Jews. I remember the Names of no more but three, to wit, *Matthew, Levi, and Zaccheus*, and they were all *Jews*.

1. *Matthew* was a *Jew*, and the same *Matthew* was a *Publican*; yea, and also afterward an Apostle. He was a *Jew*, and wrote his Gospel in Hebrew: he was an Apostle, and is therefore found among the twelve. That he was a *Publican* too, is as evident by his own Words: For though *Mark* and *Luke* in their mentioning of his Name and Apostleship, do forbear to call him a *Publican*, (Mark 3. 18. Luke 6. 15.) Yet when this *Matthew* comes to speak of himself, he calls himself *Matthew the Publican*, (Mat. 10. 3.) for I count this the self same *Matthew* that *Mark* and *Luke* maketh mention of, because I find no other *Matthew* among the Apostles but he: *Matthew* the *Publican*, *Matthew* the Man so deep in Apostacy, *Matthew* the Man of that ill fame among his Brethren. Love in *Mark* and *Luke*, when they counted him among the Apostles, did cover with Silence this his *Publican* State; (and 'tis meet for *Peter* to call *Paul* his beloved Brother, when *Paul* himself shall call himself the chief of Sinners) but Faithfulness to the World, and a desire to be abased, that Christ thereby, and Grace by him, might be advanced, made *Matthew* in his Evangelical Writings call himself by the Name of *Matthew* the *Publican*. Nor has he lost thereby; for Christ again to exalt him, (as he hath also done by the Apostle *Paul*) hath set, by his special Providence, the Testimony that this *Matthew* hath given of his Birth, Life, Death, Doctrine, and Miracles, in the Front of all the New Testament.

2. The next *Publican* that I find by the Testament of Christ, made mention of by Name, is *Levi*, another of the Apostles of Jesus Christ. This *Levi* also, by the Holy Ghost in Holy Writ, is called by the Name of *James*. Not *James* the Brother of *John*, for *Zebedee* was his Father; but *James* the Son of *Alpheus*. Now I take this *Levi* also to be another than *Matthew*; first, because *Matthew* is not called the Son of *Alpheus*; and because *Matthew* and *Levi*, or *James* the Son of *Alpheus*, are distinctly counted where the Names of the Apostles are mention'd, Mat. 10. 3. for two distinct Persons: And that this *Levi*, or *James* the Apostle was a *Publican*, as was the Apostle *Matthew*, whom we mentioned before, is evident; for both *Mark* and *Luke* do count him such. First, *Mark* saith, Christ found him when he called him, as he also found *Matthew*, sitting at the Receipt of Custom; yea, *Luke* words it thus: *He went forth and saw a Publican named Levi, sitting at the receipt of custom, and he*

said unto him follow me, Mark 2. 14. Luke 5. 27.

Now that this *Levi*, or *James* the Son of *Alpheus*, was a Jew, his Name doth well make manifest. Besides, had there been among the Apostles any more Gentiles save *Simon* the *Canaanite*; or if this *Levi James* had been here, I think the Holy Ghost would, to distinguish him, have included him in the same discriminating Character as he did the other, when he called him *Simon* the *Canaanite*, Mat. 10. 4.

Matthew therefore, and *Levi* or *James*, were both Publicans, and as I think, called both at the same time; were both Publican-Jews, and made by Grace the Apostles of Jesus Christ.

3. The next Publican that I find by Name, made mention of in the Testament of Christ, is one *Zaccheus*. And he was a Publican; yea, for ought I know the Master of them all. *There was a Man*, saith *Luke*, *named Zaccheus, which was the chief among the Publicans, and he was rich*, Luke 19. 2. This Man, Christ saith, was a Son of *Abraham*, that is, as other Jews was; for he spake that to stop the Mouths of their Pharisaical Cavillations. Besides, the Publican shewed himself to be such an one, when under a Supposition of wronging any Man, he has respect to the Jewish Law of restoring four fold, *Exod.* 22. 1. *2 Sam.* 12. 6.

'Tis further manifest that he was a Jew, because Christ puts him among the lost; to wit, among the lost Sheep of the House of *Israel*, v. 10. and *Mat.* 15. 24. for *Zaccheus* was one that might properly be said to be lost, and that in the Jews Account: Lost I say, and that not only in the most common Sense, by reason of Transgression against the Law, but for that he was an Apostate Jew, not with reference to heathenish Religion, but as to heathenish, cruel, and barbarous Actions; and therefore he was, as the other, by his Brethren counted as bad as Heathens, Gentiles and Harlots. But Salvation is come to this House, saith Christ, and that notwithstanding his Publican Practice, forasmuch as he also is the Son of *Abraham*.

Thirdly, Again, Christ by the Parable of the lost Sheep, doth plainly intimate, that the PUBLICAN was a Jew. *Then drew near all the Publicans and Sinners for to hear him, and the Pharisees and Scribes murmured, saying, this Man receiveth Sinners, and eateth with them.*

But by what Answer doth Christ repel their Objections? Why he saith, *What Man of you having an hundred Sheep, if he lose one of them, doth not leave the ninety and nine in the Wilderness, and go after that which is lost until he find it?* Doth he not here, by the lost Sheep, mean the poor Publican? Plenty of whom, while he preached this Sermon, were there, as Ob-

jects of the Pharisees Scorn; but of the pity and compassion of Jesus Christ: he did without doubt mean them. For, pray, what was the Flock, and who Christ's Sheep under the Law, but the House and People of *Israel*? *Ezek.* 43. 30, 31. So then, who could be the lost Sheep of the House of *Israel*, but such as was *Matthew*, *James*, *Zaccheus*, and their Companions in their, and such like Transgressions.

Fourthly, Besides, had not the Publicans been of the Jews, how easy had it been for the Pharisees to have objected, that an Impertinency was couched in that most excellent Parable of the lost Sheep? They might have said, We are offended, because thou receivest the Publicans, and thou for Vindication of thy Practice propoudest a Parable of lost Sheep; but they are the Sinners of the House of *Israel*, and the Publicans are Aliens and Gentiles. I say, How easily might they thus have objected? But they knew full well, that the Parable was pertinent, for that the Publicans were of the Jews, and not of the Aliens. Yea, had they not been Jews, it cannot, it must not be thought, that Christ (in sum) should call them so; and yet he did do so, when he called them lost Sheep.

Now that these Publicans were Jews, what follows, but that for this they were a great deal the more abominated by their Brethren. And (as I have also hinted before) it is no marvel, that they were; for a treacherous Brother is worse than an open Enemy (*Psal.* 55. 12, 13.) For, if to be debauched in an open and common Transgression is odious, how odious is it for a Brother to be so; for a Brother in Nature and Religion to be so? I say again, all this they did, as both *John* insinuates, and *Zaccheus* confesses.

The Pharisee therefore was not so good, but the Publican was as bad: Indeed the Publican was a notorious Wretch, one that had a way of transgressing by himself; one that could not be sufficiently condemned by the Jews, nor coupled with a viler than himself. 'Tis true, you find him here in the Temple at Prayer; not because he retained in his Apostacy Conscience of the true Religion, but God had awakened him, shewn him his Sin, and bestowed upon him the Grace of Repentance, by which he was not only fetch'd back to the Temple, and Prayer, but to his God, and to the Salvation of his Soul.

The Pharisee then was a Man of another Complexion, and stood as to his own Thoughts of himself; yea, and in the Thoughts of others also, upon the highest and better Ground by far. The Publican was a notorious Sinner; the Pharisee was a reputed righteous Man. The Publican was a Sinner out of the ordinary way of sinning; and the Pharisee was a Man for Righteousness in a singular way also. The Publican

Publican pursued his Villanies, and the Pharisee pursued his Righteousness; and yet they both met in the Temple to pray: Yea, the Pharisee stuck to, and boasted in the Law of God; but the Publican did forsake it, and hardened his Heart against his Way.

Thus divers were they in their Appearances; the Pharisee very good, the Publican very bad: But as to the Law of God, which looked upon them with reference to the State of their Spirits, and the Nature of their Actions, by that they were both found Sinners; the Publican an open outside one, and the Pharisee a filthy inside one. This is evident, because the best of them was rejected, and the worst of them was received to Mercy. Mercy standeth not at the Publican's badness, nor is it enamour'd with the Pharisee's goodness: It suffereth not the Law to take place on both, though it findeth them both in Sin, but graciously embraceth the most unworthy, and leaveth the best to shift for himself. And good reason that both should be dealt with after this manner; to wit, that the word of Grace should be justified upon the Soul of the penitent, and that the other should stand or fall to that, which he had chosen to be his Master.

There are three Things that follow upon this Discourse.

1. That the Righteousness of Man is not of any esteem with God, as to Justification. It is passed by as a thing of Naughtiness, a thing not worth the taking notice of. There was not so much as notice taken of the Pharisee's Person, or Prayer, because he came into the Temple mantled up in his own good things.

2. That the Man that has nothing to commend him to God, but his own good doings, shall never be in favour with him. This also is evident from the Text: The Pharisee had his own Righteousness, but had nothing else to commend him to God; and therefore could not by that obtain favour with God, but abode still a rejected one, and in a state of Condemnation.

3. Wherefore, though we are bound by the Law of Charity to judge of Men, according as in appearance they present themselves unto us: yet withal, to wit, though we do so judge, we must leave room for the Judgment of God. Mercy may receive him, that we have doomed to Hell, and Justice may take hold on him, whom we have judged to be bound up in the bundle of Life. And both these things are apparent by the Persons under Consideration.

We, like *Joseph*, are for setting of *Manasseh* before *Ephraim*; but God, like *Jacob*, puts his Hands across, and lays his right Hand upon the worst Man's head, and his left Hand upon the best (*Gen. 48.*) to the amazement and wonderment even of the best of Men.

Two Men went up into the Temple to pray,

the one a Pharisee, the other a Publican, (the Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican; I fast twice in the Week, I give Tythes of all that I possess.)

In these Words many things are worth the noting. As,

1. The *Pharisee's* definition of Righteousness; the which standeth in two Things:

1. In Negatives.

2. In Positives.

1. In Negatives; to wit, what a Man that is righteous must not be: *I am no Extortioner, no unjust Man, no Adulterer, nor yet as this Publican.*

2. In Positives; to wit; what a Man that is righteous must be: *I fast twice a Week, I give Tythes of all that I possess, &c.*

That Righteousness standeth in *negative* and *positive* Holiness is true; but that the *Pharisee's* definition is notwithstanding false, will be manifest by and by. But I will first treat of Righteousness in the general, because the Text leadeth me to it.

First then, A Man that is righteous, must have negative Holiness; that is, he must not live in actual Transgressions: He must not be an Extortioner, Unjust, an Adulterer, or, as the Publican was. And this the Apostle intends, when he saith, *Fly Fornication, fly youthful Lusts, fly from Idolatry; and little Children keep your selves from Idols.* (1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22. & 1 John 5. 21.) For it is a vain thing to talk of Righteousness, and that our selves are righteous, when every observer shall find us in actual Transgression. Yea, though a Man shall mix his want of negative Holiness with some good Actions, that will not make him a righteous Man. As suppose, a Man that is a Swearer, a Drunkard, an Adulterer, or the like, should notwithstanding this, be open-handed to the Poor, be a greater Executer of Justice in his place, be exact in his buying, selling, keeping his Promise with his Friend, or the like: These things, yea, many more such, cannot make him a righteous Man; for the beginning of Righteousness is yet wanting in him, which is this negative Holiness: For except a Man leave off to do Evil he cannot be a righteous Man. Negative Holiness is therefore of absolute necessity to make one in ones self a righteous Man. This therefore condemns them, that count it sufficient if a Man have some Actions that in themselves, and by vertue of the Command are good, to make him a righteous Man, though Negative Holiness is wanting. This is as saying to the Wicked, Thou art righteous, and a perverting of the right way of the Lord: Negative Holiness therefore must be in a Man before he can be accounted righteous.

Secondly, As Negative Holiness is required

quired to declare one a righteous Man; so also Positive Holiness must be joined therewith, or the Man is unrighteous still. For it is not what a Man is not, but what a Man does, that declares him a righteous Man. Suppose a Man be no Thief, no Liar, no unjust Man; or, as the *Pharisee* saith, no Extortioner, nor Adulterer, &c. this will not make a righteous Man: But there must be joined to these, holy and good Actions, before he can be declared a righteous Man. Wherefore, as the Apostle, when he pressed the Christians to Righteousness, did put them first upon Negative Holiness, so he joineth thereto an Exhortation to Positive Holiness; knowing, that where Positive Holiness is wanting, all the Negative Holiness in the whole World cannot declare a Man a righteous Man. When therefore he had said, *But thou, O Man of God, flee these things*, (Sins and Wickedness) he adds, *and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness, &c.* (1 Tim. 6. 11.) Here *Timothy* is exhorted to Negative Holiness, when he is bid to flee Sin. Here also he is exhorted to Positive Holiness, when he is bid to follow after Righteousness, &c. for Righteousness can neither stand in Negative nor Positive Holiness, as severed one from another. That Man then and that Man only, is, as to Actions, a righteous Man, that hath left off to do evil, and hath learnt to do well, (*Isa. 1. 16. 17.*) that hath cast off the Works of Darkness, and put on the Armour of Light. *Flee youthful Lusts*, said Paul, *and follow after Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart*, (2 Tim. 2. 22.)

The *Pharisee* therefore, as to the general description of Righteousness, made his definition right; but as to his Person and Personal Righteousness, he made his definition wrong. I do not mean, he defined his own Righteousness wrong; but I mean, his definition of true Righteousness, which standeth in Negative and Positive Holiness, he made to stoop to justify his own Righteousness, and therein he played the Hypocrite in his Prayer: For although it is true Righteousness, that standeth in Negative and Positive Holiness; yet that is not true Righteousness, that standeth but in some pieces and ragged Remnants of Negative and Positive Righteousness. If then the *Pharisee* would in his definition of personal Righteousness, have proved his own Righteousness to be good, he must have proved, that both his Negative and Positive Holiness had been universal: to wit, that he had left off to act in any Wickedness, and that he had given up himself to the duty enjoined in every Commandment. For so the righteous Man is described, (*Job 1. 8. ch. 2. 3.*) As it is said of *Zacharias* and *Elizabeth* his Wife, *They were both righteous before God, walk-*

ing in all the Commandments and Ordinances of the Lord blameless, Luke 1. 5, 6. Here the Perfection, that is, the Universality of their Negative Holiness is implied, and the Universality of their Positive Holiness is expressed: They walked in all the Commandments of the Lord; but that they could not do, if they had lived in any unrighteous thing or way. They walked in all blamelessly, that is, sincerely with upright Hearts. The *Pharisee's* Righteousness therefore, even by his own implied definition of Righteousness, was not good, as is manifest these two Ways.

1. His Negative Holiness was not universal.

2. His Positive Holiness was rather Criminal than Moral.

1. His Negative Holiness was not universal. He saith indeed, he was not an Extortioner, nor Unjust, no Adulterer, nor yet as this *Publican*: But none of these Expressions apart, nor all, if put together, do prove him to be perfect as to Negative Holiness; that is, they do not prove him, should it be granted, that he was as holy with this kind of Holiness, as himself of himself had testified. For,

1. What! Though he was no Extortioner, he might yet be a covetous Man, *Luke 16. 14.*

2. What though, as to dealing, he was not unjust to others, yet he wanted Honesty to do Justice to his own Soul, *Luke 16. 15.*

3. What, though he was free from the Act of Adultery, he might yet be made guilty by an adulterous Eye, against which, the *Pharisee* did not watch, (*Matth. 2. 28.*) of which the *Pharisee* did not take cognizance.

4. What, though he was not like the *Publican*, yet he was like, yea, was a downright Hypocrite; he wanted in those things wherein he boasted himself Sincerity; but without Sincerity no Action can be good, or accounted of God as righteous. The *Pharisee* therefore, notwithstanding his Boasts, was deficient in his Righteousness, though he would fain have shrouded it under the right definition thereof.

Nor doth his Positive Holiness help him at all, forasmuch as 'tis grounded mostly, if not altogether in Ceremonial Holiness: Nay, I will recollect my self, it was grounded partly in Ceremonial, and partly in Superstitious Holiness, if there be such a thing as superstitious Holiness in the World, this paying of Tithes was Ceremonial, such as came in and went out with the typical Priesthood. But what is that to positive Holiness, when it was but a small pittance by the by. Had the *Pharisee* argued plainly and honestly; I mean, had he so dealt with that Law, by which now he sought to be justified, he should have brought forth positive Righteousness in

in Morals, and should have said and proved it too, that, as he was no wicked Man with Reference to the Act of Wickedness, he was indeed a righteous Man in acts of Moral Vertues. He should, I say, have proved himself a true Lover of God, no Superstitious one, but a sincere Worshipper of him; for this is contained in the first Table, (*Exod. 20.*) and is so in sum expounded by the Lord Christ himself. (*Mar. 12. 30.*) He should also in the next place have proved himself truly kind, compassionate, liberal, and full of Love and Charity to his Neighbour; for that is the sum of the second Table, as our Lord doth expound it, saying, *Thou shalt love thy Neighbour as thy self*, Mark 12. 31.

True, he says, he did them no hurt; but did he do them good? To do no hurt, is one thing; and to do good, is another; and 'tis possible for a Man to do neither hurt nor good to his Neighbour. What then, is he a righteous Man because he hath done him no hurt? No verily; unless, to his Power, he hath also done him good.

It is therefore a very fallacious and deceitful arguing of the *Pharisee*, thus to speak before God in his Prayers: *I am righteous, because I have not hurt my Neighbour, and because I have acted in Ceremonial Duties.* Nor will that help him at all to say, he gave TITHES of all that he possessed. It had been more modest to say, that he had PAYED them; for they, being commanded, were a due Debt; nor could they go before God for a free Gift, because by the Commandment they were made a Payment; but proud Men and Hypocrites, love so to word it both with God and Man, as at least to imply, that they are more forward to do, than God's Command is to require them to do.

The second part of his positive Holiness was superstitious; for God had appointed no such set Fasts, neither more nor less, but just twice a Week: *I fast twice a Week.* Ay, but who did command thee to do so? Other than by thy being put upon it by a superstitious and erroneous Conscience, doth not, nor canst thou make to appear. This part therefore of this positive Righteousness, was positive Superstition, an abuse of God's Law, and a Gratification of thy own erroneous Conscience. Hitherto therefore, thou art defective in thy so seemingly brave and glorious Righteousness.

Yet this let me say in commendation of the Pharisee: In my Conscience he was better than many of our *English* Christians; for many of them are so far off from being at all Partakers of positive Righteousness, that all their Ministers, Bibles and good Books, good Sermons, nor yet God's Judgments, can persuade them to become so much as Negatively Holy, that is, to leave off evil.

The second thing that I take notice of in
Vol. II.

this Prayer of the *Pharisee*, is, his manner of Delivery, as he stood praying in the Temple. *God, I thank thee*, said he, *that I am not as other Men are.* He seemed to be at this time, in more than an ordinary frame, while now he stood in the Presence of the Divine Majesty: For a Prayer made up of Praise, is a Prayer made up of the highest Order, and is most like the way of them that are now in a state beyond Prayer. Praise is the Work of Heaven; but we see here, that an Hypocrite may get into that vein, even while an Hypocrite, and while on Earth below. Nor do I think that this Prayer of his was a premeditated stilted Form, but a Prayer *Ex tempore*, made on a sudden according to what he felt, thought, or understood of himself.

Here therefore, we may see, that even Prayer, as well as other Acts of Religious Worship, may be performed in great Hypocrisy; although, I think, that to perform Prayer in Hypocrisy, is one of the most daring Sins that are committed by the Sons of Men. For by Prayer, above all Duties, is our most direct, and immediate personal Approach into the Presence of God: and as there is an uttering of things before him, especially a giving of him thanks for things received, or a begging, that such and such things might be bestowed upon me. But now to do these things in Hypocrisy, (and 'tis easy to do them so, when we go up into the Temple to pray) must needs be intolerable Wickedness, and it argueth infinite Patience in God, that he should let such as do so, arise alive from their Knees, or that he should suffer them to go away from the place where they stand, without some Token or Mark of his Wrath upon them.

I also observe, That this *Ex tempore* Prayer of the *Pharisee*, was performed by himself, or in the Strength of his own Natural Parts; for so the Text implieth, *The Pharisee*, saith the Text, *stood and prayed thus with himself*, or by himself, and may signify, either that he spoke softly, or that he made this Prayer by reason of his Natural Parts. *I will pray with the Spirit*, said Paul, 1 Cor. 14. 15. *The Pharisee prayed with himself*, said Christ. It is at this Day wonderful common, for Men to pray *Ex tempore* also: To pray by a Book, by a premeditated set Form, is now out of fashion. He is counted no body now, that cannot at any time, at a Minutes Warning, make a Prayer of half an Hour long. I am not against *Ex tempore* Prayer, for I believe it to be the best kind of praying; but yet I am jealous, that there are a great many such Prayers made, especially in Pulpits and Publick Meetings, without the breathing of the Holy Ghost in them: For if a *Pharisee* of old could do so, Why may not a *Pharisee* do the same? Now Wit,
8 K and

and Reason, and Notion is not screwed up to a very great height; nor do Men want Words, or Fancies, or Pride, to make them do this thing. Great is the Formality of Religion this Day, and little the Power thereof. Now where there is a great Form and little Power (and such there was also among the Jews, in the time of our Lord and Saviour Jesus Christ) there Men are most strangely under the Temptation to be Hypocrites; for nothing doth so properly and directly oppose Hypocrisy, as the Power and Glory of the things we profess. And so on the contrary, nothing is a greater Temptation to Hypocrisy, than a Form of Knowledge of things without the Savour thereof. Nor can much of the Power and Savour of the things of the Gospel be seen at this day upon Professors, (I speak not now of all) if their Notions and Conversations be compared together. How proud, how covetous, how like the World in Garb and Guise, in Words and Actions, are most of the great Professors of this our Day! But when they come to Divine Worship, especially to pray, by their Words and Carriage there, one would almost judge them to be Angels in Heaven. But such things must be done in Hypocrisy, as also the *Pharisee's* was.

The Pharisee stood and prayed [thus with himself.]

And, in that it is said, *he prayed with himself*; it may signify, that he went in his Prayer no further than his Sense and Reason, Feeling and carnal Apprehensions went. True, Christian Prayer, oft-times leaves Sense and Reason, Feeling, and carnal Apprehensions behind it, and it goeth forth with Faith, Hope, and Desires to know what at present we are ignorant of, and that unto which our Sense, Feeling, Reason, &c. are Strangers. The Apostle indeed doth say, *I will pray with the Understanding*, 1 Cor. 14. 15. but then it must be taken for an Understanding spiritually enlightened. I say, it must be so understood, because the natural Understanding, as such, receiveth not the things of God, therefore cannot pray for them; for they to such are foolish things, 1 Cor. 2. 24.

Now a spiritually enlightened Understanding may be officious in Prayer these ways.

1. As it has received Conviction of the Truth of the Being of the Spirit of God; For to receive Conviction of the Truth and Being of such Things, comes from the Spirit of God, not from the Law, Sense, or Reason (1 Cor. 2. 10, 11, 12.) Now the Understanding, having, by the Holy Ghost, received Conviction of the Truth of Things, draweth out the Heart to cry in Prayer to God for them. Therefore he saith, *he would pray with the Understanding*.

2. Spiritually enlightened Understanding, hath also received by the Holy Ghost, Conviction of the Excellency and Glory of the

Things that are of the Spirit of God, and so enflameth the Heart with more fervent Desires in this Duty of Prayer; for there is a supernatural Excellency in the Things that are of the Spirit; *For if the Ministration of Death* (to which the *Pharisee* adhered) *written and engraven in Stones, was glorious, so that the Children of Israel could not steadfastly behold the Face of Moses, for the Glory of his Countenance, which Glory was to be done away. How shall not the Ministration of the Spirit be rather glorious. For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed in Glory: For even that which was made glorious, hath no Glory in this respect, by reason of the Glory that excelleth*, 2 Cor. 3. 7, 8, 9, 10. and the Spirit of God sheweth, at least, some Things of that Excellent Glory of them to the Understanding that it enlighteneth, (Eph. 1. 17, 18, 19.)

3. The spiritually-enlightened Understanding hath also thereby received Knowledge, that these Excellent supernatural things of the Spirit, are given by Covenant in Christ to those that love God, and are beloved of him. *Now we have received*, says Paul, *not the Spirit of the World*, (that the *Pharisee* had) *but the Spirit which is of God, that we may know the Things that are freely given to us of God*, 1 Cor. 2. 12. And this Knowledge, that the Things of the Spirit of God are freely given to us of God, puts yet a greater Edge, more Vigour, and yet further Confidence into the Heart to ask for what is mine by Gift, by a free Gift of God in his Son. But all these Things the poor *Pharisee* was an utter Stranger to; he knew not the Spirit, nor the Things of the Spirit, and therefore must neglect Faith, Judgment, and the Love of God, Matt. 23. 23. Luke 11. 42. and follow himself, only as to his Sense, Feeling, Reason, and carnal Imagination in Prayer.

He stood and prayed thus [with himself.] He prayed thus, talking to himself; for so also it may (I think) be understood. 'Tis said of the unjust Judge, he said *within himself*, *Though I fear not God, nor regard Man, &c.* Luke 18. 4. That is, he said it to himself. So the *Pharisee* is said to pray *with himself*: God and the *Pharisee* were not together, there was only the *Pharisee* and himself. Paul knew not what to pray for without the Holy Ghost joined himself with him, and helped him with Groans unutterable; but the *Pharisee* had no need of that, 'Twas enough that *HE* and *himself* were together at this Work; for he thought without doubting that *HE* and *himself* together could do. How many times have I heard ancient Men, and ancient Women, at it, with themselves, when all alone in some private Room, or in some solitary Path; and in their Chat, they have been sometimes reasoning, sometimes chiding, sometimes

sometimes pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone: But yet so done, as one that has not seen them, must needs have concluded, that they were talking, singing, and praying with Company, when all that they had said, they did it with themselves, and had neither Auditor nor Regarder.

So the *Pharisee* was at it with himself, *he* and *himself* performed, at this time, the Duty of Prayer. Now I observe, that usually when Men do speak to or with themselves, they greatly strive to please themselves: Therefore it is said, there is a Man, *That flattereth himself in his own Eyes, until his Iniquity be found to be hateful*, (Psal. 36. 2.) He flattereth himself in his own Way according as his Sense and carnal Reason dictates to him; and he might do it as well in Prayer as in any other way. Some Men will so hear Sermons, and apply them that they may please themselves: And some Men will pray, but will refuse such Words and Thoughts in Prayer as will not please themselves.

Oh, how many Men speak all that they speak in Prayer, rather to themselves, or to their Auditor, than to God that dwelleth in Heaven! And this I take to be the manner, I mean something of the manner of the *Pharisee's* praying. Indeed, he made mention of God, as also others do; but he prayed with himself to himself, in his own Spirit, and to his own pleasing, as the matter of his Prayer doth manifest. For was it not pleasant to this Hypocrite, think you, to speak thus well of himself at this time? doubtless it was. Also Children and Fools are of the same Temper with Hypocrites, as to this; they also love without ground, as the *Pharisee*, to flatter themselves in their own Eyes: But not he that commendeth himself is approved.

God, I thank thee, I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican, &c.

Thus he begins his Prayer; and it is, as was hinted before, a Prayer of the highest Strain. For to make a Prayer all of Thanksgiving, and to urge in that Prayer the Cause of that Thanksgiving, is the highest manner of praying, and seems to be done in the strongest Faith, &c. in the greatest Sense of Things. And such was the *Pharisee's* Prayer, only he wanted substantial Ground for his Thanksgiving; to wit, he wanted proof of that he said, *he was not as other Men were*, except he had meant, as he did not, that he was even of the worst sort of Men: For even the best of Men by Nature, and the worst, are all alike. *What are we better than they?* said *Paul*, no, in no wise, (Rom. 3. 9.) So then, he failed in the Ground of his Thankfulness, and therefore his Thankfulness was grounded on Untruth, and so became feigned, and

self-flattering, and could not be acceptable with the God of Heaven.

Besides, in this high Prayer of the *Pharisee*, he father'd that upon God which he could by no means own; to wit, that he being so good as he thought himself to be, was, through distinguishing Love and Favour of God, *God, I thank thee, I am not as other Men are*. I thank thee, that thou hast made me better than others. I thank thee that my Condition is so good, and that I am so far advanced above my Neighbour.

There are several things flow from this Prayer of the *Pharisee*, that are worth our Observation. As,

First, That the *Pharisees* and Hypocrites, do not love to count themselves Sinners, when they stand before God. They chuse rather to commend themselves before him for vertuous and holy Persons, sometimes saying, and oftner thinking that they are more righteous than others. Yea, it seems by the Word, to be natural, hereditary, and so common for Hypocrites to trust to themselves that they are righteous, and then to condemn others; this is the Foundation upon which this very Parable is built: *He spake this Parable*, saith *Luke*, *unto certain, that trusted in themselves as being righteous; or that they were so, and despised others*, ver. 9.

I say, Hypocrites love not to think of their Sins, when they stand in the Presence of God; but rather to muster up, and to present him with their several good Deeds, and to venture a standing or falling by them.

Secondly, This Carriage of the *Pharisee* before God informs us, that Moral Vertues, and the Ground of them, which is the Law, if trusted to, blinds the Mind of Man, that he cannot for them perceive the Way to Happiness. *While Moses is read*, (and his Law and the Righteousness thereof trusted to) *the Vail is upon their Heart*. And even unto this Day, said *Paul*, *the same Vail remaineth untaken away in the reading of the Old Testament, which Vail is done away in Christ*. But even unto this Day, when *Moses is read*, *the Vail is over their Heart*, 2 Cor. 3. 14. 15. And this is the reason so many moral Men, that are adorned with civil and moral Righteousness, are yet so ignorant of themselves, and the way of Life by Christ.

The Law of Works, and the Righteousness of the Flesh, which is the Righteousness of the Law, blinds their Minds, shuts up their Eyes, and causeth them to miss of the Righteousness that they are so hotly in the pursuit of. Their Minds were blinded, saith the Text; Whose Minds? Why those that adhered to, that stood by, and that sought Righteousness of the Law. Now,

The *Pharisee* was such an one, he rested in the Law, he made his Boasts of God, and

and trusted to himself that he was righteous; all this proceeded of that Blindness and Ignorance that the Law had possessed his Mind withal; for it is not granted to the Law to be the Ministration of Life and Light, but to be the Ministration of Death, when it speaks; and of Darknes, when trusted unto, that the Son of God might have the Preheminence in all things: Therefore 'tis said, *when the Heart shall turn to him, the Vail shall be taken away*, 2 Cor. 3. 16.

Thirdly, We may see by this Prayer, the Strength of vain Confidence; it will embolden a Man to stand in a Lye before God; it will embolden a Man to trust to himself; and to what he hath done; yea, to plead his own Goodness instead of God's Mercy before him. For the Pharisee was not only a Man that justified himself before Men, but that justified himself before God: And what was the cause of his so justifying of himself before God; but that vain Confidence that he had in himself and his Works, which were both a Cheat and a Lye to himself. But I say, the Boldness of the Man was wonderful, for he stood to the Lye that was in his Right Hand, and pleaded the Goodness of it before him. But, besides these Things, there are four Things more that are couched in this Prayer of the Pharisee.

First, By this Prayer the Pharisee doth appropriate to himself Conversion, he challengeth it to himself and to his Fellows. *I am not*, saith he, *as other Men*; that is, in Unconversion, in a State of Sin, Wrath, and Death: And this must be his meaning; for the Religion of the Pharisee was not grounded upon any particular, natural Privilege: I mean not singly, not only upon that, but upon a falling in with those Principles, Notions, Opinions, Decrees, Traditions, and Doctrines, that they taught distinct from the true and holy Doctrines of the Prophets. And they made to themselves Disciples by such Doctrine, Men, that they could captivate by those Principles, Laws, Doctrines, and Traditions: And therefore such are said to be of the Sect of the Pharisees; that is, the Scholars, and Disciples of them, converted to them and to their Doctrine. Oh! it is easy for Souls to appropriate Conversion to themselves, that know not what Conversion is. It is easy, I say, for Men to lay Conversion to God, on a legal, or ceremonial, or delusive Bottom, on such a Bottom that will sink under the Burden that is laid upon it; on such a Bottom that will not stand when it is brought under the Touchstone of God, nor against the Rain, Wind, and Floods that are ordained to put it to the Trial, whether it is true or false. The Pharisee here stands upon a supposed Conversion to God; *I am not as other Men*; but both he, and his Conversion are reject-

ed by the sequel of the Parable: *That which is highly esteemed among Men* (Luke 16. 15.) *is abomination in the Sight of God*. That is, that Conversion, that Men, as Men flatter themselves, that they have is such. But the Pharisee will be a converted Man, he will have more to shew for Heaven than his Neighbour, *I am not as other Men are*; to wit, in a State of Sin and Condemnation, but in a State of Conversion and Salvation. But see how grievously this Sect, this Religion beguiled Men. It made them two-fold worse the Children of Hell then they were before: And then their Teachers were, *Mat. 23. 15.* that is, their Doctrine begat such Blindness, such vain Confidence, and groundless Boldness in their Disciples, as to involve them in that conceit of Conversion that was false, and so if trusted to damnable.

Secondly, By these Words, we find the Pharisee, not only appropriating Conversion to himself, but rejoicing in that Conversion: *God, I thank thee*, saith he, *that I am not as other Men*; which saying of his, gives us to see that he glorified in his Conversion; he made no doubt at all of his State, but lived in the Joy of the Safety that he supposed his Soul by his Conversion to be in. Oh! thanks to God, says he, I am not in the State of Sin, Death, and Damnation, as the unjust, and this Publican is. But a strong Delusion! to trust to the Spider's Web, and to think, that a few of the most fine of the Works of the Flesh, would be sufficient to bear up the Soul in, at, and under the Judgment of God. *There is a Generation that are pure in their own Eyes, and yet are not washed from their Filthiness*. This Text can be so fitly applied to none, as the Pharisee, and to those that tread in the Pharisee's Steps, and that are swallowed up with his Conceits, and with the Glory of his own Righteousness.

So again, *There is a way* (a way to Heaven) *which seemeth right to a Man, but the end thereof are the Ways of Death*, Prov. 30. 12. ch. 14. 12. This also is fulfilled in these kind of Men; at the end of their Way is Death and Hell, notwithstanding their Confidence in the Goodness of their State.

Again, *There is that maketh himself rich, yet hath nothing*, Prov. 13. 7. What can be more plain from all these Texts, than that some Men, that are out of the way think themselves in it; and that some Men think themselves clean that are yet in their Filthiness, and that think themselves rich for the next World, and yet are poor, and miserable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical Pharisee thought of himself, when God threatned to abase him: Yea, he thought himself thus, and joyed therein, when indeed he was going down to the Chambers of Death.

Thirdly,

Thirdly, By these Words, the Pharisee seems to put the Goodness of his Condition upon the Goodness of God. *I am not as other Men are*, and I thank God for it. God, saith he, *I thank thee, that I am not as other Men are*. He thanked God, when God had done nothing for him. He thanked God, when the Way that he was in was not of God's prescribing, but of his own inventing. So the Prosecutor thanks God that he was put into that way of Roguery that the Devil had put him into, when he fell to rending and tearing of the Church of God; *Their Possessors slay them*, saith the Prophet, *and hold themselves not guilty: and they that sell them, say, blessed be the Lord, for I am rich*, Zech. 11. 5. I remember that Luther used to say, *In the Name of God begins all Mischief*. All must be fathered upon God; the Pharisee's Conversion must be father'd upon God; the right or rather the Villany of the outrageous Persecution against God's People, must be father'd upon God. God, *I thank thee*, and blessed be God must be the Burthen of the Heretick's Song. So again, the Freewiller, he will ascribe all to God; the Quaker, the Ranter, the Socinian, &c. will ascribe all to God. *God, I thank thee*, is in every Man's Mouth, and must be intailed to every Error, Delusion, and damnable Doctrine that is in the World: But the Name of God, and their Doctrine, Worship, and Way, hangeth together, and the Pharisee's Doctrine; that is to say, nothing at all; for God hath not proposed their Principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least Grace or Mercy to them; but rather rejecteth them, and holdeth them for his Enemies, and for the Destroyers of the World.

Fourthly, We come in the next place to the Ground of all this; and that is, to what the Pharisee had attained. To wit, that he was no Extortioner, no unjust Man, no Adulterer, nor even as this Publican, and for that he fasted twice a Week, and paid Tythes of all that he possessed. So that you see he pretended to a double Foundation for his Salvation, a Moral and a Ceremonial one; but both very lean, weak, and feeble: For the first of his Foundation, what is it more, if all be true that he saith, but a being removed a few Inches from the vilest Men in their vilest Actions, a very slender matter to build my Confidence for Heaven upon.

And for the second part of his Ground for Life, What is it but a Couple of Ceremonies, if so good? The first is questioned as a Thing not founded in God's Law; and the second is such, as is of the remotest sort of Ceremonies, that reach and preach the Lord Jesus. But suppose them to be the best, and his Conformity to them the thoroughest, they never were ordained to get to Heaven by, and so are become but

a sandy Foundation. But any thing will serve some Men for a Foundation and Support for their Souls, and to build their Hopes of Heaven upon. I am not a Drunkard, says one, nor a Liar, nor a Swearer, nor a Thief, and therefore, I thank God, I have Hopes of Heaven and Glory. I am not an Extortioner, nor an Adulterer, not Unjust, nor yet as this Publican; and therefore do hope I shall go to Heaven. Alas! poor Men! will your being furnished with these things, save you from the thundring Claps and vehement Batteries, that the Wrath of God will make upon Sin and Sinners in the Day that shall burn like an Oven? No, no, nothing at that Day can shroud a Man from the hot rebukes of that Vengeance, but the very Righteousness of God, which is not the Righteousness of the Law, however christened, named, or garnished with all the Righteousness of Man.

But, O thou blind Pharisee, since thou art so confident that thy State is good, and thy Righteousness is that will stand, when it shall be tried with Fire, (1 Cor. 3. 13.) let me now reason with thee of Righteousness. My Terror shall not make thee afraid; I am not God, but a Man as thou art, we both are formed out of the Clay.

First, Prithee when didst thou begin to be righteous? was it before or after thou hadst been a Sinner? Not afore, I dare say; but if after, then the Sins that thou pollutest thy self withal before, have made thee incapable of acting legal Righteousness: For Sin, where it is, pollutes, defiles, and makes vile the whole Man; therefore thou canst not by after-acts of Obedience make thy self just in the Sight of that God thou pretendest now to stand praying unto. Indeed, thou mayest cover thy Dirt, and paint thy Sepulchre; for that Acts of after-obedience will do, though Sin has gone before. But Pharisee, God can see through the white of this Wall, even to the Dirt that is within: God can also see through the Paint and Garnish of thy beauteous Sepulchre, to the dead Mens Bones that are within; nor can any of thy most holy Duties, nor all, when put together, blind the Eye of the all-seeing Majesty from beholding all the Uncleaness of thy Soul. (Mat. 23. 27.) Stand not therefore so stoutly to it, now thou art before God; Sin is with thee, and Judgment and Justice is before him. It becomes thee, therefore, rather to despise and abhor this Life, and to count all thy Doings but dross and dung, and to be content to be justified with another's Righteousness instead of thy own. This is the way to be secured. I say, blind Pharisee, this is the way to be secured from the Wrath which is to come.

There is nothing more certain than this, that as to Justification from the Curse of the Law, God has rejected Man's Righteousness,

teousness, for the weakness and unprofitableness thereof; and hath accepted in the room of that the Glorious Righteousness of his Son; because indeed, that, and that only, is universal, perfect, and equal with his Justice and Holiness. This is in a manner the Contents of the whole Bible, and therefore must needs be most certainly true. Now then, Mr. *Pharisee*, methinks, what if thou didst this, and that while thou art at thy Prayers; to wit, cast in thy Mind what doth God love most, and the Resolve will be at Hand. The best Righteousness, surely the best Righteousness; for that thy Reason will tell thee: This done, even while thou art at thy Devotion, ask thy self again, But who has the best Righteousness? And that Resolve will be at hand also; to wit, *He that in Person is equal with God*; and that is his Son Jesus Christ. *He that is separate from Sinners, and made higher than the Heavens*; and that is his Son Jesus Christ, *He that did no Sin, nor had any Guile found in his Mouth*; and there never was any such He in all the World, but the Son of God, Jesus Christ.

Now Pharisee, when thou hast done this, then as thou art at thy Devotion, ask again, But what is this best Righteousness, the Righteousness of Christ, to do? And the Answer will be ready. It is to be made by an Act of the Sovereign Grace of God over to the Sinner, that shall dare to trust thereto for Justification from the Curse of the Law. *He is made unto us of God, Righteousness. He hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. For Christ is the end of the Law for Righteousness to every one that believeth*, 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 10. 4.

This done, and concluded on, then turn again *Pharisee*, and say thus with thy self; Is it most safe for me to trust in this Righteousness of God? This Righteousness of God-man, this Righteousness of Christ? Certainly it is. Since, by the Text, it is counted the best, and that which is best pleaseth God; since it is that which God hath appointed, that Sinners shall be justified withal. *For in the Lord have we Righteousness if we believe: And, in the Lord we are justified, and do glory*, Isa. 45. 24, 25.

Nay *Pharisee*, suppose thine own Righteousness should be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the Righteousness of Christ. Yet since God has chose by Christ, to reconcile us to himself, canst thou attempt to seek by thy own Righteousness, to reconcile thy self to God, and not attempt (at least) to confront this Righteousness of Christ before God: Yea, to challenge by it, Acceptance of thy Person contrary to God's Design.

Suppose, that when the King has chosen

one to be Judge in the Land, and has determined that he shall be Judge in all Cases, and that by his Verdict every Man's Judgment shall stand. I say, suppose, after this another should arise, and of his own Head resolve to do his own Business himself. Now, though he should be every whit as able, yea, and suppose he should do it as justly and righteously too, yet his making of himself a Judge, would be an Affront to the King, and an Act of Rebellion, and so a Transgression worthy of Punishment.

Why *Pharisee*, God hath appointed, that by the Righteousness of his Son, and by that Righteousness only, Men shall be justified in his Sight from the Curse of the Law. Wherefore, take heed, and at thy Peril, whatever thy Righteousness is, confront not the Righteousness of Christ therewith. I say, bring it not in, let it not plead for thee at the Bar of God, nor do thou plead for that in his Court of Justice; for thou canst not do this and be innocent. If he trusts to his Righteousness, he hath sinned, says *Ezekiel*. Mark the Text, *When I shall say to the Righteous, he shall surely live; if he trusts to his own Righteousness, and commits Iniquity, all his Righteousness shall not be remembered: but for the Iniquity that he hath committed, he shall die for it*, Ezek. 33. 13.

Observe a few things from this Text, and they are these that follow.

First, Here is a righteous Man; a Man, with whom [we do not hear] that the God of Heaven finds fault.

Secondly, Here is a Promise made to this Man, that he shall surely live; but on THIS Condition, that he trusts not to his own Righteousness. Whence 'tis manifest, that the Promise of Life to this righteous Man, is not for the sake of his Righteousness, but for the sake of something else, to wit, the Righteousness of Christ.

1. Not for the sake of his own Righteousness. This is evident, because we are admitted, yea, commanded, to trust in the Righteousness that saveth us. The Righteousness of God is unto us all, and upon all that believe; that is, trust IN it, and trust TO it for Justification. Now therefore, if thy Righteousness, when most perfect, could save thee, thou mightest, yea oughtest most boldly to trust therein. But since thou art forbidden to trust to it, 'tis evident it cannot save, nor is it for the sake of that, that the righteous Man is saved, Rom. 3. 21, 22.

2. But for the sake of something else; to wit, for the sake of the Righteousness of Christ, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past through the Forbearance of God. To declare (I say) at this time his Righteousness, that he might

might be just, and the Justifier of him that believeth in Jesus, *Rom. 3. 24, 25.* See *Phil. 3. 6, 7, 8.*

If he trusts to his own Righteousness, and commit Iniquity, all his Righteousness shall not be remembered; but for his Iniquity that he hath committed [in trusting to his own Righteousness] he shall die for it.

Note hence further.

1. That there is more Vertue in one Sin to destroy, than in all thy Righteousness to save thee alive. If he trust, if he trust never so little, if he do at all trust to his own Righteousness, all his Righteousness shall be forgotten; and by, and for, and in, the Sin that he hath committed in trusting to it, he shall die.

2. Take notice also, that there are more damnable Sins than those, that are against the moral Law. By which of the Ten Commandments is trusting to our own Righteousness forbidden? Yet it is a Sin. It is a Sin therefore forbidden by the Gospel, and is included, lurketh close in, yea, is *the*, or a Root of Unbelief it self; *He that believes not shall be damned.* But he that trusteth in his own Righteousness doth not believe, neither in the Truth, or Sufficiency of the Righteousness of Christ to save him, therefore he shall be damned.

But how is it manifest, that he that trusteth to his own Righteousness, doth it through a Doubt, or Unbelief of the Truth or Sufficiency of the Righteousness of Christ?

I answer, Because he trusteth to his own. A Man will never willingly chuse to trust to the worst of Helps, when he believes there is a better as near, and to be had as soon, and that too, upon as easy, if not more easy Terms. If he that trusteth to his own Righteousness for Life, did believe, that there is indeed such a thing as the Righteousness of Christ to justify; and that this Righteousness of Christ has in it A L L Sufficiency to do that blessed Work, be sure he would chuse **THAT**, thereon to lay, lean, and venture his Soul, that he saw was the best, and most sufficient to save; especially when he saw also, [and see that he must when he sees the Righteousness of Christ] to wit, that that is to be obtained as soon, because as near, and to be had on as easy Terms; nay, upon easier than Man's own Righteousness. I say, he would sooner chuse it, because of the weight of Salvation, of the worth of Salvation, and of the fearful Sorrow, that to Eternity will overtake him, that in this thing shall miscarry. It is for Heaven, it is to escape Hell, Wrath, and Damnation, saith the Soul; and therefore I will, I must, I dare not but chuse that, and that only, that I believe to be the best and most sufficient help in so great a Concern, as Soul-Concern is. So then he that trusteth to his own Righteousness, does it of Unbelief

of the Sufficiency of the Righteousness of Christ to save him.

Wherefore this Sin of trusting to his own Righteousness is a most high Transgression; because it contemneth the Righteousness of Christ, which is the only Righteousness that is sufficient to save from the Curse of the Law. It also disalloweth the Design of Heaven, and the Excellency of the Mystery of the Wisdom of God, in designing this Way of Salvation for Man. What shall I say, It also seeketh to rob God of the Honour of the Salvation of Man. It seeketh to take the Crown from the Head of Christ, and to set it upon the Hypocrite's Head; therefore, no marvel, that this one Sin be of that Weight, Vertue and Power, as to sink that Man and his Righteousness into Hell, that leapeth thereon, or trusteth unto it.

But *Pharisee*, I need not talk thus unto thee, for thou art not the Man that hath that Righteousness, that God findeth not fault withal; nor is it to be found, but with him that is ordained to be the Saviour of Mankind; nor is there any such one besides Jesus, who is called Christ. What Madness then has brought thee into the Temple, there in an audacious manner to stand and vaunt before God; saying, *God, I thank thee, I am not as other Men are, &c.*

Dost thou not know, that he that breaks one, breaks all the Commandments of God; and consequently, that he that keeps not all, keeps none at all of the Commandments of God. Saith not the Scripture the same? *For whosoever shall keep the whole Law, and yet offend in one point, is guilty of all, Jam. 2. 10.* Be confounded then, be confounded.

Dost thou know, the God with whom now thou hast to do? He is a God that cannot, (as he is just) accept of an half Righteousness for an whole; of a lame Righteousness for a sound; of a sick Righteousness for a well and healthy one, *Mal. 1. 7, 8.* And if so, how should he then accept of that which is no Righteousness? I say, how should he accept of that which is none at all, [for thine is only such.] And if Christ said, when you have done all, say, *We are unprofitable*, How camest thou to say before, thou hadst done one thing well, I am better, more righteous than other Men?

Didst thou believe, when thou saidst it, *That God knew thy Heart?* Hadst thou said this to the *Publican*, it had been a high and rampant Expression; but to say this before God, to the Face of God, when he knew that thou wast vile, and a Sinner from the Womb, and from the Conception, spoils all. It was spoken to put a Check to thy Arrogancy, when Christ said, *Ye are they, that justify your selves before Men, but God knows your Hearts, Luke 16. 15.*

Hast

Hast thou taken notice of this, that God judgeth the Fruit by the Heart from whence it comes? *A good Man, out of the good Treasure of his Heart, bringeth forth that which is good, Luke 6. 45. and an evil Man, out of the evil Treasure of his Heart, bringeth forth that which is evil.* Nor can it be otherwise concluded, but that thou art an evil Man, and so that all thy supposed good is nought but badness. For that thou hast made it to stand in the room of Jesus, and hast dared to commend thyself to the living God thereby: For thou hast trusted in thy shadow of Righteousness, and committed Iniquity. Thy Sin hath melted away thy Righteousness, and turned it to nothing but Dross; or, if you will, *to the early Dew*, like to which it goeth away, and so can by no Means do thee good, when thou shalt stand in need of Salvation and Eternal Life of God.

But further, thou sayst thou art righteous, but they are but vain Words. Knowest thou not that thy Zeal, which is the Life of thy Righteousness, is preposterous in many things. What else means thy Madness, and the Rage thereof, against Men as good as thyself. True, thy being ignorant that they are good, may save thee from the Commission of the Sin that is unpardonable, but it will never keep thee from Spot in God's Sight, but will make both thee and thy Righteousness culpable.

Paul, who was once as brave a *Pharisee* as thou canst be, calleth much of that Zeal, which he in that Estate was possessed with; and lived in the Exercise of Madness; yea, exceeding Madness, *Acts 20. 9, 13, 11. Phil. 3. 5. 6.* and of the same sort is much of thine, and it must be so; for a Lawyer, a Man for the Law, and that resteth in it, must be a Persecutor; yea, a Persecutor of righteous Men, and that of Zeal to God; because by the Law is begotten through the Weakness that it meeteth with in thee, Soweriness, Bitterness of Spirit, and Anger, against him that rightfully condemneth thee of Folly, for chusing to trust to thy own Righteousness, when a better is provided of God to save us, *Gal. 4. 28, 29, 30, 31.* Thy Righteousness therefore is deficient, yea, thy Zeal for the Law, and the Men of the Law has joined Madness with thy moral Virtues, and made thy Righteousness Unrighteousness; how then canst thou be upright before the Lord?

Further, Has not the Pride of thy Spirit in this hot-headed Zeal for thy Pharisaical Notions run thee upon thinking, that thou art able to do more than God hath enjoined thee, and so able to make thyself more righteous, than God requireth thou shouldest be. What else is the Cause of thy adding Laws to God's Laws, Precepts to God's Precepts, and Traditions to God's Appointment? *Mark 7.* Nay, hast thou

not by thus doing condemned the Law of want of Perfection, and so the God that gave it of want of Wisdom, and Faithfulness to himself and thee?

Nay, I say again, hath not thy thus doing charged God with being ignorant of knowing, what Rules there needed to be imposed on his Creatures to make their Obedience compleat? And doth not this Madness of thine intimate, moreover, that if thou hadst not slept in with the Bundle of thy Traditions, Righteousness had been imperfect, not through Man's Weakness, but through Impediment in God, or in his ministring Rules of Righteousness unto us.

Now, when thou hast thought on these Things fairly, answer thyself these few Questions: Is not this Arrogancy? Is not this Blasphemy? Is not this to condemn God, that thou mightest be righteous? And dost thou think, this is, indeed, the way to be righteous?

But again, what means thy preferring of thine own Rules, Laws, Statutes, Ordinances and Appointments, before the Rules, Laws, Statutes and Appointments of God? Thinkest thou this to be right? Whither will thy Zeal, thy Pride, and thy Folly carry thee? Is there more Reason, more Equity, more Holiness in thy Traditions, than in the holy, and just, and good Commandments of God? *Rom. 7. 12.* Why then, I say, dost thou reject the Commandment of God, to keep thine own Tradition? Yea, Why dost thou rage, and rail, and cry out when Men keep not thy Law, or the Rule of thine Order, and Tradition of thine Elders; and yet shut thine Eyes, or wink with them, when thou thyself shalt live in the Breach of the Law of God? Yea, why wilt thou condemn Men, when they keep not thy Law, but study for an Excuse, yea, plead for them that live in the Breach of God's (*Mark 7. 10, 11, 12, 13.*) Will this go for Righteousness in the Day of God Almighty? Nay rather, will not this, like a Mill-stone about thy Neck, drown thee in the Depths of Hell? Oh, the Blindness, the Madness, the Pride, that dwells in the Hearts of these pretended righteous Men.

Again, What kind of Righteousness of thine, is this, that standeth in a misesteeming of God's Commands? Some thou settest too high, and some too low; as in the Text, thou hast set a Ceremony above Faith, above Love, and above Hope in the Mercy of God: When, as 'tis evident, the Things last mentioned, are the Things of the first rate, the weightier Matters, *Mat. 23. 23.*

Again, thou hast preferred the Gold above the Temple that sanctifieth the Gold, and the Gift upon the Altar, above the Altar that sanctifies the Gift, *Matth. 23. 17.*

I say again, What kind of Righteousness shall

shall this be called? What Back will such a Suit of Apparel fit, that is set together to what it should be? Nor can other Righteousness proceed where a wrong Judgment preceedeth it.

This misplacing of God's Laws cannot, I say, but produce misplaced Obedience. It indeed produceth a Monster, an ill-shap'd thing, unclean, and an Abomination to the Lord. *For see, saith he, (if thou wilt be making) that thou make all things according to the pattern shewed thee in the Mount.* Set Faith, where Faith should stand, a Moral, where a Moral should stand; and a Ceremony, where a Ceremony should stand; for this turning of things up-side down shall be esteemed as the Potter's Clay: And wilt thou call this thy Righteousness; yea, wilt thou stand in this, wilt thou plead for this, and venture an Eternal Concern in such a Piece of *Linsleywoolsey* as this? O Fools, and blind!

But further, let us come a little closer to the Point. O blind Pharisee. *Thou standest to thy Righteousness, What dost thou mean? Wouldest thou have Mercy for thy Righteousness, or Justice for thy Righteousness?*

If Mercy, what Mercy? Temporal Things God giveth to the unthankful and unholy; nor doth he use to SELL the World to Man for Righteousness. The Earth hath he GIVEN to the Children of Men. But this is not the Thing; thou wouldest have eternal Mercy for thy Righteousness; thou wouldest have God think upon what an holy, what a good, what a righteous Man thou art, and hast been. But Christ died not for the good and righteous, nor did he come to call such to the Banquet, that Grace hath prepared for the World. *I came not, I am not come, saith Christ, to call the Righteous, but Sinners to Repentance,* Mark 2. Rom. 5. Yet this is thy Plea; *Lord, God, I am a righteous Man,* therefore grant me Mercy, and a share in thy Heavenly Kingdom. What else dost thou mean, when thou sayest, *God I thank thee, that I am not as other Men are?* Why dost thou rejoice, why art thou glad that thou art more Righteous (if indeed thou art) than thy Neighbour, if it is not because thou thinkest, that thou hast got the start of thy Neighbour, with reference to Mercy; and that by thy Righteousness thou hast insinuated thy self into God's Affections, and procured an Interest in his eternal Favour? But,

What, *What hast thou done by thy Righteousness?* I say, What hast thou given to God thereby? And what hath he received of thy Hand? Perhaps thou wilt say, Righteousness pleaseth God: But I answer, No, not thine with respect to Justification from the Curse of the Law, unless it be as perfect, *as the Justice it is yielded to,* and as the Law that doth command it. But

Vol. II.

thine is not such a Righteousness: no, thine is *speckled*, thine is *spotted*, thine makes thee to look like a *speckled Bird* in his Eye-sight.

Thy Righteousness has added Iniquity, because it has kept thee from a Belief of thy need of Repentance, and because it has emboldened thee to thrust thy self audaciously into the Presence of God, and made thee, even before his holy Eyes, which are so pure, that they cannot look on Iniquity, *Heb. 1. 13. to vaunt, boast and brag* of thy self, and of thy tottering, ragged, stinking Uncleaness; for all our Righteousnesses are as menstruous Rags, because they flow from a Thing, a Heart, a Man that is unclean. But,

Again, *Wouldest thou have Mercy for thy Righteousness?* For who wouldst thou have it; for another, or for thy self? if for another (and 'tis most proper, that a righteous Man should interceed for another by his Righteousness, rather than for himself) then thou thrustest Christ out of his Place and Office, and makest thy self to be a Saviour in his stead; for a Mediator there is already, even a Mediator between God and Man, and he is the Man Christ Jesus.

But dost thou plead by thy Righteousness, for Mercy for thy self? Why, in doing so thou impliest,

First, *That thy Righteousness can prevail with God, more than can thy Sins.* I say, that thy Righteousness can prevail with God to preserve thee from Death, more than thy Sins can prevail with him to condemn thee to it. And if so what follows? but that thy Righteousness is more, and has been done in a fuller Spirit than ever was thy Sins: but thus to insinuate is to insinuate a Lye; For there is no Man, but while he is a Sinner, sinneth with a more full Spirit, than a good Man can act Righteousness withal.

A Sinner when he sinneth, he doth it with all his Heart, and with all his Mind, and with all his Soul, and with all his Strength; nor hath he in his ordinary Course any thing that bindeth. But with a good Man it is not so; all, and every whit of himself, neither is, nor can be, in every good Duty that he doth. *For when he would do good evil is present with him.* And again, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other, so that ye cannot do the things that ye would,* Gal. 5. 17.

Now if a good Man cannot do good Things with that Oneness and Universality of Mind, as a wicked Man doth sin with, then is his Sin heavier to weigh him down to Hell, then is his Righteousness to buoy him up to the Heavens.

And again, I say if the Righteousness of a good Man comes short of his Sin, both in Number, Weight and Measure, as it doth, (for a good Man shrinks and quakes at the

8 M

Thoughts

Thoughts of God's entering into Judgment with him, *Psal.* 143. 2.) then is his Iniquity more than his Righteousness. And I say again, if the Sin of one that is truly gracious, and so of one that hath the best of Principles, is heavier and mightier to destroy him, than is his Righteousness to save him, how can it be, that the Pharisee, that is no gracious, but a mere carnal Man, (somewhat reformed and painted over with a few lean and low Formalities) should with his empty, partial, hypocritical Righteousness counterpoise his great, mighty, and weighty Sins, that have cleaved to him in every State and Condition of his, to make him odious in the Sight of God?

Secondly, Dost thou plead by thy Righteousness for Mercy for thy self? Why in so doing thou impliest, that Mercy thou deservedst; and that is next door to, or almost as much as to say, God oweth me what I ask for. The best that can be put upon it, is, thou seekest Security from the direful Curse of God, *as it were by the Works of the Law*, *Rom.* 9. three last Verses; and to be sure betwixt Christ and the Law, thou wilt drop into Hell. For he that seeks for Mercy, *as it were*, and *BUT as it were*, by the Works of the Law, doth not altogether trust thereto. Nor doth he that seeks for that Righteousness, that should save him as it were by the Works of the Law, seek it only, wholly and solely at the Hands of Mercy.

So then, to seek for that that should save thee, neither at the Hands of the Law, nor at the Hands of Mercy, is, to be sure, to seek it where it is not to be found; for there is no *medium* betwixt the Righteousness of the Law, and the Mercy of God. Thou must have it either at the Door of the Law, or at the Door of Grace. But sayst thou, *I am for having of it at the Hands of both. I will trust solely to neither. I love to have two Strings to my Bow. If one of them, as you think, can help me by it self, my reason tells me, that both can help me better. Therefore will I be righteous, and good, and will seek by my Goodness to be commended to the Mercy of God: For surely, he that hath something of his own to ingratiate himself into the favour of his Prince withal, shall sooner obtain his Mercy and Favour, than one that comes to him stript of all good.*

I answer, But there are not two ways to Heaven, there is but one new and living Way, which Christ hath consecrated for us through the Vail, that is to say, his Flesh; and besides that one, there is no more, *Heb.* 10. 19, to 24. Why then dost thou talk of two Strings to thy Bow? What became of him that had, and would have, two Stools to sit on? Yea, the Text says plainly, that therefore they obtained not Righteousness, because they sought it not by Faith, but *as it were* by the Works

of the Law. See here, they are disowned by the Gospel, because *they sought it not by Faith*; that is, by Faith only. Again, the Law, and the Righteousness thereof, flies from them, (nor could they attain it, though they follow after it) because they sought it not by Faith.

Mercy then is to be found alone in Jesus Christ! Again, the Righteousness of the Law is to be obtained only by Faith of Jesus Christ: That is, in the Son of God is the Righteousness of the Law to be found; for he by his Obedience to his Father, is become the End of the Law for Righteousness. And for the sake of his legal Righteousness, (which is also called the Righteousness of God, because it was God, in the Flesh of the Lord Jesus that did accomplish it) is Mercy and Grace from God extended to, whoever dependeth by Faith upon God by this Jesus his Righteousness for it. And hence it is, that we so often read, that this Jesus is the Way to the Father: That God for Christ's sake forgiveth us: That by the Obedience of one, many are made righteous, or justified: And that thorough this Man, is preached to us the Forgiveness of Sins; and that by him all that believe are justified from all things, from which they could not be justified by the Law of *Moses*.

Now, though I here do make mention of Righteousness and Mercy, yet I hold there is but one way, to wit, to eternal Life; which way, as I said, is Jesus Christ; for he is the new, the only new, and living Way to the Father of Mercies, for Mercy to make me capable of abiding with him in the Heavens for ever and ever.

But sayest thou, I will be righteous in my self that I may have wherewith to commend me to God, when I go to him for Mercy?

I answer, But thou blind *Pharisee*; I tell thee thou hast no Understanding of God's Design by the Gospel; which is, not to advance Man's Righteousness, as thou dreamest; but to advance the Righteousness of his Son, and his Grace by him. Indeed, if God's Design by the Gospel was to exalt and advance Man's Righteousness, than that, which thou hast said, would be to the purpose. For what greater Dignity can be put upon Man's Righteousness, than to admit it?

I say then, for God to admit it, to be an Advocate, an Intercessor, a Mediator; for all these are they which prevail with God to shew me Mercy. But this God never thought of, much less could he thus design by the Gospel: For the Text runs flat against it. *Not of Works, not of Works of Righteousness, which we have done; not of Works, lest any one should boast*, saying, Well, I may thank my own good Life for Mercy. It was partly for the sake of my own good Deeds that I obtained Mercy to be in Heaven

ven and Glory. Shall this be the Burden of the Song of Heaven? Or is this that which is composed by that glittering heavenly Host, and which we have read of in the Holy Book of God! No, no, that Song runs upon other Feet, standeth in far better Strains, being composed of far higher, and truly heavenly Matter: *For God has predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will; to the Praise of the Glory of his Grace, wherein he hath made us accepted in the beloved. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace,* Eph. 1. And 'tis requisite, that the Song be framed accordingly; wherefore he saith, that the heavenly Song runs thus: *Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation: and hast made us Kings, and Priests unto our God, and we shall reign on the Earth,* Rev. 5. 9, 13.

He saith not that they have redeemed, or helped to redeem and deliver themselves; but that the Lamb, the Lamb that was slain; the Lamb only was he that redeemed them. Nor saith he, that they had made themselves Kings and Priests unto God to offer any Oblation, Sacrifice, or Offering whatsoever; but that the same Lamb had made them such. For they, as is insinuated by the Text, were in, among, one with, and no better, than the Kindreds, Tongues, Nations, and People of the Earth. Better! No, in no wise, saith Paul, Rom. 3. 9. therefore their Separation from them was of meer Mercy, Free-grace, good Will, and distinguishing Love: not for, or because of Works of Righteousness which any of them have done; no, they were all alike. But these, because beloved, when in their Blood, (according to Ezek. 16.) were separated by Free Grace. And as another Scripture hath it, *redeemed from the Earth, and from among Men by Blood,* Rev. 14. 3, 4. Wherefore Deliverance from the ireful Wrath of God, must not, neither in whole nor in part, be ascribed to the whole Law, or to all the Righteousness that comes by it; but to this Lamb of God, Jesus, the Saviour of the World; for 'tis HE that delivered us from the Wrath to come. And that according to God's Appointment; *For God hath not appointed us to Wrath, but to obtain Salvation by, or through our Lord Jesus Christ,* 1 Thes. 1. 10. chap. 5. 9. Let every Man therefore take heed what he doth, and whereon he layeth the Stress of his Salvation, *For other Foundations can no Man lay, than that is laid, which is Jesus Christ,* 1 Cor. 3. 11.

But dost thou plead still as thou didst before, and wilt thou stand thereto? Why then, thy Design must overcome God, or

God's Design must overcome thee. Thy Design is to give thy good Life, thy good Deeds, a part of the Glory of thy Justification from the Curse. And God's Design is to throw all thy Righteousness out into the Street, into the Dirt, and Dunghill, as to that Thou art for Glory, and for glorying here before God; yea, thou art sharing in the Glory of Justification, when that alone belongeth to God. And he hath said, *My Glory will I not give to another.* Thou wilt not trust wholly to God's Grace in Christ for Justification; and God will not take thy stinking Righteousness in, as a Partner in thy Acquittal from Sin, Death, Wrath, and Hell. Now the Question is, Who shall prevail, God, or the Pharisee? And whose Word shall stand, His, or the Pharisees?

Alas! the Pharisee here must needs come down, for God is greater than all. Also, he hath said, that no Flesh shall glory in his Presence; and that he will have Mercy, and not Sacrifice. And again, *that it is not (nor shall be) in him that wills, nor in him that runs, but in God that sheweth Mercy.* What Hope, Help, Stay, or Relief then is there left for the Merit-monger? What Twig, or Straw, or twined Thread is left to be a Stay for his Soul? This Besom will sweep away his Cobweb, the House that this Spider doth so lean upon, will now be overturned, and he in it to Hell-fire: For nothing less than everlasting Damnation is designed by God, and that for this fearful and unbelieving Pharisee; God will prevail against him for ever.

Thirdly, *But wilt thou yet plead thy Righteousness for Mercy? Why, in so doing, thou takest away from God the Power of giving Mercy.* For if it be thine as Wages, it is no longer his to dispose of at Pleasure; for that which another Man oweth me, is in Equity, not at his, but at my Dispose. Did I say, that by this thy Plea, thou takest away from God the Power of giving Mercy; I will add, yea, and also of disposing of Heaven and Life eternal. And then, I pray you, what is left unto God, and what can he call his own? *Not Mercy,* for that by thy good Deeds thou hast purchased. *Not Heaven,* for that by thy good Deeds thou hast purchased. *Not Eternal Life,* for that by thy good Deeds thou hast purchased. Thus Pharisee (O thou self-righteous Man) hast thou set up thy self above Grace, Mercy, Heaven, Glory; yea, above even God himself, for the Purchaser should in reason be esteemed above the Purchase.

Awake Man! What hast thou done? Thou hast blasphemed God, thou hast undervalued the Glory of his Grace; thou hast, what in thee lieth, opposed the glorious Design of Heaven! Thou hast sought to make thy filthy Rags to share in thy Justification.

Now,

Now, all these are mighty Sins, these have made thine Iniquity infinite. What wilt thou do? Thou hast created to thy self a World of needless Miseries, I call them needless, because thou hadst more than enough before. Thou hast set thy self against God in a way of contending; thou standest upon thy Points and Paptables: thou wilt not bate God an Ace, of what thy Righteousness is worth, and wilt also make it worth, what thy self shalt list. Thou wilt be thine own Judge, as to the worth of thy Righteousness; thou wilt neither hear what Verdict the Word has pass'd about it, nor wilt thou endure, that God should throw it out in the Matter of thy Justification, but quarrellest with the Doctrine of Free-Grace, or else dost wrest it out of its place to serve thy Pharisaical Designs: Saying, *God, I thank thee, I am not as other Men*; fathering upon thy self, yea, upon God and thy self, a stark Lie; for thou art as other Men are, though not in *this*, yet in *that*; yea, in a far worse Condition than the most of Men are. Nor will it help thee any thing, to attribute this thy Goodness to the God of Heaven: For that is but a meer toying; the Truth is, the God that thou intendest, is nothing but thy Righteousness; and the Grace that thou supposest, is nothing but thine own good and honest Intentions. So that,

Fourthly, In all that thou say'st, thou dost but play the downright Hypocrite. *Thou pretendest indeed to Mercy, but thou intendest nothing but Merit.* Thou seemest to give the Glory to God; but at the same time *takest it all* to thy self. Thou despisest others, and criest up thy self, and in Conclusion fatterest all upon God *by word*, and upon thy self *in truth*. Nor is there any thing more common among this sort of Men, than to make God, his Grace, and Kindness, the Stalking-Horse to their own Praise, saying, *God, I thank thee*, when they trust to themselves that they are righteous, and have not need of any Repentance; when the Truth is, they are the worst sort of Men in the World, because they put themselves into such a state as God hath not put them into, and then impute it to God, saying, *God, I thank thee*, that thou hast done it; for what greater Sin than to make God a Lyar, or then to father that upon God, which he never meant, intended, or did. And all this under a Colour to glorify God, when there is nothing else designed, but to take all Glory from him, and to wear it on thine own Head as a Crown, and a Diadem in the Face of the whole World.

A self-righteous Man therefore can come to God for Mercy no otherwise than *flauntingly*: For what need of Mercy hath a righteous Man? Let him then talk of Mercy, of Grace, and Goodness, and come in an hundred times with his, *God, I thank*

thee, in his Mouth, all's but Words, there is no Sense, nor Saviour, nor Relish of Mercy, and Favour; nor doth he in truth, from his very Heart, understand the Nature of Mercy, nor what is an Object thereof; but when he thanks God, he praises himself; when he pleads for Mercy, he means his own Merit; and all this is manifest from what doth follow; for, saith he, *I am not as this Publican*: Thence clearly insinuating, that not the good, but the bad, should be rejected of the God of Heaven: That not the bad but the good; not the Sinner, but the Self-righteous, are the most proper Objects of God's Favour. The same thing is done by others in this our Day; Favour, Mercy, Grace, and *God I thank thee*, is in their Mouths, but their own Strength, Sufficiency, Free-will, and the like, they are the Things they mean, by all such high and glorious Expressions.

But, *Secondly*, If thy Plea be not for Mercy, but for Justice, then to speak a little to that. 1. *Justice has Measures and Rules to go by*; unto which Measures and Rules, if thou com'st not up, Justice can do thee no good. Come then, O thou blind *Pharisee*, let us pass away a few Minutes in some Discourse about this. Thou demandest Justice, because God hath said, that the Man that doth these things shall live in and by them: And again, the doers of the Law shall be justified, not in a way of Mercy, but in a way of Justice. He shall live by them. But what hast thou done, O blind *Pharisee*! What hast thou done, that thou art embolden'd to venture, to stand and fall to the most perfect Justice of God? Hast thou fulfilled the whole Law, and not offended in one Point? Hast thou purged thy self from the Pollutions, and Motions of Sin that dwell in thy Flesh, and work in thy own Members? Is the very Being of Sin rooted out of thy Tabernacle? And art thou now as perfectly innocent as ever was Jesus Christ? Hast thou, by suffering the uttermost Punishment, that Justice could justly lay upon thee for thy Sins, made fair and full Satisfaction to God, according to the Tenor of his Law for thy Transgressions? If thou hast done all these things, then thou may'st plead something, and yet but something, for thy self in a way of Justice. Nay, in this I will assert nothing, but will rather enquire, What hast thou gained by all this thy Righteousness (we will now suppose, what must not be granted) was not this thy State, when thou wast in thy first Parents? Wast thou not innocent, perfectly innocent and righteous? And if thou shouldst be so now, what hast thou gained thereby? Suppose that the Man, that had forty Years ago forty Pounds of his own, and had spent it all since, should yet be able now to shew his forty Pounds again? What has he got thereby, or now much richer

richer is he at last, than he was, when he first set up for himself. Nay, doth not the blot of his ill living betwixt his first and his last, lie as a blemish upon him, unless he should redeem himself also by Works of Supererogation, from the Scandal that Justice may lay at his Door for that?

But, I say, suppose, O *Pharisee*, this should be thy Case, yet God is not bound to give thee in Justice that eternal Life, which by his Grace he bestoweth upon those, that have Redemption from Sin, by the Blood of his Son. In Justice therefore, when all comes to all, thou canst require no more than an endless Life in an earthly Paradise; for there thou wast set up at first; nor doth it appear from what hath been said, touching all that thou hast done or canst do, that thou deservedst a better Place.

Did I say, that thou may'st require justly an endless Life in an earthly Paradise. Why? I must add to that Saying this Proviso; If thou continuest in the Law, and in the Righteousness thereof, else not.

But how dost thou know that thou shalt continue therein? Thou hast no Promise from God's Mouth for that; nor is Grace or Strength ministered to Mankind by the Covenant that thou art under. So that still thou standest bound to thy good Behaviour, and in the Day that thou dost give the first, though never so little a trip, or stumble in thy Obedience, thou forfeitest thine Interest in Paradise (and in Justice) as to any Benefit there.

But alas, what need is there that we should thus talk of things, when 'tis manifest, that thou hast sinned, not only before thou wast a *Pharisee*, but when after the most strictest Sect of thy Religion thou livest also a *Pharisee*; yea, and now in the Temple, in thy Prayer there, thou shewest thy self to be full of Ignorance, Pride, Self-Conceit, and horrible Arrogancy, and desire of vain Glory, &c. which are none of them the Seat or Fruits of Righteousness, but the Seat of the Devil, and the Fruit of his Dwelling, even at this time in thy Heart.

Could it ever have been imagined, that such audacious Impudence could have put it self forth in any mortal Man, in his Approach unto God by Prayer, as has shewed it self in thee? *I am not as other Men!* say'st thou; but is this the way to go to God in Prayer? *The Prayer of the upright is God's delight.* But the upright Man glorifies God's Justice, by confessing to God the Vileness and Pollution of his State and Condition: He glorifies God's Mercy by acknowledging, that that, and that only, as communicated of God by Christ to Sinners, can save and deliver from the Curse of the Law.

This, I say, is the Sum of the Prayer of the just and upright Man, *Job* 1. 8. *ch.* 40.

Vol. II.

4. *Acts* 13. 22. *Psal.* 51. *Psal.* 38. 2 *Sam.* 6. 21, 22. and not as thou most vain-gloriously vauntest, with thy, *God, I thank thee, I am not as other Men are.*

True, when a Man is accused by his Neighbours, by a Brother, by an Enemy, and the like; if he be clear, (and he may be so, as to what they shall lay to his charge) then let him vindicate, justify, and acquit himself, to the utmost that in Justice and Truth he can; for his Name, the Preservation whereof is more to be chosen than Silver and Gold; also his Profession, yea, the Name of God too, and Religion, may now lie at Stake, by reason of such false Accusations, and perhaps can by no means (as to this Man) be covered, and vindicated from Reproach and Scandal; but by his justifying of himself. Wherefore in such a Work, a Man serveth God, and saves Religion from hurt; yea, as he that is a Professor, and has his Profession attended with a scandalous Life, hurteth Religion thereby: So he that has his Profession attended with a good Life, and shall suffer it notwithstanding, to lie under blame by false Accusations, when 'tis in the Power of his Hand to justify himself, hurteth Religion also. But the Case of the *Pharisee* is otherwise: He is not here a dealing with Men, but God; not seeking to stand clear in the Sight of the World, but in the Sight of Heaven it self; and that too, not with respect to what Men or Angels, but with respect to what God and his Law could charge him with, and justly lay at his Door.

This therefore mainly altereth the Case; for a Man here to stand thus upon his Points, it is Death; for he affronteth God, he giveth him the lie, he reproveth the Law, and in Sum, accuseth it of bearing false Witness against him; he doth this, I say, even by saying, *God, I thank thee, I am not as other Men are*; for God hath made none of this difference. The Law condemneth all Men as Sinners, testifieth, that every Imagination of the Thought of the Heart of the Sons of Men is only evil, and that continually. Wherefore they that do as the *Pharisee* did, to wit, seek to justify themselves before God from the Curse of the Law, by their own good Doings, though they also, as the *Pharisee* did, seem to give God the Thanks for all, yet do most horribly sin, even by their so doing, and shall receive a *Pharisee's* Reward at last. Wherefore, O thou *Pharisee*, it is a vain thing for thee either to think of, or to ask for, at God's Hand, either Mercy or Justice. Because Mercy thou canst not ask for, from Sense of want of Mercy, because thy Righteousness, which is by the Law, hath utterly blinded thine Eyes, and complimenting with God doth nothing. And as for Justice, that can do thee no good, but the more just God is, and the more

more by that he acteth towards thee, the more miserable and fearful will be thy Condition, because of the Deficiency of thy so much, by thee, esteemed Righteousness.

What a deplorable Condition then is a poor *Pharisee* in! For Mercy he cannot pray, he cannot pray for it with all his Heart; for he seeth, indeed, no need thereof. True, the *Pharisee*, though he was impudent enough, yet would not take all from God; he would still count, that there was due to him a Tribute of Thanks: *God, I thank thee*, saith he, but yet not a bit of this, for Mercy; but for that he had let him live (for I know not for what he did thank himself) till he had made himself better than other Men; but that Betterment was a Betterment in none others Judgment than that of his own, and that was none other but such an one as was false. So then, the *Pharisee* is by this time quite out of Doors; his Righteousness is worth nothing, his Prayer is worth nothing, his Thanks to God are worth nothing; for that what he had was scanty, and imperfect, and 'twas his Pride that made him offer it to God for Acceptance; nor could his fawning Thanksgiving better his Case, or make his Matter at all good before God.

But I'll warrant you, the *Pharisee* was so far off from thinking thus of himself, and of his Righteousness, that he thought of nothing so much as of this, that he was a happy Man; yea, happier by far than other his fellow Rationals: Yea, he plainly declares it when he saith, *God, I thank thee, I am not as other Men are*.

O what a Fool's Paradise was the Heart of the *Pharisee* now in, while he stood in the Temple praying to God! *God, I thank thee*, saith he, for I am good and holy, I am a righteous Man; I have been full of good Works; *I am no Extortioner, Unjust, nor Adulterer, nor yet as this wretched Publican*. I have kept my self strictly to the Rule of mine Order, and my Order is the most strict of all Orders now in Being: I fast, I pray, I give Tithes of all that I possess. Yea, so forward am I to be a religious Man; so ready have I been to listen after my Duty, that I have asked both of God and Man the Ordinances of Judgment and Justice; I take delight in approaching to God. What less now can be mine than the Heavenly Kingdom and Glory.

Now the *Pharisee*, like *Haman*, saith in his Heart, *To whom would the King delight to do Honour, more than to my self?* Where is the Man that so pleaseth God, and consequently, that in Equity and Reason should be beloved of God like me? Thus like the Prodigal's Brother, he pleadeth, saying, *Lo, these many Years do I serve thee, neither transgressed I at any time thy Commandments*, Luke 15. 29. O brave Pha-

risee! But go on in thine Oration: Nor yet as this *Publican*.

Poor Wretch, quoth the *Pharisee* to the *Publican*, What comest thou for? Dost think that such a Sinner as thou art shall be heard of God? God heareth not Sinners; but if any Man be a Worshipper of God (as I am, as I thank God I am) him he heareth. Thou, for thy part, hast been a Rebel all thy Days: I abhor to come nigh thee, or to touch thy Garments. Stand by thy self, come not near me, for I am more holy than thou, *Isa. 65. 5*.

Hold, stop there, go no further; fye *Pharisee*, fye; Dost thou know before whom thou standest, to whom thou speakest, and of what the matter of thy silly Oration is made! Thou art now before God, thou speakest now to God, and therefore in Justice and Honesty thou shouldest make mention of his Righteousness, not of thine; of his Righteousness, and of his only.

I am sure, *Abraham*, of whom thou sayest he is thy Father, never had the Face to do as thou hast done, though 'tis to be presumed he had more cause so to do, than thou hast, or canst have. *Abraham* had whereof to Glory, but not before God; yea, he was called God's Friend, and yet would not glory before him; but humbleth himself, was afraid, and trembled in himself, when he stood before him, acknowledging of himself to be but Dust and Ashes, *Gen. 18. 28, 30, 32. Rom. 4. 1, 2*. but thou, as thou hadst quite forgot, that thou wast framed of that matter, and after the manner of other Men, standest and pleadest thy goodness before him. Be ashamed *Pharisee*: Dost thou think, that God hath Eyes of Flesh, or that he seeth as Man sees? Is not the Secrets of thy Heart open unto him? Thinkest thou with thy self, that thou, with a few of thy defiled ways canst cover thy rotten Wall, that thou hast daubed with untempered Mortar, and so hide the Dirt thereof from his Eyes: Or that these fine, smooth, and oily Words, that come out of thy Mouth, will make him forget, that thy Throat is an open Sepulchre, and that thou within art full of dead Men's Bones and all Uncleaness? Thy thus cleansing of the outside of the Cup and Platter, and thy garnishing of the Sepulchres of the righteous, is nothing at all in God's Eyes, but things that manifest, that thou art an Hypocrite, and blind, because thou takest no notice of that which is within, which yet is that, which is most abominable to God. For the Fruit, alas, what is the Fruit of the Tree, or what are the Streams of the Fountain? Thy Fountain is defiled; yea, a Defiler, and so that which maketh the whole self, with thy Works unclean in God's Sight.

But *Pharisee*, how comes it to pass, that the poor *Publican* is now so much a Mote

in

in thine Eye, that thou canst not forbear, but must accuse him before the Judgment of God: for in that thou saist, *that thou art not even as this Publican*, thou bringest in an Accusation, a Charge, a Bill against him. What has he done? Has he concealed any of thy Righteousness, or has he secretly informed against thee that thou art an Hypocrite, and superstitious? I dare say, the poor Wretch has neither meddled nor made with thee in these Matters.

But what aileth the Pharisee? doth the poor Publican stand to vex thee? Doth he touch thee with his dirty Garments; or doth he annoy thee with his stinking Breath? Doth his Posture of standing so like a Man condemned offend thee? True, he now standeth with his Hand held up at God's Bar, he pleads guilty to all that is laid to his Charge.

He cannot strut, vapour, and swagger as thou dost? but why offended at this? Oh but he has been a naughty Man! and I have been righteous, saist thou. Well, Pharisee, well, his Naughtiness shall not be laid to thy Charge, *if thou hast chose none of his Ways*. But since thou wilt yet bear me down, that thou art righteous, shew now, even now, while thou standest before God with the Publican, some, though they be, but small, yea, though but very small Fruits of thy Righteousness. Let the Publican alone, since he is speaking for his Life before God. Or if thou canst not let him alone, yet do not speak against him; for thy so doing will but prove, that thou remembreth the Evil that the Man has done unto thee; yea, and that thou bearest him a Grudge for it too, and while you stand before God.

But Pharisee, the righteous Man is a merciful Man, and while he standeth praying he forgiveth; yea, and also cryeth to God that he will forgive him too, *Mark 11. 25, 26. Acts 7. 60.* Hitherto then thou hast shewed none of the Fruits of thy Righteousness. Pharisee, Righteousness would teach thee to love this Publican, but thou shewest that thou hatest him. Love covereth the Multitude of Sins; but Hatred and Unfaithfulness revealeth Secrets.

Pharisee, thou shouldest have remembered this thy Brother in this his Day of Adversity, and shouldest have shewed, that thou hadst Compassion on thy Brother in this his deplorable Condition; but thou, like the Proud, the Cruel, and arrogant Man, hast taken thy Neighbour at the Advantage, and that when he is even between the Straights, and standing upon the Pinnacle of Difficulty, betwixt Heaven and Hell, and hast done what thou couldest, what on thy part lay, to thrust him down to the Deep, saying, *I am not even as this Publican*.

What Cruelty can be greater; what Rage more furious; and what spite and hatred

more damnable and implacable, than to follow, or take a Man while he is asking of Mercy at God's Hands, and to put in a Caveat against his obtaining of it, by exclaiming against him that he is a Sinner? The master of Righteousness doth not so: *Do not think, saith he, that I will excuse you to the Father.* The Scholars of Righteousness do not so. *But as for me*, said David, *when they (mine Enemies) were sick, (and the Publican here was sick of the most malignant Disease) my clothing was of Sackcloth, I humbled my Soul with fasting, and my Prayer (to wit, that I made for them) returned into my Bosom. I behaved my self as though he had been my Friend and Brother: I bowed down heavily, as one that mourneth for his Mother,* John 5. 45. Psal. 35. 13, 14.

Pharisee, Dost thou see here how contrary thou art to righteous Men? Now then, where shall we find out one to parallel thee, but by finding him out that is called the Dragon; for he it is that accuseth the poor Sinners before God, *Zech. 3. Rev. 12.*

I am not as this Publican; Modesty should have commanded thee to have bit thy Tongue as to this. What could the Angels think, but that Revenge was now in thine Heart, and but that thou comest up into the Temple, rather to boast of thy self and accuse thy Neighbour, than to pray to the God of Heaven: For what one Petition is there in all thy Prayer, that gives the least Intimation, that thou hast the Knowledge of God or thy self? Nay, what Petition of any kind is there in thy vain-glorious Oration from first to last? only an Accusation drawn up, and that against one helpless and forlorn; against a poor Man, because he is a Sinner; drawn up, I say, against him by thee, who canst not make proof of thy self that thou art Righteous: But come to proofs of Righteousness, and thou art wanting also. What, though thy Raiment is better than his, thy Skin may be full as black: Yea, what if thy Skin be whiter than his, thy Heart may be yet far blacker. Yea, it is so, for the Truth hath spoken it; for *within you are full of Excess and all Uncleanness*, Matth. 23.

Pharisee, there are Transgressions against the Second Table, and the Publican shall be guilty of them: But there are Sins also against the first Table, and thou thy self art guilty of them.

The Publican, in that he was an Extortioner, unjust, and an Adulterer, made it thereby manifest that he did not love his Neighbour; and thou by making a God, a Saviour, a Deliverer of thy filthy Righteousness, dost make it appear, that thou dost not love thy God; for as he that taketh, or that derogateth from his Neighbour in that which is his Neighbour's due, sinneth against

against his Neighbour, so he that taketh or derogateth from God, sinneth against God.

Now then, though thou hast not, as thou dost imagine, play'd at that *low Game* as to derogate from thy Neighbour; yet thou hast play'd at that *high Game* as to derogate from thy God; for thou hast robbed God of the Glory of Salvation; yea, declared, that as to that there is no trust to be put in him. *So this is the Man that made not God his Strength; but trusted to the abundance of his Riches, and strengthened himself in his Wickedness or Substance,* Psal. 52. 7.

What else means this great Bundle of thy own Righteousness, which thou hast brought with thee into the Temple? yea, what means else thy commending of thy self because of that, and so thy implicit Prayer, that thou for that mightest find Acceptance with God;

All this, what does it argue, I say, but a Diffidence of God? and that thou countest Salvation safer in thine own Righteousness, than in the Righteousness of God; and that thy own Love to, and Care of thy own Soul, is far greater, and so much better, than is the Care and Love of God. And is this to keep the first Table; yea, the first branch of that Table, which saith, *Thou shalt love the Lord thy God?* for thy thus doing cannot stand with Love to God.

How can that Man say, I love God, who from his very Heart shrinketh to trust in him? Or, how can that Man say, I would glorify God, who in his very Heart refuseth to stand and fall by his Mercy?

Suppose a great Man should bid all the poor of the Parish to his House to Dinner, and should moreover send by the Mouth of his Servant, saying, *My Lord hath killed his Fatlings, hath furnished his Table, and prepared his Wine, nor is there want of any Thing, come to the Banquet:* Would it not be counted as an high Affront to, great Contempt of, and much Distrust in the Goodness of the Man of the House, if some of these Guests should take with them, out of their own poor Store, some of their mouldy Crusts, and carry them with them, lay them on their Trenchers upon the Table before the Lord of the Feast, and the rest of his Guests, out of Fear that he yet would not provide sufficiently for those he had bidden to the Dinner that he made?

Why Pharisee, this is the very Case, Thou hast been called to a Banquet, even to the Banquet of God's Grace, and thou hast been disposed to go; but behold, thou hast not believed, that he would of his own Cost make thee a Feast, when thou comest; wherefore of thy own Store thou hast brought with thee, and hast laid upon thy Trencher on his Table, thy mouldy Crusts in the Presence of the Angels, and of this poor Publican; yea, and have

vauntingly said upon the whole, *God, I thank thee, I am not as other Men are.* I am no such needy Man, *Luke 15. 7. I am no Extortioner, nor Unjust, nor Adulterer, nor even as this Publican.* I am come indeed to thy Feast, for of Civility I could do no less; but for thy Dainties, I need them not, I have of such things enough of mine own, *Luke 18. 9.* I thank thee therefore for thy Offer of Kindness, but I am not as those that have, and stand in need thereof, *nor yet as this Publican.* And thus feeding upon thine own Fare, or by making a Composition of his and thine together, thou contemnest God, thou countest him insufficient or unfaithful; that is, either one that has not enough, or having it, will not bestow it upon the Poor and Needy, and therefore, of mere Pretence thou goest to his Banquet, but yet trustest to thy own, and to that only.

This is to break the first Table; and so to make thy self a Sinner of the highest Form: For the Sins against the first Table, are Sins of an higher Nature than are the Sins against the second. True, the Sins of the second Table are also Sins against God, because they are Sins against the Commandments of God: But the Sins that are against the first Table, are Sins not only against the Command, but against the very Love, Strength, Holiness, and Faithfulness of God: And herein stands thy Condition; thou hast not, thou saist thou hast not done Injury to thy Neighbour; but what of that, *if thou hast reproached thy Maker?*

Pharisee, I will assure thee, thou art besides the Saddle; thy State is not good, thy Righteousness is so far off from doing any good, that it maketh thee to be a greater Sinner, because it signifieth more immediately against the Mercy, the Love, the Grace, and Goodness of God, than the Sins of other Sinners, as to degree, does.

And as they are more odious and abominable in the Sight of God, (as they needs must, if what is said be true, as it is) so they are more dangerous to the Life and Soul of Man: For that they always appear unto him in whom they dwell, and to him that trusteth in them, not to be Sins and Transgressions, but Virtues and excellent Things. Not Things that set a Man further off, but the Things, that bring a Man nearer God, than those that want them are or can be.

This therefore is the dangerous Estate of those that go about to establish their own Righteousness, that neither have, nor can, while they are so doing, submit themselves to the Righteousness of God, *Rom. 10. 3.* It is far more easy to persuade a poor Wretch, whose Life is debauched, and Sins are written in his Forehead, to submit to the Righteousness of God, (that is, to the Righteousness that is of God's providing and giving) than it is to persuade a self-righteous

self-righteous Man to do it: For the Prophane is sooner convinced of the Necessity of Righteousness to save him: As that he has none of his own, and accepteth of, and submitteth himself to the Help, and Salvation, that is, in the Righteousness and Obedience of another.

And upon this Account it is, that Christ saith, *The Publicans and Harlots* enter into the Kingdom of Heaven before the Scribes and Pharisees, (*Mat. 21. 31.*) Poor Pharisee, what a Loss art thou at? thou art not only a Sinner, but a Sinner of the highest Form. Not a Sinner by such Sins (by such Sins chiefly) as the second Table doth make manifest; but a Sinner chiefly in that way, as no self-righteous Man did ever dream of. For when the righteous Man or Pharisee shall hear that he is a Sinner, he replieth, *I am not as other Men are.*

And because the common and more ordinary Description of Sin, is the Transgression against the second Table, he presently replieth again, *I am not as this Publican is;* and so throwdeth himself under his own lame Endeavours, and ragged, partial Patches of moral or civil Righteousness. Wherefore when he heareth that his Righteousness is condemned, slighted, and accounted nothing worth, then he fretteth, and fumeth, and would kill the Man that so slighteth and disdaineth his goodly Righteousness; but Christ and the true Gospel-teacher still goeth on, and condemneth all his Righteousness as *menstruous rags*, an Abomination to God, and nothing but loss and dung.

Now menstruous Rags, things that are an Abomination, and Dung, are not fit matter to make a Garment of to wear, when I come to God for Life, much less to be made my Friend, my Advocate, my Mediator and Spokesman, when I stand betwixt Heaven and Hell, *Isa. 64. 5. Luke 16. 15. Philip. 3. 6, 7, 8.* to plead for me that I might be saved.

Perhaps some will blame me, and count me also worthy thereof, because I do not distinguish betwixt the *matter* and the *manner* of the Pharisee's Righteousness. And let them condemn me still; for, saving the holy Law, which is neither the *matter* nor *manner* of the Pharisee's Righteousness, but rather the Rules (if he will live thereby) up to which he should compleatly come in every thing that he doth. And I say again, that the whole of the Pharisee's Righteousness is sinful, though not *with* and *to* Men, yet *with* and *before* the God of Heaven. Sinful I say it is, and abominable, both in it *self*, and also in its *effects*.

First, In it self; for that it is imperfect, scanty, and short of the Rule by which Righteousness is enjoined, and *EVEN* with which every A& should be: For Shortness here, even every Shortness in these Duties, is Sin, and sinful Weakness; wherefore the

Curse taketh hold of the Man for coming short, but that it could not justly do; if his coming short was not his Sin: *Cursed is every one that doth not, and that continueth not to do all Things written in the Law;* Deut. 27. 26. Gal. 3. 10.

Secondly, It is sinful, because it is wrought by sinful Flesh; for all legal Righteousness is a Work of the Flesh, *Rom. 4. 1. Philip. 3. 3 to 8.*

A Work, I say, of the Flesh; even of *that Flesh*, who, or which also committeth the greatest Enormities. For the Flesh is but one, though its workings are divers: Sometimes in a Way most notoriously sensual and devilish, causing the Soul to wallow in the Mire.

But these are not all the Works of the Flesh; the Flesh sometimes will attempt to be righteous, and set upon doing Actions, that in their Perfection would be very glorious and beautiful to behold. But because the Law is only commanding Words, and yieldeth no help to the Man that attempts to perform it; and because the Flesh is weak, and cannot do of it self that, therefore this most glorious Work of the Flesh faileth.

But, I say, as it is a Work of the Flesh, it cannot be good, forasmuch as the hand that worketh it, is defiled with Sin: For in a good Man, one spiritually good, *that is, in his Flesh there dwells no good thing*, but consequently that which is bad; how then can the Flesh of a carnal, graceless Man (and such a one is every Pharisee and self-righteous Man in the World) produce, though it joineth it self to the Law, to the righteous Law of God, that which is good in his Sight?

If any shall think that I pinch so hardly, because I call Man's Righteousness which is of the Law, of the righteous Law of God, Flesh, let them consider that which follows; to wit, That though Man by Sin, is said *to be dead in Sin and Trespasses*, yet not so dead, but that he can act still in his own Sphere. That is, to do, and chuse to do, either that which by *all* Men is counted base, or that which by *some* is counted good, though he is not, nor can all the World make him capable of doing any thing that may please his God.

Man by Nature, as dead as he is, can, and that with the Will of his Flesh, will his own Salvation. Man by Nature can, and that by the Power of his Flesh, pursue and follow after his own Salvation; but then he *wills* it, and *pursues* or *follows* after it, not in God's way, but his own. Not by Faith in Christ, but by the Law of Moses, see *Rom. 9. 16. ver. 31. ch. 10. 3. 7.*

Wherefore it is no Error to say, that a Man naturally has *WILL*, and a *POWER* to pursue his Will, and that as to his own Salvation. But it is a damnable Error to say,

say, that he hath *Will* and *Power* to pursue it, and that in God's way. For then we must hold that the Mysteries of the Gospel are natural; for that natural Men, or Men by Nature, may apprehend and know them; yea, and know them to be the only means by which they must obtain eternal Life: For the *Understanding* must act before the *Will*; yea, a Man must approve of the way to Life by Jesus Christ, before his Mind will *budge*, or *stir*, or *move* that way: *But the natural Man receiveth not the things of the Spirit of God*, (of the Gospel) *for they are foolishness to him, neither can he know them, because they are spiritually discerned*.

He receiveth not these things; that is, his Mind and Will lie cross unto them, for he counts them Foolishness; nor can all the natural Wisdom in the World cause, that *his Will* should fall in with them, because it cannot discern them.

Nature discerneth the Law, and the Righteousness thereof; yea, it discerneth it, and approveth thereof; that is, that the Righteousness of it is the best and only way to Life, and therefore the natural Will and Power of the Flesh, as here you see in the *Pharisee*, do steer their Course by that to eternal Life, 1 Cor. 2. 24.

The Righteousness of the Law therefore is a Work of the Flesh, a Work of sinful Flesh, and therefore must needs be as Filth and Dung, and abominable as to that for which this Man hath produced it, and presented it in the Temple before God.

Nor is the *Pharisee* alone entangled in this Mischief; many Souls are by these Works of the Flesh flattered, as also the *Pharisee* was, into an Opinion, that their State is good; when there is nothing in it. The most that their Conversion amounteth to, is, the *Publican* is become a *Pharisee*; the open Sinner is become a self-righteous Man. Of the black side of the Flesh he hath had enough, now therefore with the white side of the Flesh he will recreate himself. And now, most wicked must he needs be, that questioneth the goodness of the State of such a Man. He, of a Drunkard, a Swearer, an unclean Person, a Sabbath-breaker, a Liar, and the like, is become reformed; a Lover of Righteousness, a strict Observer, Doer, and Trader in the Formalities of the Law, and a Herder with Men of his Complexion. And now he is become a great Exclaimer against Sin and Sinners, defying to acquaint with those that once were his Companions, saying, *I am not even as this Publican*.

To turn therefore from Sin to Man's Righteousness: yea, to rejoice in Confidence, that thy State is better than is that of the *Publican*: I mean, better in the Eyes of Divine Justice, and in the Judgment of the Law; and yet to be found by the Law, not in the Spirit, but in the

Flesh; not in Christ, but under the Law; not in a State of Salvation, but of Damnation, is common among Men: For they, and they only, are the right Men, *who worship God in the Spirit, and rejoice in Christ Jesus, and have no Confidence in the Flesh*. Where by Flesh, must not be meant the horrible Transgressions against the Law, (though they are also called the Works of the Flesh, Gal. 5. 19.) for they minister no Occasion unto Men, to have Confidence in them towards God: But that is that, which is insinuated by *Paul*, where he saith, he had *no Confidence in the Flesh*, tho' he might have had it, as he said, *Though I also might have Confidence in the Flesh. If any other Man*, saith he, *thinketh that he hath whereof he might trust in the Flesh, I more*, Philip 3. 3, 4. And then he repeats a two-fold Privilege *that he had by the Flesh*.

First, That he was one of the Seed of *Abraham*, and of the Tribe of *Benjamin*, an Hebrew of the Hebrews, &c.

Secondly, That he had fallen in with the strictest Men of that Religion, which was such after the Flesh; to wit, to be a *Pharisee*, and was the Son of a *Pharisee*, had much fleshly Zeal for God, and *touching the Righteousness which is of the Law blameless*, Phil. 3. 3, 5, 6.

But, I say still, there is nothing but Flesh; fleshly Privileges, and fleshly Righteousness, and so consequently a fleshly Confidence, and trust for Heaven. This is manifest when the Man had his Eyes enlightened, he counted all Loss and Dung, that he might be found in Christ, not having his own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

And this leads me to another thing, and that is, to tell thee, O thou blind *Pharisee*, that thou canst not be in a safe Condition, because thou hast thy Confidence in the Flesh, that is, in the Righteousness of the Flesh. *For all Flesh is Grass, and all the Glory of it as the Flower of the Field*; and the Flesh and the Glory of that being as weak as the Grass, which to Day is, and to Morrow is cast into the Oven, is but a weak Business for a Man to venture his eternal Salvation upon. Wherefore, as I also hinted before, the godly-wise have been afraid to be found in their Righteousness, I mean their own personal Righteousness, though that is far better, than can be the Righteousness of any carnal Man: For the godly Man's Righteousness is wrought by the Spirit and Faith of Christ; but the ungodly Man's Righteousness is of the Flesh, and of the Law. Yet I say, this godly Man is afraid to stand by his Righteousness before the Tribunal of God, as is manifest in these following Particulars.

First,

First, He sees Sin in his Righteousness, for so the Prophet intimates, when he saith, *All our Righteousnesses are as filthy Rags*, Isa. 64. but there is nothing can make ones Righteousness filthy but Sin. 'Tis not the poor, the low, the mean, the sickly, the beggarly State of a Man, nor yet his being hated of Devils, persecuted of Men, broken under Necessities, Reproaches, Distresses, or any kind of Troubles of this Nature, that can make the godly Man's Righteousness filthy; nothing but Sin can do it, and that can, doth, hath, and will do it. Nor can any Man, be he who he will, and though he watches, prays, strives, denies himself, and puts his Body under what Chastisement or Hardships he can; yea, though he also get his Spirit and Soul hoisted up to the highest Peg, or Pin of Sanctity, and holy Contemplation, and so his Lusts to the greatest Degree of Mortification; but Sin will be with him in the best of his Performances: With him, I say, to pollute and defile his Duties, and to make his Righteousness speckled and spotted, filthy and menstruous.

I will give you two or three Instances for this.

1. *Nehemiah* was a Man (in his Day) one that was zealous, very zealous for God, for his House, for his People, and for his Ways; and so continued, and that from first to last, as they may see that please to read the Relation of his Actions; yet when he comes seriously to be concerned with God about his Duties, he relinquisheth a Standing by them. True, he mentioneth them to God, but confesseth that there is Imperfections in them, and prayeth that God will not wipe them away: *Wipe not out my good deeds, O my God, that I have done for the House of my God, and for the Offices thereof*. And again, *Remember me, O my God, concerning this also* (another good Deed) *and spare me according to the greatness of thy Mercies; and remember me, O my God, for good*, Neh. 13.

I do not think that by these Prayers he pleadeth for an Acceptation of his Person, as touching Justification from the Curse of the Law, (as the poor blind *Pharisee* doth) but that God would accept of his Service, as he was a Son, and not deny to give him a Reward of Grace for what he had done, since he was pleased to declare in his Testament, that he would reward the Labour of Love of his Saints with an exceeding Weight of Glory; and therefore prayeth, that God would not wipe away his good Deeds, but remember him for good, according to the greatness of his Mercy.

2. A second Instance is that of *David*, where he saith, *Enter not into Judgment with thy Servant, O Lord; for in thy Sight shall no Man living be justified*, Psal. 143. 2. *David*, as I also have hinted before, is said

to be a Man *after God's own Heart*, Acts 13. and as here by the Spirit he acknowledges him for his Servant; yet behold how he shrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchsafe so much as not to enter into Judgment with him. Lord, saith he, if thou enterest into Judgment with me, I die, because I shall be condemned; for in thy Sight I cannot be justified; to wit, by my own good Deeds. Lord, at the beginning of thy dealing with me, by the Law and my Works I die, therefore do not so much as enter into Judgment with me, O Lord. Nor is this my Case only, but it is the Condition of all the World: *For in thy Sight shall no Man living be justified*.

3. A third Instance is, that general Conclusion of the Apostle, *But that no Man is justified by the Law in the Sight of God, is evident; for the just shall live by Faith*. By this saying of St. *Paul*, as he taketh up the Sentence of the Prophet *Habakkuk*, Chap. 2. 4. so he taketh up this Sentence, yea, and the personal Justice of *David* also. No Man, saith he, is justified by the Law in the Sight of God; no, no just Man, no holy Man, not the strictest and most righteous Man. But why not? why? Because the Just shall live by Faith.

The just Man therefore must die, if he has not Faith in another Righteousness, than that which is of the Law, called his own: I say, he must die, if he has none other Righteousness than that, which is his own by the Law. Thus also *Paul* confesses of himself: *I, saith he, know nothing by my self*, either before Conversion or after; that is, I knew not, that I did any thing before Conversion, either against the Law, or against my Conscience; for I was then touching the Righteousness, which is of the Law blameless. Also, since my Conversion, I know nothing by my self; for *I have walked in all good Conscience before God unto this Day*.

A great saying, I promise you. Well, but yet, *I am not hereby justified*, Philip 3. 7. Acts 23. 1. 1 Cor. 4. 4. Nor will I dare to venture the eternal Salvation of my Soul upon mine own Justice, for *he that judgeth me, is the Lord*. That is, though I, through my dimightedness, cannot see the Imperfections of my Righteousness; yet the Lord, who is my Judge, and before whose Tribunal I must shortly stand, can and will; and if in his Sight there shall be found no more but one Spot in my Righteousness, I must, if I plead my Righteousness, fall for that.

Secondly, That the best of Men are afraid to stand before God's Tribunal, there to be judged by the Law as to Life and Death, according to the Sufficiency or Non-sufficiency of their Righteousness is evident, because by casting away their own
(in

(in this matter) they make all the means they can for this; that is, that his Mercy, by an Act of Grace, be made over to them, and that they in it may stand before God to be judged.

Hence *David* cries out so often, *Lead me in thy Righteousness. Deliver me in thy Righteousness. Judge me according to thy Righteousness. Quicken me in thy Righteousness.* O Lord, says he, give Ear to my Supplications: In thy Faithfulness answer me, and in thy Righteousness. And enter not in to Judgment with thy Servant, O Lord: For in thy Sight shall no Man living be justified. And *David*, What if God doth thus? Why then saith he, *My Tongue shall speak of his Righteousness. My Tongue shall sing of thy Righteousness. My Mouth shall shew forth thy Righteousness. Yea, I will make mention of thy Righteousness, even of thine only,* Psal. 58. Psal. 31. 1. Psal. 35. 24. Psal. 119. 40. Psal. 35. 28. Psal. 51. 14. Psal. 71. 15, 16.

Daniel also, when he comes to plead for himself and his People, he first casts away his and their Righteousness, saying, *For we do not present our Supplications unto thee for our Righteousness:* And pleads God's Righteousness, and that he might have a Share and Interest in that, saying, O Lord, *Righteousness belongeth to thee,* to wit, that Righteousness, for the sake of which, Mercy and Forgiveness, and so Heaven and Happiness is extended to us.

Righteousness belongeth to thee, and is thine, as nearly as Sin, Shame, and Confusion, is ours, and belongeth to us. Read the 16, 17, verses of the 9th of *Daniel*. O Lord, saith he, according to all thy Righteousness, I beseech thee, let thine Anger, and thy Fury be turned away from thy City Jerusalem, thy holy Mountain; because for our Sins, and for the Iniquities of our Fathers, Jerusalem, and thy People are become a reproach to all that are about us. Now therefore, O our God, hear the Prayer of thy Servant and his Supplication, and cause thy Face to shine upon thy Sanctuary that is desolate, for the Lord's Sake. For the sake of the Lord Jesus Christ; for on him *Daniel* now had his Eye, and through him to the Father he made his Supplication; yea, and the Answer was according to his Prayer, to wit, that God would have Mercy on Jerusalem, and that he would in his time send the Lord, the Messiah, to bring them in everlasting Righteousness for them.

Paul also, as I have hinted before, disclaims his own Righteousness, and layeth fast hold on the Righteousness of God; seeking to be found in that, not having his own Righteousness; for he knew, that when the Rain descends, the Winds blow, and the Floods come down on all Men, but they have that Righteousness they must fall, *Phil.* 3.

Now the earnest Desire of the Righteous to be found in God's Righteousness, ariseth from strong Conviction of the Imperfecti-

ons of their own, and the Knowledge that was given them of the Terror, that will attend Men at the Day of the fiery Trial; to wit, the Day of Judgment. For although Men can now flatter themselves into a Fool's Paradise, and persuade themselves that all shall be well with them, then, for the sake of their own silly and vain-glorious Performances; yet when the Day comes that shall burn like an Oven, and when all that have done wickedly shall be as Stubble, (and so will all appear to be that are not found in Christ) then will their Righteousness vanish like Smoak, or be like Fuel for that burning Flame. And hence the Righteousness that the godly seek to be found in, is called the Name of the Lord, *a strong Tower, a Rock, a Shield, a Fortress, a Buckler, a Rock of Defence,* unto which they resort, and into which they run and are safe.

The godly therefore do not as this *Pharisee*, bring their own Righteousness into the Temple, and there buoy up themselves and Spirits by that into a Conceit, that for the sake of that, God will be merciful and good unto them: But throwing away their own, they make to God for his, because they certainly know, even by the Word of God, that in the Judgment none can stand the Trial, but those that are found in the Righteousness of God.

Thirdly, That the best of Men are afraid to stand before God's Tribunal by the Law, there to be judged to Life and Death, according to the sufficiency or non-sufficiency of their Righteousness, is evident: for they know, that it is a vain thing to seek by Acts of Righteousness to make themselves righteous Men, as is the way of all them that seek to be justified by the Deeds of the Law.

And herein lieth the great Difference between the *Pharisee* and the true Christian Man. The *Pharisee* thinks, by Acts of Righteousness he shall make himself a righteous Man, therefore he cometh into the Presence of God well furnished, as he thinks, with his *Negative* and *Positive* Righteousness.

Grace suffereth not a Man to boast it before God, whatever he saith before Men: *His Soul* that is lifted up, is not upright in him: And better is the poor in Spirit, than the proud in Spirit. The *Pharisee* was a very proud Man, a proud, ignorant Man, proud of his own Righteousness, and ignorant of God's: For had he not, he could not, as he did, have so condemned the *Publican*, and justified himself.

And I say again, that all this pride and vain-glorious shew of the *Pharisee*, did arise from his not being acquainted with this; that a Man must be good before he can do Good; he must be righteous, before he can do Righteousness. This is evident from *Paul*, who insinuateth this as the Reason,

Reason, *why none do Good*, even because, *There is none that is righteous, no, not one. There is none righteous*, saith he; and then follows, *There is none that doth good*, Rom. 3. 10, 11, 12. For it is not possible for a Man, that is not first made righteous by the God of Heaven, to do any thing that in a Gospel-Sense may be called Righteousness. To make himself a righteous Man, by his so meddling with them, he may design; but work Righteousness, and so by such Works of Righteousness, make himself a righteous Man, he cannot.

The Righteousness of a carnal Man, is indeed by God called Righteousness; but it must be understood, as spoken in the Dialect of the World. The World indeed calls it Righteousness; and it will do no harm, if it bear that term with reference to worldly matters. Hence worldly Civilians are called good and righteous Men, and so, such as Christ, under that Notion, neither died for, nor giveth his Grace unto, Rom. 5. 7, 8. But we are not now discoursing about any other Righteousness, than that which is so accounted either in a Law, or in a Gospel-Sense; and therefore let us a little more touch upon that.

A Man then must be righteous in a Law-Sense, before he can do Acts of Righteousness, I mean that are such, in a Gospel-Sense. Hence first, you have true Gospel-Righteousness made the Fruit of a second Birth. *If ye know that Christ is righteous, know ye, that every one that doth Righteousness is born of him*, 1 Joh. 2. 29. Not born of him by virtue of his own righteous Actions, but born of him by virtue of Christ's mighty working with his Work upon the Soul; who afterwards from a Principle of Life, acteth and worketh Righteousness.

And he saith again, *Little Children, let no Man deceive you, he that doth Righteousness is righteous, even as he is righteous*. Upon this Scripture, I will a little comment, for the Proof of what is urged before; namely, that a Man must be righteous in a Law-Sense, before he can do such things that may be called Acts of Righteousness in a Gospel-Sense. And for this, this Scripture, (1 Joh. 3. 7.) ministreth to us two things to be considered by us.

The first is, that he that doth Righteousness is righteous.

The Second is, that he that doth Righteousness is righteous, as Christ is righteous.

First, He that doth Righteousness; that is, Righteousness which the Gospel calleth so, is righteous; that is precedent to, or before he doth that Righteousness. For he doth not say, he shall make his Person righteous by Acts of Righteousness that he shall do; for then an evil Tree may bear good Fruit: yea, and may make it self good by doing so: But he saith, he that

Vol. II.

doth Righteousness is righteous; as he saith, he that doth Righteousness is born of him.

So then, a Man must be righteous before he can do Righteousness, before he can do Righteousness in a Gospel-Sense.

Our second thing then is to enquire, with what Righteousness a Man must be righteous, before he can do that which in a Gospel-Sense is called Righteousness?

And First, I answer, He must be righteous in a Law-Sense, that is, he must be righteous in the Judgment of the Law. This is evident, because he saith, He that doth Righteousness is righteous as he is righteous. That is, in a Law-Sense; for Christ in no Sense is righteous in the Judgment of Charity only; but in his meanest Acts, if it be lawful to make such comparison, he was righteous in a Law-Sense, or in the Judgment of the Law. Now the Apostle saith, *That he that doth Righteousness is righteous, as he is righteous*. They are the Words of God, and therefore I cannot err in quoting of them, though I may not so fully; as I would make the Glory of them shine in speaking to them.

But what Righteousness is that, with which a Man must stand righteous in the Judgment of the Law, before he shall or can be found to do Acts of Righteousness, that by the Gospel are so called?

I answer First, It is none of his own which is of the Law, you may be sure; for he hath his Righteousness before he doth any that can be called his own. *He that doth Righteousness is righteous* already, precedent to, or before he doth that Righteousness; yea, he is righteous, *even as he is righteous*.

Secondly, It cannot be his own which is of the Gospel; that is, that which floweth from a Principle of Grace in the Soul: For he is righteous before he doth this Righteousness. He that doth Righteousness, is righteous. He doth not say he that hath done it, but he that doth it, respecting the Act while it is in doing, he is righteous. He is righteous even then, when he is a doing of the very first Act of Righteousness; but an Act, while it is in doing, cannot, until it is done, be called an Act of Righteousness; yet, saith the Text, *he is righteous*.

But again, if an Act, while it is in doing, cannot be called an Act of Righteousness, to be sure it cannot have such Influences as to make the Actor righteous; to make him righteous, as the Son of God is righteous, and yet the Righteousness with which this Doer is made righteous, and that before he doth Righteousness, is such; for so saith the Text, that makes him righteous as he is righteous.

Besides, it cannot be his own, which is Gospel-righteousness, flowing from a Principle of Grace in the Soul; for that in its

greatest Perfection in us, while we live in this World, is accompanied with some Imperfections, to wit, our Faith, Love, and whole course of Holiness is wanting, or hath something lacking in it. They neither are apart, nor when put all together, perfect, as to the Degree, the uttermost Degree of Perfection.

But the Righteousness under Consideration, with which the Man, in that of *John*, is made righteous, is a perfect Righteousness, not only with respect to the Nature of it, as a Penny is as perfect Silver as a Shilling; nor yet with respect to a comparative Degree; for so a Shilling arriveth more toward the Perfection of the Number Twenty, than doth a Two-penny or a Three-penny Piece: But it is a Righteousness so perfect, that nothing can be added to it, nor can any thing be taken from it: For so implieth the Words of the Text, *he is righteous, as Christ is righteous*. Yea, thus righteous before, and in order to his doing of Righteousness. And in this he is like unto the Son of God, who was also righteous, before he did Acts of Righteousness referring to a Law of Commandment. Wherefore it is said, *that as he is, so are we in this World*. As he is or was righteous before he did Acts of Righteousness among Men by a Law, so are his righteous before they act Righteousness among Men by a Law. *He that doth Righteousness is righteous*, as he is righteous.

Christ was righteous, before he did Righteousness, with a two-fold Righteousness. He had a Righteousness as he was God; his Godhead was perfectly righteous; yea, it was Righteousness it self. His human Nature was perfectly righteous, it was naturally spotless and undefiled. Thus his Person was righteous, and so qualified to do that Righteousness, that because he was born of Woman, and made under the Law, he was bound by the Law to perform.

Now, as he is, so are we: Not by way of natural Righteousness, but by way of resemblance thereunto. Had Christ in order to his working of Righteousness, a two-fold Righteousness inherent in himself, the Christian, in order to his working of Righteousness, hath belonging to him a two-fold Righteousness. Did Christ's two-fold Righteousness qualify him for that work of Righteousness, that was of God designed for him to do? Why the Christian's two-fold Righteousness doth qualify him for that Work of Righteousness, that God hath ordained, that he should do and walk in this World.

But you may ask, *what is that Righteousness, with which a Christian is made righteous before he doth Righteousness?*

I answer, 'Tis a two-fold Righteousness.

1. It is a Righteousness put upon him.
2. It is a Righteousness put into him.

For the First, It is Righteousness put upon him, with which also he is clothed as with a Coat or Mantle, *Rom. 3. 22.* and this is called the Robe of Righteousness; and this is called the Garment of Salvation, *Isa. 61. 10.* This Righteousness is none other but the Obedience of Christ, the which he performed in the Days of his Flesh, and can properly be called no Man's Righteousness, but the Righteousness of Christ; because no Man had a hand therein, but he compleated it himself. And hence it is said, *That by the Obedience of one shall many be made righteous*, *Rom. 5. 19.* By the Obedience of one, of one Man Jesus Christ, (as you have it in Verse 15.) for he came down into the World to this very End, that is, to make a Generation righteous, not by making of them Laws, and prescribing unto them Rules: (for this was the Work of Moses, who said, *And it shall be our Righteousness if we observe to do all the Commandments before the Lord our God, as he hath commanded us*, *Deut. 6. 25. ch. 24. 13.*) Nor yet by taking away by his Grace the Imperfections of their Righteousness, and so making of that perfect by Additions of his own; but he makes them righteous by his Obedience, not in them, but for them, while he personally subjected himself to his Father's Law on our behalf, that he might have a Righteousness to bestow upon us. And hence we are said to be made righteous, *while we work not*; and to be justified *while ungodly*, (*Rom. 4. 5.*) which can be done by no other Righteousness than that, which is the Righteousness of Christ by *Performance*, the Righteousness of God by *Donation*, and our Righteousness by *Imputation*. For, I say the Person, that wrought this Righteousness for us, is Jesus Christ, the Person that giveth it to us, is the Father who hath made Christ to be unto us Righteousness; and hath given him to us for this very End, that we might be made the Righteousness of God in him, (*1 Cor. 1. 40. 2 Cor. 5. 21.*) And hence it is often said, *One shall say, surely in the Lord have I Righteousness, and Strength*. And again, *In the Lord shall all the Seed of Israel be justified, and shall glory. This is the Heritage of the Servants of the Lord, and their Righteousness is of me*, saith the Lord, *Isa. 45. 24, 25. ch. 54. 17.*

This Righteousness is that which justifieth, and which secureth the Soul from the Curse of the Law, by hiding, through its Perfection, all the Sins and Imperfections of the Soul. Hence it follows, *Even as David also describeth the blessedness of the Man, unto whom God imputeth Righteousness without Works, saying, Blessed are they whose Iniquities are forgiven, whose Sin is covered. Blessed is the Man unto whom the Lord will not impute Sin*, *Rom. 4.*

And

And this it doth, even while the Person, that by Grace is made a Partaker, is without good Works, and so ungodly. This is the Righteousness of Christ, Christ's personal Performances, which he did when he was in this World; that is that, by which the Soul, while naked, is covered, and so hid, as to its Nakedness, from the divine Sentence of the Law: *I spread my Skirt over thee, and covered thy Nakedness*, Ezek. 16. 4 to 9.

Now this obediential Righteousness of Christ, consisteth of two Parts. 1. In a doing of that which the Law commanded us to do. 2. In a paying that Price for the Transgression thereof, which Justice hath said, shall be required at the Hand of Man; and that is the cursed Death. *In the Day that thou eatest thereof, thou shalt surely die the Death*; to wit, the Death that comes by the Curse of the Law. So then, Christ having brought in that part of Obedience for us, which consisteth in a doing of such obediential Acts of Righteousness which the Law commands; he adds thereto the spilling of his Blood, to be the Price of our Redemption from that cursed Death, that by Sin we had brought upon our Bodies and Souls. And thus are the Christians perfectly righteous; they have the whole Obedience of Christ made over to them; to wit, that Obedience that standeth in doing the Law, and that Obedience that standeth in paying of a Price for our Transgressions. So then, Doth the Law call for Righteousness? Here it is. Doth the Law call for Satisfaction for our Sins? Here it is. And what can the Law say any more to the Sinner but that which is good, when he findeth in the personal Obedience of Christ for him, that which answereth to what it can command, that which it can demand of us?

Herein then standeth a Christian's Safety, not in a Bundle of Actions of his own, but in a Righteousness which cometh to him by Grace and Gift; for this Righteousness is such as comes by Gift, by the Gift of God. Hence it is called the Gift of Righteousness, the Gift by Grace, the Gift of Righteousness by Grace, which is the Righteousness of one, to wit, the Obedience of Jesus Christ, *Rom. 5. 15, 16, 17, 18, 19.*

And this is the Righteousness by which, he that doth Righteousness, is righteous as he is righteous; because it is the very self same Righteousness, that the Son of God hath accomplished by himself. Nor has he any other or more excellent Righteousness, of which the Law taketh notice, or that it requireth, than this: For as for the Righteousness of his Godhead, the Law is not concerned with that; for as he is such, the Law is his Creature, and Servant, and may not meddle with him.

The Righteousness also of his human

Nature, the Law hath nothing to do with that; for that is the Workmanship of God, and is as good, as pure, as holy and undefiled, as is the Law it self. All then, that the Law hath to do with, is to exact complete Obedience of him that is made under it, and a due Satisfaction for the Breach thereof, the which, if it hath, then *Moses* is content.

Now, this is the Righteousness, with which the Christian, as to Justification, is made righteous; to wit, a Righteousness, that is neither essential to his Godhead, nor to his Manhood; but such as standeth in that glorious Person (who was such) his Obedience to the Law. Which Righteousness himself had, with reference to himself, no need of at all, for his Godhead, yea, his Manhood was perfectly righteous without it. This Righteousness therefore was there, and there only necessary, where Christ was considered as God's Servant (and our Surety) to bring to God *Jacob* again, and to restore the preserved of *Israel*. For tho' Christ was a Son, yet he became a Servant to do, not for himself, for he had no need, but for us the whole Law, and so bring in everlasting Righteousness for us.

And hence it is said, that Christ did what he did for us: He became the End of the Law for Righteousness for us; he suffered for us; he died for us; he laid down his Life for us, and he gave himself for us. The Righteousness then that Christ did fulfil, when he was in the World, was not for himself simply considered, nor for himself personally considered, for he had no need thereof; but it was for the Elect, the Members of his Body.

Christ then did not fulfil the Law for himself, for he had no need thereof. Christ again did fulfil the Law for himself, for he had need of the Righteousness thereof; he had need thereof for the covering of his Body, and the several Members thereof; for they, in a good Sense, are himself, Members of his Body, of his Flesh, and of his Bones; and he owns them as Parts of himself in many Places of the holy Scripture, *Eph. 5. 30. Acts 9. 4, 5. Mat. 25. 45. ch. 10. 40. Mark 9. 37. Luke 10. 16. 1 Cor. 12. 12, 27.* This Righteousness then, even the whole of what Christ did in answer to the Law, it was for his, and God hath put it upon them, and they were righteous in it, even righteous as he is righteous. And this they have before they do Acts of Righteousness.

Secondly, There is Righteousness put into them, before they act righteous things. A Righteousness, I say, put into them; or I had rather that you should call it a Principle of Righteousness; for it is a Principle of Life to Righteousness. Before Man's Conversion, there is in him a Principle of Death to Sin; but when he is converted

converted to Christ, there is put in him a Principle of Righteousness, that he may bring forth Fruit unto God, *Rom. 7. 4, 5, 6.*

Hence they are said to be quickened, to be made alive, to be risen from Death to Life, to have the Spirit of God dwelling in them; not only to make their Souls alive, but to quicken their mortal Bodies to that which is good, *Rom. 8. 11.*

Here, as I hinted before, they that do Righteousness are said to be born of him, that is, antecedent to their doing of Righteousness, *1 John 2. 29. born of him*, that is, made alive with new spiritual and heavenly Life. Wherefore the Exhortation to them is, *Neither yield ye your Members as Instruments of Unrighteousness unto Sin; but yield your selves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God, Rom. 6. 13.*

Now this Principle must also be in Men, before they can do that which is spiritual: For whatever seeming good thing any Man doth, before he has bestowed upon him this heavenly Principle from God, it is accounted nothing, it is accounted Sin and Abomination in the Sight of God; for an evil Tree cannot bring forth good Fruit: *Men do not gather Grapes of Thorns; neither of a Bramble gather Figs.* 'Tis not the Fruit that makes the Tree, but the Tree that makes the Fruit. A Man must be good, before he can do Good, and evil before he can do Evil.

This is that which is asserted by the Son of God himself; and it lieth so level with Reason and the Nature of Things, that it cannot be contradicted, *Matth. 7. 16, 17, 18. Luke 6. 43, 44, 55. A good Man out of the good Treasure of his Heart, bringeth forth that which is good: And an evil Man out of the evil Treasure of his Heart, bringeth forth that which is evil.* But notwithstanding all that can be said, it seemeth very strange to the carnal World; for they will not be otherwise persuaded, but that they be good Deeds that make good Men, and evil ones that make evil Men: And so by such dotish Apprehensions do what in them lieth to fortify their Hearts with the Mists of Darkness against the clear shining of the Word, and Conviction of the Truth.

And thus it was from the beginning: *Abel's* first Services to God were from this principle of Righteousness; but *Cain* would have been made righteous by his Deed; but his Deeds not flowing from the same Root of Goodness, as did *Abel's*, notwithstanding he did it with the very best he had, is yet called evil: For he wanted, I say, the Principles, to wit, of Grace and Faith, without which no Action can be counted good in a Gospel-Sense.

These two things then that Man must have that will do Righteousness. He must have put upon him the perfect Righteousness of Christ; and he must have that dwelling in him, as a Fruit of the new Birth, a Principle of Righteousness. Then indeed he is a Tree of Righteousness, and God is like to be glorified in, and by him; but this the *Pharisee* was utterly ignorant of, and at the remotest Distance from.

You may ask me next, *But which of these are first bestowed upon the Christian, the perfect Righteousness of Christ unto Justification, or this Gospel Principle of Righteousness unto Sanctification?*

Ans. The perfect Righteousness of Christ unto Justification, must first be made over to him by an Act of Grace. This is evident,

1. Because, *He is justified as ungodly*; that is, whilst he is ungodly: But it must not be said of them, that have this Principle of Grace in them, that they are ungodly; for they are Saints and holy. But this Righteousness, by it God justifieth the ungodly, by imputing it to them, when, and while they, as to a Principle of Grace, are graceless.

This is further manifested thus: The Person must be accepted before his Performance can; *And God had respect unto Abel, and to his Offering, Gen. 4.* If he had respect to *Abel's* Person first, yet he must have respect unto it for the sake of some Righteousness; but *Abel*, as yet had no Righteousness; for that he acted, after God had a respect unto his Person. *And God had respect unto Abel, and to his offering; but unto Cain, and to his offering, the Lord had no respect.*

The Prophet *Ezekiel* also shews us this; where, by the Similitude of the wretched Infant, and of the manner of God's receiving it to Mercy, he shews, how he received the Jews to favour. First, saith he, *I spread my Skirt over thee, and covered thy Nakedness.* There is Justification; *I covered thy Nakedness:* But what manner of Nakedness was it? Yes, it was then as naked as naked could be, even as naked as in the Day that it was born, chap. 16. 4 to 9. And as thus naked, it was covered, not with any thing, but with the Skirt of Christ; that is, with his robe of Righteousness, with his Obedience, that he performed of himself for that very purpose: For by the Obedience of one, many are made righteous.

2. Righteousness unto Justification must be first, because the first Duty that a Christian performeth to God, must be accepted, not for the sake of the Principle from which in the Heart it flows, nor yet for the sake of the Person that acts it; but for the sake of Christ, whose Righteousness it is, by which the Sinner stands just before God. And hence

hence it is said, *By Faith Abel offered unto God a more excellent Sacrifice than Cain, Heb. 11.* By Faith he did it; but Faith in respect to the Righteousness that justifies: For we are justified by Faith, not by Faith as it is an acting Grace; but the Righteousness of Faith; that is, by that Righteousness that Faith embraceth, layeth hold of, and helpeth the Soul to rest, and trust to, for Justification of Life, which is the Obedience of Christ. Besides, 'tis said, by Faith he offered; Faith then, in Christ, was precedent to his Offering.

Now since Faith was in act before his Offer, and since before his Offer, he had no personal Goodness of his own, Faith must look out from home: I say, to another for Righteousness; and finding the Righteousness of Christ to be the Righteousness, which by God was designed to be performed for the Justification of a Sinner, it embraces it, and through it offereth to God a more excellent Sacrifice than Cain.

Hence it follows, *by which he obtained witness that he was righteous.* By which, not by his Offering, but by his Faith: For his Offering, simply as an Offering, could not have made him righteous, if he had not been righteous before; *for an evil Tree cannot bring forth good Fruit.* Besides, if this be granted, why had not God respect to Cain's Offering, as well as to Abel's? For, did Abel offer? so did Cain. Did Abel offer his best? so did Cain his. And if with this, we shall take notice of the Order of their Offering, Cain seemed to offer first, and so with the frankest Will, and forwardest Mind; but yet, saith the Text, *The Lord had respect to Abel and to his Offering.* But why to Abel? Why, because his Person was made righteous before he offered his Gift: *By which he obtained Witness that he was righteous.* God testifying of his Gifts, that they were good and acceptable, because they declared Abel's Acceptation of the Righteousness of Christ, through the Riches of the Grace of God.

By Faith then, Abel offered to God a more excellent Sacrifice than Cain. He shrouded himself under the Righteousness of Christ, and so, of that Righteousness, he offered to God; God also looking and finding him there (where he could not have been, as to his own Apprehension, no otherwise than by Faith) accepted of his Gift; by which Acceptation (for so you may understand it also) God testifieth that he was righteous: For God receiveth not the Gifts and Offerings of those that are not righteous, for their Sacrifices are an Abomination unto him, *Prov. 21. 27.*

Abel then was, I say, made righteous first, as he stood ungodly in himself; God justifieth the ungodly, *Rom. 4.* Now being justified, he was righteous; and being righteous, he offered his Sacrifice of Praise to God, or other Offerings which God ac-

cepted, because he believed in his Son. But this our Pharisee understandeth not.

Thirdly, Righteousness by Imputation must be first, because we are *made so*, to wit, by another, *By the Obedience of one shall many be made righteous.* Now to be made righteous, implies a Passiveness in him that is so made, and the Activity of the Work to lie in some Body else; except he had said, they had made themselves righteous; but that it doth not, nor doth the Text leave to any the least Countenance so to insinuate: Nay, it plainly affirms the contrary, for it saith, *by the Obedience of one, of one Man Jesus Christ, many are made righteous;* by the Righteousness of one, *Rom. 5.* So then, if they be made righteous by the Righteousness of one: I say, if many be made righteous by the Righteousness of one, then are they that are so, as to themselves, passive and not active, with reference unto the working out of this Righteousness. They have no hand in that; for that is the Act of one, the Righteousness of one, the Obedience of one, the Workmanship of one, even of Christ Jesus.

Again, if they are made righteous by this Righteousness, then also they are passive, as to their first Privilege by it; for they are made righteous by it, they do not make themselves righteous by it.

Imputation is also the Act of God. *Even as David also describeth the blessedness of the Man, unto whom God imputeth Righteousness.* The Righteousness then is a Work of Christ, his own Obedience to his Father's Law; the making of it ours is the Act of his Father, and of his infinite Grace; *For of him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousness.* For (God) *hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* And both these things God shewed to our first Parents, when he acted in Grace towards them after the Fall.

There 'tis said, the Lord God made unto Adam, and unto his Wife, Coats of Skins, and clothed them, *Gen. 3. 21.*

Whence note,

1. That Adam and his Wife were naked both in God's Eye, and in their own, *v. 10, 11.*
2. That the Lord God made Coats of Skins.
3. That in his making of them, he had respect to Adam and to his Wife, that is, he made them.
4. That when he had made them, he also clothed them therewith.

They made not the Coats, nor did God bid them make them; but God did make them himself to cover their Nakedness with. Yes, when he had made them, he did not bid them put them on, but he himself did cloath them with them: For thus runs the Text; *Unto Adam also, and to his Wife, did the Lord God make Coats of Skins,*

and clothed them. O! It was the Lord God that made this Coat, with which a poor Sinner is made righteous! And it is also the Lord God that putteth it upon us. But this our *Pharisee* understandeth not.

But now, if a Man is not righteous before he is made so, before the Lord God has by the Righteousness of another made him so; then whether this Righteousness comes first or last, the Man is not righteous until it cometh, and if he be not righteous until it cometh, then what Works soever are done before it comes, they are not the Works of a righteous Man, nor the Fruits of a good Tree, but of a bad. And so again, this Righteousness must first come before a Man be righteous, and before a Man does Righteousness. Make the Tree good and its Fruit will be good.

Now, since a Man must be made righteous before he can do Righteousness, 'tis manifest his Works of Righteousness does not make him righteous, no more than the Fig makes its own Tree a Fig-tree, or than the Grape doth make its own Vine a Vine. Hence those Acts of Righteousness, that Christian Men do perform, are called the Fruits of Righteousness, which are by Jesus Christ to the Glory and Praise of God, *Philip* 1. 11.

The Fruits of Righteousness they are by Jesus Christ, as the Fruits of the Tree are by the Tree it self; For the Truth is, that Principle of Righteousness, of which mention has been made before, and concerning which I have said, it comes in, in the second Place; it is also originally to be found for us no where but in Christ.

Hence it is said to be by Jesus Christ, and again, *of his Fulness have we all received, and Grace for Grace*, *Joh.* 1. 16. A Man must then be united to Christ first, and so being united, he partaketh of this benefit, to wit, a Principle that is supernatural, spiritual, and heavenly. Now his being united to Christ, is not of, or from himself, but of, and from the Father, who, as to this Work, is the Husbandman; even as the Twig that is grafted into the Tree, officiateth not, that is, grafteth not it self thereunto, but is grafted in by some other, it self being utterly passive as to that. Now being united unto Christ, the Soul is first made Partaker of Justification, or of justifying Righteousness, and now no longer beareth the Name of an ungodly Man, for he is made righteous by the Obedience of Christ, he being also united to Christ, partaketh of the Root and Fatness of Christ; the Root, that is, his Divine Nature; the Fatness, that is, that Fulness of Grace that is laid up in him to be communicated unto us, even as the Branch that is grafted into the Olive-tree, partaketh of the Root and Fatness of the Olive-tree. Now partaking thereof, it quickeneth, it

groweth, it buddeth, and yieldeth Fruit, to the Praise and Glory of God, *Rom.* 11. 17.

But these things, as I have often said, the poor *Pharisee* was ignorant of, when so swaggeringly he, with his, *God I thank thee*, came into the Temple to pray; and indeed, in that which hath been said, is something of the Mystery of God's Will in his way with his Elect; and such a Mystery it is, that it lieth hid for ever to Nature and natural Men; for they think of nothing less than of this, nor of nothing more, when they think of their Souls and of Salvation, than that something must be done by themselves to reconcile them to God. Yea, if through some common Convictions their Understandings should be swayed to a consenting to that, that Justification is of Grace by Christ, and not of Works by Men; yet Conscience, Reason, and the Law of Nature, not being as yet subdued by the Power and Glory of Grace unto the Obedience of Christ, will rise up in Rebellion against this Doctrine, and will over-rule and bow down the Soul again to the Law and Works thereof for Life.

Fourthly, Righteousness by Imputation must be first, because, *else Faith, which is a part, yea, a greater part, of that which is called a Principle of Grace in the Soul, will have nothing to fix it self upon, nor a motive to work by*. Let this therefore be considered by those that are on the contrary side.

1. Faith, so soon as it has Being in the Soul, is like the Child that has a Being in the Mother's Lap, it must have something to feed upon, not something at a Distance, afar off, to be purchased, (I speak now as to Justification from the Curse) but something by Promise made over of Grace to the Soul; something to feed upon to support from the Fears of perishing by the Curse for Sin. Nor can it rest content with all Duties and Performances, that other Graces shall put the Soul upon; nor with any of its own Works, until it reaches and takes hold of the Righteousness of Christ. Faith is like the Dove, found no rest any where until it returned to *Noah* into the Ark. But this our *Pharisee* understandeth not.

Perhaps some may object, *That from this way of reasoning it is apparent, that Sanctification is first, since the Soul may have Faith, and so a Principle of Grace in it; and yet, as yet it cannot find Christ to feed and refresh the Soul withal*.

Ans. From this way of reasoning it is not at all apparent, that Sanctification, or a Principle of Grace is in the Soul, before Righteousness is imputed, and the Soul made perfectly righteous thereby. And for the clearing up of this let me propose a few Things.

1. Justifying Righteousness, to wit, the Obedi-

Obedience of that one Man Christ is imputed to the Sinner to justify him in God's Sight. For his Law calls for perfect Righteousness, and before that be come to, and put upon the poor Sinner, God cannot bestow other spiritual Blessings upon him; because by the Law he has pronounced him accursed; by the which Curse, he is also so holden, until a Righteousness shall be found upon the Sinner, that the Law, and Divine Justice can approve of, and be contented with. So then, as to the Justification of the Sinner, there must be a Righteousness for God; I say, for the Sinner, and for God. For the Sinner to be cloathed with, and for God to look upon, that he may, for the sake thereof in a Way of Justice, bless the Sinner with Forgiveness of Sins: For Forgiveness of Sins is the next thing that followeth upon the Appearance of the Sinner before God in the Righteousness of Christ, *Rom. 4. 6, 7.*

Now, upon this Forgiveness, follows the second Blessing. Christ hath redeemed us from the Curse of the Law, being made a Curse for us. And so, consequently, hath obtained for us the Forgiveness of Sins: For he that is delivered from the Curse, hath received Forgiveness of Sins, or rather is made Partaker thereof; now being made a Partaker thereof, the second Blessing immediately follows; to wit, the Blessing of *Abraham*, that is, the Promise of the Spirit through Faith, *Gal. 3. 13, 14.* but this our *Pharisee* understandeth not.

But now, although it be of absolute Necessity that imputed Righteousness be first, to the Soul; that is, that perfect Righteousness be found upon the Sinner first by God, that he may bestow other Blessings in a way of Justice.

Let God then put the Righteousness of his Son upon me; and by virtue of that, let the second Blessing of God come into me; and by virtue of that, let me be made to see my self a Sinner, and Christ's Righteousness, and my need of it, in the Doctrine of it, as it is revealed in the Scriptures of Truth. Let me then believe this Doctrine to be true, and be brought by my Belief to Repentance for my Sins, to hungering and thirsting vehemently after this Righteousness; *For this is the Kingdom of God and his Righteousness.* Yea, let me pray, and cry, and sigh, and groan Day and Night to the God of this Righteousness, that he will of Grace make me a Partaker: And let me thus prostrate before my God, all the time that in Wisdom he shall think fit. And in his own time he shall shew me, that I am a justified Person, a pardoned Person, a Person in whom the Spirit of God hath dwelt for some time, though I knew it not.

So then Justification before God is one thing; and Justification in mine own Eyes is another: Not that these are two Justifi-

cations, but the same Righteousness by which I stand justified before God, may be seen of God, when I am ignorant of it; yea, for the sake of it I may be received, pardoned, and accounted righteous of him; and yet I may not understand it. Yea, further, he may proceed in the way of Blessing, to bless me with additional Blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? But am I so? Doth God find me so, when he seeth that the Righteousness of his Son is upon me, being made over to me by an Act of his Grace? For I am justified freely by his Grace, through the Redemption which is in Jesus Christ, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Redemption of Sins that are past, through the Forbearance of God, *Rom. 3. 24.* But this our *Pharisee* understandeth not.

I am then made righteous first by the Righteousness of another; and because I am thus righteous, God accepteth of my Person as such, and bestoweth upon me his Grace; the which, at first, for want of Skill and Experience in the word of Righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal Life; not by Faith first and immediately, but by the written Word which is called the Word of Faith; which Word declareth unto me (to whom Grace, and so Faith in the Seed of it is given) that I have eternal Life; and that I should with Boldness, in Peace and Joy, believe on the Son of God, *Heb. 5. 13. Rom. 15. 13. 1 Job. 5. 13.* But,

Again, I, in the first Acts of my Faith, when I come at Christ, do not accept of him, because, I know, I am righteous, either with imputed Righteousness, or with that which is inherent: Both these, as to my present Privilege in them, may be hidden from mine Eyes, and I only put upon taking of Encouragement to close with Christ for Life and Righteousness, as he is set forth to be a Propitiation before mine Eyes, in the Word of the Truth of the Gospel; to which Word I adhere as, or because I find, I want Peace with God in my Soul, and because I am convinced, that the means of Peace is not to be found any where but in Jesus Christ. Now, by my thus adhering to him, I find stay for my Soul, and Peace to my Conscience, because the Word doth ascertain to me, that he that believeth on him hath Remission of Sins, hath eternal Life, and shall be saved from the Wrath to come.

But alas! who knows (the many Streights, and as I may say, the Strefs of Weather, I mean) the cold Blasts of Hell, with which the poor Soul is assaulted, betwixt its receiving of Grace, and its sensible closing with Jesus Christ? None, I dare say,

say, but *It and its Fellows. The Heart knows its own Bitterness, and a Stranger intermedleth not with his Joy*, Prov. 14. 10. No sooner doth Satan perceive what God is doing with the Soul in a way of Grace and Mercy, but he endeavoureth what he may, to make the renewing thereof bitter and wearisome Work to the Sinner. O what Mists, what Mountains, what Clouds, what Darkness, what Objections, what false Apprehensions of God, of Christ, of Grace, of the Word, and of the Soul's Condition, doth he now lay before it, and haunt it with; whereby he dejecteth, casteth down, daunteth, distresth, and almost driveth it quite into Despair. Now by the reason of these things, Faith (and all the Grace that is in the Soul) is hard put to it to come at the Promise, and by the Promise to Christ, as 'tis said; when the Tempest and great Danger of Shipwreck lay upon the Vessel in which *Paul* was, *They had much work to come by the boat*, Acts 27. 16. For Satan's Design is; if he cannot keep the Soul from Christ, to make his coming to him, and closing with him, as hard, as difficult, and troublesome, as he by his Devices can. But Faith, true justifying Faith, is a Grace, is not weary by all that Satan can do; but meditateth upon the Word, and taketh Stomach and Courage, fighteth, and crieth, and by crying and fighting, by help from Heaven, its way is made through all the Oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose Bosom it putteth the Soul, where, for the time, it sweetly resteth, after its marvellous tossings to and fro.

And besides what hath been said, let me yet illustrate this truth unto you by this familiar similitude.

Suppose a Man, a Traitor, that by the Law should die for his Sin, is yet such an one, that the King hath exceeding Kindness for; may not the King pardon this Man of his Clemency; yea, order that his Pardon should be drawn up and sealed, and so in every sense be made sure, and yet, for the present, keep all this close enough from the Ears, or the Knowledge of the Person therein concerned. Yea, may not the King after all leave this Person, with others under the same Transgression, to sue for, and obtain this Pardon with great Expence and Difficulty, with many Tears and Heart-akings, with many Fears and dubious Cogitations.

Why this is the Case between God and the Soul that he saveth; he saveth him, pardoneth him, and secureth him from the Curse and Death that is due unto Sin, but yet doth not tell him so, *but ascends in his great suit unto God for it*. Only this Difference we must make between God and the Potentates of this World: God cannot pardon before the Sinner stands before

him righteous by the Righteousness of Christ; because he has in Judgment, and Justice, the Righteousness threatned and concluded, that he that wants Righteousness shall die.

And I say again, because this Righteousness is God's, and at God's Disposal only; 'tis God that must make a Man righteous before he can forgive him his Sins, or bestow upon him of his secondary Blessings; to wit, his Spirit, and the Graces thereof. And I say again, it must be this Righteousness, for it can be no other, that justifies a Sinner from Sin in the Sight of God, and from the Sentence of the Law.

Secondly, This is, and must be the Way of God with the Sinner, that Faith may not only have an *Object to work upon*, but a *Motive to work by*.

1st, Here, as I said, Faith hath an Object to work upon, and that in the Person of Christ, and that personal Righteousness of his, which he in the Days of his Flesh did finish to justify Sinners withal. This is, I say, the Object of Faith for Justification, whereunto the Soul by it doth continually resort. Hence *David* said to Christ, *Be thou my strong Habitation*; or as you have it in the Margin, *Be thou to me a Rock of Habitation whereunto I may continually resort*, Psal. 71. 3. And two Things he infers by so saying.

The *First* is, That the Christian is a Man under continual Exercises, sometimes one way, and sometimes another; but all his Exercises have a Tendency in them more or less to spoil him; therefore he is rather for flying to Christ, than for grappling with them in and by his own Power.

The *Second* is, that Christ is of God, our Shelter as to this very Thing. Hence his Name is said to be a strong Tower, and that the Righteous run into it, and are safe, Prov. 18. 10. That also of *David* in the sixty first Psalm, is very pregnant to this Purpose; *Mine Enemies, saith he, would daily swallow me up, for they be many that fight against me, O thou most high*. And what then; Why, saith he, *I will trust in thee*. Thus you see, Faith hath an Object to work upon to carry the Soul unto, and to secure the Soul in times of Difficulty, and that Object is Jesus Christ and his Righteousness. But,

2^{dly}, Again, as Faith hath an Object to work upon, so it hath a Motive to work by; and that is the Love of God in giving of Christ to the Soul for Righteousness. Nor is there any Profession, Religion, or Duty and Performance, that is at all regarded, where this Faith, which by such means can work, is wanting. For in Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love. So Gal. 5. 6. acteth lovely, or by Faith, whose Fruit is Love, (though true Faith hath Love for its Offspring) but Faith

Faith which worketh by Love; that is true saving justifying Faith, as it beholdeth the Righteousness of Christ, as made over to the Soul for Justification, so it beholdeth Love, Love to be the cause of its so being made over. It beholdeth Love in the Father, in giving of his Son; and Love in the Son, in giving of himself to be made soul-saving Righteousness for me. And seeing, it worketh by it; that is, it is stirred up to an holy Boldness of venturing all eternal Concerns upon Christ, and also to an holy endeared, affecting Love of him for his sweet and blessed redeeming Love. Hence the Apostle saith, *The love of Christ constraineth us that we thus judge, that if one died for all, then are all dead; and that he died for all, that they that live, should not henceforth live unto themselves, but unto him that died for them and rose again,* 2 Cor. 5. 14.

Thus then is the Heart united in Affection and Love to the Father and the Son, for the Love that they have shewed to the poor Sinner, in their thus delivering him from the Wrath to come. For by this Love Faith worketh, in sweet Passions and Pangs of Love, to all that are thus reconciled, as this Sinner seeth he is. The Motive then, whereby Faith worketh, both as to Justification, and Sanctification, the great Motive to them, I say, is Love, the Love of God, and the Love of Christ: *We love him because he first loved us.* That is, when our Faith hath told us so; for so are the Words above, *We have known and believed the Love that God hath to us.* And then, *We love him because he first loved us.* And then, *This Commandment have we from him, that he that loveth God, loveth his Brother also,* 1 John 4. 16 to 22. But this our poor Pharisee understandeth not. But,

Fifthly, Righteousness by Imputation must be first, to cut off boasting from the heart, conceit and lips of Men. Wherefore he saith as before, *That we are justified freely by the Grace of God, not through, or for the sake of an holy Gospel-Principle in us; but thorough the Redemption that is in Jesus Christ, &c. Where is boasting then? It is excluded. By what Law? of Works: nay but by the Law of Faith.* And this is the Law of Faith that we are justified as before, Rom. 4. 24, 25.

Nor can any Man propound such an essential way to cut off boasting as this, which is of God's providing: For what has Man here to boast of? No Righteousness, nor yet of the Application of it to his Soul. The Righteousness is Christ's, not the Sinner's. The Imputation is God's, not the Sinner's. The Cause of Imputation is God's Grace and Love, not the Sinner's Works of Righteousness. The time of God's imputing Righteousness, is when the Sinner was a Sinner, wrapped up in

Ignorance, and wallowing in his Vanity; not when he was good, or when he was seeking of it; for his inward Gospel-goodness is a Fruit of the Imputation of justifying Righteousness. *Where is boasting then?* Where is our Pharisee then, with his Brags of not being as other Men are? It is excluded, and he with it, and the poor Publican taken into favour, that boasting might be cut off. *Nor of Works, lest any Man should boast.* There is no Trust to be put in Men, those that seem most humble, and that to appearance, and farthest off from Pride, 'tis natural to them to boast; yea, now they have no cause to boast: For by Grace are we saved through Faith, and that not of our selves, it is the Gift of God. Not of Works, lest any Man should boast.

But if Man is so prone to boast, when yet there is no ground of boasting in him, nor yet in what he doth, how would he have boasted, had he been permitted by the God of Heaven to have done something, though that something had been but a very little something towards his Justification. But God has prevented boasting by doing as he has done, Eph. 2. 8, 9. Nay, the Apostle addeth further, (lest any Man should boast) that as to good Works, *we are God's Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them,* ver. 10. Can the Tree boast, since 'twas God that made it such: Where is boasting then? *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption; that according as it is written, he that glorieth, let him glory in the Lord,* 1 Cor. 1. 30, 31. Where is boasting then? Where is our Pharisee then, with all his Works of Righteousness, and with his boasts of being better than his Neighbours?

It may be said, *If we should be justified for the sake of our inherent Righteousness, since that Righteousness is the Gift of God, will it not follow that boasting is in the occasion thereof, cut off.*

Ans. No, for although the Principle of inherent Righteousness be the Gift of God, yet it bringeth forth Fruits by Man, and through Man, and so Man having a hand therein, though he should have never so little, he has an occasion offered him to boast. Yea, if a Man should be justified before God by the Grace, or the working of the Grace of Faith in him, he would have ground of occasion to boast, because Faith, though it be the Gift of God, yet as it acteth in Man, takes Man along with it in its so acting; yea, the acting of Faith is as often attributed to the Man by whom it is acted, and oftner, than to the Grace it self; How then can it be, but that Man must have a hand therein, and so a ground therein, or thereof to boast.

But now ! since Justification from the Curse of the Law before God, lieth only and wholly in God's imputing of Christ's Righteousness to a Man, and that too, while the Man to whom it is imputed, is in himself wicked and ungodly, there is no room left for boasting before God, for that is the boasting intended; but rather an occasion given to Shame and Confusion of Face, and to stop the Mouth for ever, since Justification comes in a way so far above him, so vastly without him, his Skill, Help, or what else soever, *Ezek. 16. 61, 62, 63.*

Sixthly, Righteousness by Imputation must be first, *that Justification may not be of Debt, but Mercy and Grace.* This is evident from reason: It is meet, that God should therefore justify us by a Righteousness of his own, not of his own prescribing, for that he may do, and yet the Righteousness be ours; but of his own providing, that the Righteousness may be his. *Now to him that worketh, is the Reward not reckoned of Grace but of Debt, Rom. 4. 2, 3, 4.* If I work for justifying Righteousness, and that way get Righteousness, my Justification is not of Grace but of Debt, God giveth it not unto me, but he oweth it unto me; so then 'tis no longer his but mine: Mine not of Grace, but Debt: And if so then, I thank him not for his Remission of Sins, nor for the Kingdom of Heaven, nor for eternal Life, for it justifying Righteousness is of Debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to say, *but I obtain it by God's Grace in me*, because that doth not cut off my Work, nor prevent my having of an hand in my justifying Righteousness.

Suppose I give a Man Materials, even all Materials that are necessary to the completing of such or such a thing; yet if he worketh, though the Materials be mine, I am to him a Debtor, and he deserveth a Reward. Thou saist, God has given thee his Spirit, his Grace, and all other things that are necessary for the working up of a compleat Righteousness. Well, but is thy Work required to the finishing of this Righteousness? If so, this is not the Righteousness that justifieth, because 'tis such as has thy Hand, thy Workmanship therein, and so obtains a Reward. And observe it, Righteousness, justifying Righteousness, consisteth not in a Principle of Righteousness, but in Works of Righteousness; that is, in good Duties, in Obedience, in a walking in the Law to the pleasing of the Law, and the Content of the Justice of God.

I suppose again, that thou shalt conclude with me, that justifying Righteousness, I mean that which justifies from the Curse

of the Law, resideth only in the Obedience of the Son of God; and that the Principle of Grace that is in thee, is none of that Righteousness, no, not then when thou hast to the utmost walked with God according to thy Gift and Grace: Yet if thou concludest that this Principle must be in thee, and these Works done by thee, before this justifying Righteousness is imputed to thee for Justification, thou layest in a *Caveat* against Justification by Grace; and also concludest, that though thou art not justified by thy Righteousness, but by Christ, yet thou art justified by Christ's Righteousness, for the sake of thine own, and so makest Justification to be still a Debt. But here the Scripture doth also cut thee off: *Not for thy Righteousness, or for the Righteousness of thine Heart dost thou possess the Land;* (which was but a Type of Heaven) and if our Righteousness cannot give us by its Excellency a Share in the Type, be sure, that for it, we shall never be Sharers in the Anti-type it self. *Understand therefore, that the Lord thy God giveth thee not this good Land to possess it, for thy Righteousness; for thou art a stiff-necked People, Deut. 9. 5, 6.*

Gospel-performances therefore are not first; that was first, for the sake of which, God did receive these People into favour with himself, and that was a Covenant Righteousness; and where could that Covenant Righteousness be found but in the *Prince, Mediator, and High Priest* of the Covenant? For 'twas he, and he only that was appointed of God, nor could any but himself bring in everlasting Righteousness, *Dan. 9. 24, 25.* This is evident from these Texts last mentioned; it was not for their Righteousness, that they possessed the Land.

Again, as it was not for their Righteousness, that they were made Possessors of the Land, so it was not for the sake of their Righteousness, that they were made Partakers of such a Righteousness that did make them possess the Land. This is plain to Reason; for personal Righteousness, when by us performed, is of no worth to obtain of God a justifying Righteousness. But if it be of no worth to obtain a justifying Righteousness, then it seems, it is more commodious to both Parties than justifying Righteousness. *First*, it is more commodious to him that worketh it, and *Secondly*, it is more commodious unto him that receiveth it, else why doth he for it give us a due Debt, and so put upon us the everlasting justifying Righteousness.

Perhaps it will be objected, *that God doth all this of Grace*; but I answer, that these are but fallacious Words, spake by the Tongue of the crafty. For we are not now discoursing of what Rewards God can give to the Operations of his own Grace in us, but whether he can in a way of Justice, (or

(or how he will) bestow any spiritual Blessing upon sinful Creatures, against whom, for Sin, he has pronounced the Curse of the Law, before he hath found them in a Righteousness, that is proved to be as good Justice and Righteousness, as is the Justice and Righteousness of the Law, with whom we have to do.

I assert he cannot, *because he cannot lie, because he cannot deny himself*: For if he should first threaten the Transgression of the Law with Death, and yet afterwards receive the Transgressor to Grace, without a plenary Satisfaction, what is this but to lie, and to diminish his Truth, Righteousness, and Faithfulness: yea, and also to overthrow the Sanction and perfect Holiness of his Law. His Mercy therefore must act so towards this Sinner, that Justice may be satisfied, and that can never be, without a justifying Righteousness.

Now what this justifying Righteousness should be, and when imputed, that's the Question. I say, 'tis the Righteousness or the Obedience of the Son of God in the Flesh, which he assumed, and *so his own*, and the Righteousness of no body else otherwise than by Imputation.

I say again, that this Righteousness must be imputed first, that the Sinner may stand just in God's Sight from the Curse, that God might deal with him both in a way of Justice as well as Mercy, and yet do the Sinner no harm.

But you may ask, *How did God deal with Sinners before his Righteousness was actually in being?*

I answer, He did then deal with Sinners even as he dealeth with them now; he justified them by it, by virtue of the Suretiship of him that was to bring it in. Christ became Surety for us, and by his Suretiship laid himself under an Obligation for those for whom he became a Surety, to bring in this everlasting and justifying Righteousness, and by virtue of this those of his Elect, that came into and went out of the World, before he came to perform his Work, were saved *through the forbearance of God*. Wherefore, before the Lord came they were saved for the Lord's sake, and for the sake of his Name. And they that were spiritually wise understood it, and pleaded it as their Necessities required, and the Lord accepted them, *Heb. 7. 22. Rom. 4. 24. Dan. 9. 17. Psal. 25. 11.*

Seventhly, Righteousness by Imputation must be first: *That Justification may be certain; therefore it is of Faith*, (of the Righteousness that Faith layeth hold on) *that it might be by Grace, to the End the Promise might be free to all the Seed*, *Rom. 4. 16.* That the Promise, What Promise? The Promise of Remission of Sins, &c. might be sure.

Now a Promise of Remission of Sins supposeth a Righteousness, going before;

for there is no Forgiveness of Sins, nor Promise of Forgiveness, not for the sake of Righteousness that shall be by us, but that already found in Christ as Head, and so imputed to the Elect for their Remission. *God for Christ's sake hath forgiven you*, *Eph. 4. 32. and 5. 1.* For Christ's sake; that is, for the sake of the Righteousness of Christ. Imputed Righteousness must be first; yea, it must be before Forgiveness, and Forgiveness is extended by God, then when we lie in our Blood, though to us 'tis manifested afterwards. Therefore it is of Faith, he saith not by it, respecting the Act of Faith; but of, respecting the Doctrine or Word which presenteth me with this blessed imputed Righteousness; *They that are of Faith, are the Children of faithful Abraham*. They that are of the Doctrine of Faith, for all the Elect are the Sons of that Doctrine in which is this Righteousness of Christ contained; yea, they are begotten by it of God to this Inheritance, to their comfortable Enjoyment of the Comfort of it by Faith.

That the Promise might be sure to all the Seed, to all them wrapped up in the Promise, and so begotten and born. That it might be sure, implying that there is no certain way of Salvation for the Elect but this, because God can never by other means reconcile us to himself; for his heavenly Eyes perceive, yea, they spy Faults in the best of our Gospel-performances. Yea, our Faith is faulty, and also imperfect, how then should Remission be extended to us for the sake of that? But now the Righteousness of Christ is perfect, perpetual and stable as the *great Mountains*, wherefore he is called the Rock of our Salvation, because a Man may as soon tumble the Mountains before him, as Sin can make invalid the Righteousness of Christ, when, and unto whom, God shall impute it for Justice, *Psal. 36.* In the Margin it is said to be *like the Mountain of God*; to wit, called Mount Zion, or that *Moriah* on which the Temple was built, and upon which it stood: All other Bottoms are fickle, all other Righteousnesses are so feeble, short, narrow, yea, so full of Imperfections; *For what the Law could not do in that it was weak through the Flesh, Christ did for us in the Similitude of sinful Flesh*. But what could not the Law do? Why it could not give us Righteousness, nor strengthen us to perform it. It could not give us any certain, solid, well-grounded Hope of Remission of Sin and Salvation.

Wherefore this Righteousness being imputed, Justice findeth no Fault therewith, but consenteth to the extending to the Sinner those Blessings that tend to perfect his Happiness in the Heavens.

Eighthly, Righteousness by Imputation must be first, *That in all things Christ might have the Prebeminence*. Christ is Head

Head of the Church, and therefore let him have the highest Honour in the Soul; but how can he have that, if any preceed as to Justification, before his perfect Righteousness be imputed? if it be said, Grace may be in the Soul, though the Soul doth not act it, 'till the Moment that justifying Righteousness shall be imputed.

I ask, What should it do there before, or to what purpose is it there, if it be not acted? And again, how came it thither, how got the Soul Possession of it, while it was unjustified? Or, How could God in Justice give it to a Person, that by the Law stood condemned, before they were quitted from that Condemnation? And I say, nothing can set the Soul free from that Curse, but the perfect Obedience of Christ; nor that either, if it be not imputed for that end to the Sinner by the Grace of God.

Imputed, that is, reckoned, or accounted to him: And why should it not be accounted to him for Righteousness? What did Christ bring it into the World for, for the Righteous, or for Sinners? no doubt for Sinners. And how must it be reckoned to them? not in Circumcision, but in Uncircumcision; not as Righteous, but as Sinners. And how are they to consider of themselves, even then when they first are apprehensive of their need of this Righteousness? Are they to think, that they are righteous or Sinners?

And again, How are they to believe concerning themselves, then when they put forth the first Act of Faith towards this Righteousness for Justification? Are they to think, that they are righteous or Sinners? Sinners, doubtless they are to reckon themselves, and as such to reckon themselves justified by this Righteousness. And this is according to the Sentence of God, as appeareth by such Sayings.

For when we were yet without Strength in due time Christ died for the Ungodly.

But God commended his Love towards us, in that while we were yet Sinners Christ died for us.

For if while we were Enemies we were reconciled to God by the Death of his Son, &c. Rom. 5.

Out of these Words I gather these three Things.

1. That Christ by God's Appointment died for us.

2. That by his Death he reconciled us to God.

3. That even then, when the very Act of Reconciliation was in performing, and also when performed, we were ungodly, Sinners, Enemies.

Now the Act, by which we are said to be reconciled to God while ungodly, while Sinners, and while Enemies, was Christ's offering himself a Sacrifice for us, which is, in the Words abovementioned, called

his Death. Christ died for the ungodly, Christ died for us while Sinners. Christ reconciled us to God by his Death. And as Christ is said to die for us, so the Father is said to impute Righteousness to us; to wit, as we are without Works, as we are ungodly; *Now to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness.* He worketh not, but is ungodly, when this gracious Act of God, in imputing the Righteousness of Christ to him, is extended, when he shall believe, his Faith is counted to him for Righteousness. And why should we not have the benefit of the Righteousness, since 'twas compleated for us while we were yet ungodly? yea, we have the Benefit of it; *For when we were Enemies, we were reconciled to God by the Death of his Son.*

When I say, the Benefit, I mean that Benefit that we are capable of, and that is Justification before God; for that a Man may be capable of while he is in himself ungodly, because this comes to him by the Righteousness of another. True, was it to be his own Righteousness by which he was to be justified, he could not. But the Righteousness is Christ's, and that imputed by God, not as a reward for Work, or of Debt, but freely by his Grace, and therefore may be, and is so, while the Person concerned is without Works, ungodly, and a Sinner.

And he that denieth, that we are capable of this Benefit while we are Sinners and ungodly, may with the like reason deny that we are created Beings: For that, which is done for a Man without him, may be done for him, at any time which they that do it shall appoint. While a Man is a Beggar, may not I make him worth ten thousand a Year, if I can and will; and yet he may not know thereof in that Moment that I make him so? yet the Revenue of that Estate shall really be his from the Moment that I make him so, and he shall know it too at the rent-day.

This is the Case, we are Sinners and ungodly; there is a Righteousness wrought out by Jesus Christ, which God hath designed we shall be made righteous by; and by it, if he will impute it to us, we shall be righteous in his Sight, even then when we are yet ungodly in our selves; *for he justifies the ungodly.*

Now though it is irregular and blameworthy in Man to justify the wicked, because he cannot provide, and cloath him with a justifying Righteousness; yet it is glorious and for ever worthy of Praise for God to do it; because it is in his Power, not only to forgive, but to make a Man righteous, even then when he is a Sinner, and to justify him, while he is ungodly.

But it may be yet objected, *That though God has received Satisfaction for Sin, and so*

so sufficient Terms of Reconciliation by the Obedience and Death of his Son, yet he imputeth it not unto us but upon Condition of our becoming good.

Ans. This must not be admitted: For,

First, The Scripture saith not so; but that we are reconciled to God by the Death of his Son, and justified too, and that while, or when we are Sinners and ungodly.

Secondly, If this Objection carrieth Truth in it, then it follows, that the Holy Ghost, Faith, and so all Grace, may be given to us, and we may have in dwelling in us, yea, acting in us, before we stand righteous in the Judgment of the Law before God, (for nothing can make us stand just before God in the Judgment of the Law, but the Obedience of the Son of God without us.) And if the Holy Ghost, Faith, and so consequently the Habit of every Grace, may be in us, acting in us, before Christ's Righteousness be by God imputed to us, then we are not justified as Sinners and ungodly; but as Persons inherently holy and righteous before.

But I have shewed you, that this cannot be, therefore Righteousness for Justification must be imputed first. And here let me present the Reader with two or three Things.

First, That Justification before God is one Thing; and Justification to the Understanding and Conscience is another. Now, I am treating of Justification before God, not of it as to Man's Understanding and Conscience: And I say, a Man may be justified before God, even then when himself knoweth nothing thereof, *Isa.* 40. 2. *Mat.* 9. 2. and while he hath not Faith about it, but is ungodly.

Secondly, There is a Justification by Faith, by Faith's applying of that Righteousness to the Understanding and Conscience, which God hath of his Grace imputed for Righteousness to the Soul for Justification in his Sight. And this is that by which we, as to Sense and Feeling, have Peace with God: *Being justified by Faith we have Peace with God through our Lord Jesus Christ,* *Rom.* 5. 1. And these two the Apostle keepeth distinct in the tenth Verse, *that while we were Enemies we were reconciled to God by the Death of his Son:* He addeth, *And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the Atonement,* ver. 11. Here you see that to be reconciled to God by the Death of his Son is one thing; and for us actually to receive by Faith, this Reconciliation, is another. And not only so, but we have received the Atonement.

Thirdly, Men do not gather their Justification from God's single Act of imputing of Righteousness, that we might stand clear in his Sight from the Curse and Judgment of the

Law; but from the Word of God which they understand not, till it is brought to their Understanding by the Light and Glory of the Holy Ghost.

We are not therefore in the Ministry of the Word to pronounce any Man justified, from a Supposition that God has imputed Righteousness to him; (since that Act is not known to us) until the Fruits that follow thereupon do break out before our Eyes; to wit, the Signs and Effects of the Holy Ghost in dwelling in our Souls. And then we may conclude it; that is, that such a one stands justified before God, yet not for the sake of his inherent Righteousness, nor yet for the Fruits thereof, and so not for the sake of the Act of Faith, but for the sake of Jesus Christ his doing and suffering for us.

Nor will it avail to object, *That if at first we stand justified before God by his imputing of Christ's Righteousness unto us, though Faith be not in us to act, we may always stand justified so; and so what need of Faith?* For therefore are we justified, first, by the Imputation of God, as we are ungodly, that thereby we may be made capable of receiving of the Holy Ghost, and his Graces in a way of Righteousness and Justice. Besides, God will have those that he shall justify by his Grace through the Redemption that is in Jesus Christ, to have the Holy Ghost, and so Faith, that they may know and believe the things not only that shall be, but that already are, freely given to us of God. Now, says *Paul,* *we have received, not the Spirit of the World, but the Spirit which is of God, that we may know the things that are freely given to us of God,* *1 Cor.* 2. 12. To know, that is, to believe: It is given to you to believe, who believe according to the working of his mighty Power, and we have known and believed the Love that God hath to us, preceding to our believing, *John* 4. 16. He then that is justified by God's Imputation, shall believe by the Power of the Holy Ghost; for that must come, and work Faith, and strengthen the Soul to act it, because imputed Righteousness has gone before. He then that believeth shall be saved; for his believing is a Sign, not a Cause, of his being made Righteous before God by Imputation: And he that believeth not shall be damned.

And thus much for the Pharisee, and for his Information; and now I come to that part of the Text which remains, which respecteth the Publican.

And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

What this Publican was, I have shewed you, both with respect to his Nation, Office, and Disposition. Wherefore I shall not here trouble the Reader as to that:

We now therefore come to his Repentance in the whole and in the Parts of it; concerning which I shall take notice of several things, some more remote, and some more near to the Matter and Life of it.

But first let us see how cross the *Pharisee* and the *Publican* did lie in the Temple one to another, while they both were presenting of their Prayers to God.

First, The Pharisee he goes in boldly, fears nothing, but trusteth in himself that his State is good, that God loves him, and that there was no doubt to be made but of his good speed in this his religious Enterprize. But alas! poor *Publican*, he sneaks, crawls into the Temple, and when he comes there, stands behind, a loof off, as one not worthy to approach the Divine Presence.

Secondly, *The Pharisee at his approach hath his Mouth full of many fine things*, whereby he stroaks himself over the Head, and in effect calls himself, one of God's white Boys, that always kept close to his Will, abode with him; or as the Prodigal's Brother said, *Lo, these many Years do I serve thee, neither transgressed I at any time thy Commandment*, Luke 15. 29. But alas! poor *Publican*, thy guilt, as to these Pleas, stops thy Mouth, thou hast not one good Thing to say of thy self, not one rag of Righteousness; thy Conscience tells thee so; yea, and if thou shouldest now attempt to set a good Face on't, and for thy Credit say something after the *Pharisee* in way of thine own Commendations, yet here is God on the one side, the *Pharisee* on the other, together with thine own Heart to give thee a check, to rebuke thee, to condemn thee, and to lay thee even to the Ground for thy Insolence.

Thirdly, *The Pharisee in his Approach to God, wipes his Fingers of the Publican's Enormities*, will not come nigh him, lest he should defile himself with his beastly Rags: *I am not as other Men are, nor yet as this Publican*. But the poor *Publican*, alas for him, his Fingers are not clean, nor can he tell how to make them so; besides he meekly and quietly puts up this Reflection of the *Pharisee* upon him, and by silent Behaviour justifies the severe Sentence of that self-righteous Man, concluding with him, that for his part, *he is wretched, and miserable, and poor, and blind, and naked, and not worthy to come nigh, or to stand by, so good, so virtuous, so holy, and so deserving a Man as our sparkling Pharisee is*.

Fourthly, *The Pharisee, as at Feasts and Synagogues, chose the chief and first place for his Person*, and for his Prayer, counting that the *Publican* was not meet, ought not to presume to let his stinking Breath once come out of his polluted Lips in the Temple, till he had made his holy Prayer. And poor *Publican*, how dost thou hear and put up this with all other Affronts, counting

even as the *Pharisee* counted of thee, that thou wast but a Dog in comparison of him, and therefore not fit to go before, but to come, as in Chains, behind, and forbear to present thy mournful Supplication to the holy God, till he had presented his, in his own conceit, brave, gay, and fine Oration.

Fifthly, The Pharisee, as he is numerous in his repeating his good Deeds, so is stiff in standing to them, bearing up himself, that he hath now sufficient Foundation on which to bear up his Soul against all the Attempts of the Law, the Devil, Sin, and Hell. But alas, poor *Publican*! Thou standest naked; nay, worse than naked; for thou art cloathed with filthy Garments, thy Sins cover thy Face with Shame: Nor hast thou in, or of thy self, any Defence from, or shelter against the Attempts, Assaults, and Censures of thy ghostly Enemies, but art now in thine own Eyes (though in the Temple) cast forth into the open Field stark naked, to the loathing of thy Person, as in the Day that thou wast born, and there ready to be devoured and torn in pieces for thy Transgressions against thy God.

What wilt thou do *Publican*! What wilt thou do! Come, let's see, which way wilt thou begin to address thy self to God; bethink thy self, hast thou any thing to say, speak out Man, the *Pharisee* by this time has done and received his Sentence, *Make an O Yes; let all the World be silent; yea, let the Angels of Heaven draw near and listen; for the Publican is come to have to do with God! Yea, is come from the Receipt of Custom into the Temple to pray to him*.

And the *Publican* standing afar off, would not lift up so much as his Eyes to Heaven; but smote upon his Breast, saying, *God be merciful to me a Sinner*. And is this thy way, poor *Publican*? O cunning Sinner! O crafty *Publican*! thy Wisdom has outdone the *Pharisee*, for it is better to apply our selves to God's Mercy, than to trust to our selves that we are righteous. But that the *Publican* did hit the Mark, yea, get nearer unto, and more in the Heart of God and his Son than the *Pharisee*, the Sequel will make manifest.

Take notice then of this profound Speech of the *Publican*, *God be merciful to me a Sinner*. Yea, the Son of God was so delighted with this Prayer, that for the sake of it, he, even as a Limner, draweth out the *Publican* in his manner of Standing, Behaviour, Gestures, &c. while he makes this Prayer to God: Wherefore we will take notice both of the one and of the other; for surely his Gestures put Lustre into his Prayer and Repentance.

1. His Prayer you see is this, *God be merciful to me a Sinner*.

His Gestures in his Prayer were in general three.

1. He stood afar off.

2. He

2. He would not lift up *so much as his Eyes to Heaven.*

3. He *smote upon his Breast*, with his Fist, saying, *God be merciful to me a Sinner.*

To begin first with his Prayer. In this Prayer we have two things to consider of.

1. His Confession. *I am a Sinner.*

2. His imploring of Help against this Malady. *God be merciful to me a Sinner.*

In his Confession divers Things are to be taken notice of. As,

First, The Fairness and Simplicity of his Confession. *A Sinner; I am a Sinner; God be merciful to me a Sinner.* This indeed he was, and this indeed confesses; and this, I say, he doth of godly Simplicity. For, a Man to confess himself a Sinner, it is to speak all against himself that can be spoken. And Man, as degenerate, is too much an Hypocrite, and too much a Self-flatterer, thus to confess against himself, unless made simple and honest through the Power of Conviction upon his Heart. And it is worth your noting, that he doth not say he was, or had been, but that at that Time his State was such, to wit, a Sinner. *God be merciful to me a Sinner*, or who am, and now stand before thee a Sinner, in my Sins.

Now a little to shew you what it is to be a Sinner; for every one that sinneth may not in a proper Sense be called a Sinner. Saints, the sanctified in Christ Jesus, do often sin, but it is not proper to call them Sinners: But here the *Publican* calls himself a Sinner; and therefore in effect, calls himself an evil Tree, one that beareth no good Fruit: One whose Body and Soul is polluted, whose Mind and Conscience is defiled: One who hath *walked according to the Course of this World, and after the Spirit that now worketh in the Children of Disobedience*: They having their Minds at *Enmity against God, and are taken Captive by the Devil at his Will*. A Sinner, one whose Trade hath been in Sin, and the Works of Satan all his Days.

Thus he waves all Pleas, and *sloops his Neck immediately to the Block*. Though he was a base Man, yet he might have had Pleas; Pleas, I say, as well as the *Pharisee*, though not so many, yet as good. He was of the Stock of *Abraham*, a *Jew*, an *Israelite* of the *Israelites*, and so a privileged Man in the Religion of the *Jews*, else, what doth he do in the Temple? Yea, why did not the *Pharisee*, if he was a Heathen, lay that to his Charge while he stood before God? But the Truth is, he could not; for the *Publican* was a *Jew* as well as the *Pharisee*, and consequently might, had he been so disposed, have pleaded that before God. But he would not, he could not, for his Conscience was under Convictions, the Awakenings of God were upon him; wherefore his Privileges melt away like Grease, and fly from him like the

Chaff of the Summer Threshing-floor, which the Wind taketh up and scattereth as the Dust; he therefore lets all Privileges fall, and pleads only that he is a Sinner.

Secondly, In this Confession he judges and condemns himself: For a Man to say, *I am a Sinner*, is as much as to say, I am contrary to the Holiness of God, a Transgressor of the Law, and consequently an Object of the Curse, and an Heir of Hell. The *Publican* therefore goeth very far in this his Confession; for in the

Third Place, to confess, *that there is nothing in him*, done, or can be done by him, that should allure, or prevail with God to do any thing for him. For a Sinner cannot do Good; no, not work up his Heart unto one good Thought: No, though he should have Heaven it self, if he could, or was sure to burn in Hell Fire for ever and ever if he could not. For Sin, where it is in Possession, and bears Rule, as it doth in every one that we may properly call a Sinner, there it hath the Mastery of the Man, hath bound up his Senses in Cords and Chains, and made nothing so odious to the Soul as the Things that are of the Spirit of God. Wherefore it is said of such, that they are *Enemies in their Minds; that the carnal Mind is enmity to God, and that Wickedness proceedeth of the wicked; and that the Ethiopian may as well change his Skin, or the Leopard his Spots, as they that are accustomed to do evil may learn to do well*, Eph. 2. Rom. 8. 1 Sam. 24. 13. Jer. 13. 23.

Fourthly, In this Confession, he implicitly acknowledgeth, that Sin is the worst of things, forasmuch as it layeth the Soul out of the reach of all Remedy that can be found under Heaven. Nothing below, or short of the Mercy of God, can deliver a poor Soul from this fearful Malady. This the *Pharisee* did not see. Doubtless he did conclude, that at some time or other he had sinned; but he never in all his Life did arrive to a Sight of what Sin was: His Knowledge of it was but false and counterfeit, as is manifest by his Cure; to wit, his own Righteousness. For take this for a Truth undeniable, that he that thinks himself better before God, because of his Reformation, never yet had the true Knowledge of his Sin: But the poor *Publican* he had it, he had it in Truth, as is manifest, because it drives him to the only sovereign Remedy. For indeed, the right Knowledge of Sin, in the Filth and Guilt, and damning Power thereof, makes a Man to understand, that not any thing but Grace and Mercy by Christ, can secure him from the hellish Ruins thereof.

Suppose a Man sick of an *Apoplexy* unto Death, and should for his Remedy make use only of those things that are good against the second *Ague*, would not this demonstrate that this Man was not sensible

of

of the Nature and Danger of this Disease. The same may be said of every Sinner, that shall make use only of those means to justify him before God, that can hardly make him go for a good Christian before judicious Men. But the poor *Publican*, he knew the Nature and the Danger of his Disease; and knew also, that nothing but Mercy, infinite Mercy could cure him thereof.

Fifthly, This Confession of the *Publican*, declareth that he himself was born up now, by an Almighty, though invisible Hand. For Sin, when seen in its Colours, and when appearing in its monstrous Shape, frighteth all away from God. This is manifest by *Cain*, *Judas*, *Saul*, and others, who could not stand up before God under the Sense and Appearance of their Sin, but fly before him, one to one Fruit of Despair, and one to another. But now this *Publican*, though he apprehends his Sin, that himself was one that was a Sinner, yet he beareth up, cometh into the Temple, approaches the Presence of an holy and Sin-revenging God, stands before him, and confesses that he is that Man, that Sin had defiled, and that had brought him into the Danger of Damnation thereby.

This therefore was a mighty Act of the *Publican*: He went against the Voice of Conscience, against Sense and Feeling, against the Curse and condemning Verdict of the Law; he went, as I may say, upon hot burning Coals to one, that to Sin and Sinners is a consuming Fire.

Now then, did the *Publican* this of his own Head, or from his own Mind? No verily, there was some supernatural Power within that did secretly prompt him on, and strengthen him to this more noble Venture. True, there is nothing more common among wicked Men, than to tick and toy, and play with this Saying of the *Publican*, *God be merciful to me a Sinner*; not at all being sensible either what Sin is, or of their need of Mercy. And such Sinners shall find their Speed in the *Publican's* Prayer, far otherwise than the *Publican* sped himself; it will happen unto them much as it happened unto the Vagabond *Jews*, *Exorcists*, who took upon them to call over them that had evil Spirits, the Name of the Lord *Jesus*; that were beaten by that Spirit and made fly out of that House naked and wounded, *Acts* 19. 13. poor Sinner, thou wilt say the *Publican's* Prayer, and make the *Publican's* Confession, and say, *God be merciful to me a Sinner*. But hold, dost thou do it with the *Publican's* Heart, Sense, Dread, and Simplicity? If not, thou dost but abuse the *Publican* and his Prayer, and thy self, and his God; and shalt find God rejecting of thee and thy Prayers, saying, The *Publican* I know, his Prayers, and godly Tears I know, but who, or what art thou? And will send thee away naked.

They are the hungry that he filleth with good things, but the rich (and the senseless) he sendeth empty away.

For my part, I find it one of the hardest things that I can put my Soul upon, even to come to God, when warmly sensible that I am a Sinner, for a Share in Grace and Mercy. Oh! methinks it seems to me as if the whole Face of the Heavens were set against me. Yea, the very thought of God strikes me through, I cannot bear up, I cannot stand before him, I cannot but with a thousand Tears say, *God be merciful to me a Sinner*, *Ezra* 9. 15.

At another time, when my Heart is more hard and stupid, and when his Terror doth not make me afraid, then I can come before him, and ask Mercy at his Hand, and scarce be sensible of Sin or Grace, or that indeed I am before God: But above all, they are the rare times, when I can go to God as the *Publican*, sensible of his glorious Majesty, sensible of my Misery, and bear up, and affectionately cry, *God be merciful to me a Sinner*.

But again, the *Publican* by his Confession, sheweth a piece of the highest Wisdom that a mortal Man can shew; because by so doing, he engageth as well as imploreth the Grace and Mercy of God to save him. You see by the Text he imploreth it; and now I will shew you that he engageth it, and makes himself a Sharer in it.

He that hideth his Sins shall not prosper; but he that confesseth and forsaketh them shall find Mercy. And again, *if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness*, *Prov.* 28. 13. *1 Joh.* 1. 9.

First, In the Promise of Pardon, *He shall find Mercy*; he shall have his Sins forgiven. As also *Solomon* prays, that God will forgive them that know their own sore, and they are indeed, such as are sensible of the plague of their own Heart, *2 Chron.* 6. 29. 30. *1 Kings* 8. 37, 38. And the reason is, because the Sinner is now driven to the farthest Point; for Confession is the farthest point, and the utmost bound unto which God has appointed the *Publican* to go, with reference to his Work. As it is said of *Saul* to *David*, when he was about to give him *Michab* his Daughter to Wife, *I desire not any Dowry, but an hundred foreskins of the Philistines, to be avenged of the King's Enemies.*

So says God in this Matter, I desire no Sacrifices, nor legal Righteousness to make thee acceptable to me, only acknowledge and confess thine Iniquity that thou hast transgressed against me, *1 Sam.* 18. 25. *Jer.* 3. 12. 13. And though this by some may be thought to be a very easy way to come at, and partake of, the Mercy of God; yet let the sensible Sinner try it, and he shall find it one of the hardest things in the World.

World. And there are two things, to which Man is prone, that makes Confession hard.

First, *There is a great Incidency in us to be partial*, and not thorough and plain in our Confessions. We are apt to make half Confessions; to confess some, and hide some; or else to make feigned Confessions, flattering both our selves, and also God, while we make Confession unto him; or else to confess Sin as our own Fancies apprehend, and not as the Word describes them. These things we are very incident to: Men can confess little Sins, while they hide great ones. Men can feign themselves sorry for Sin, when they are not, or else in their Confessions forget to judge of Sin by the Word. Hence it is said, *They turned to God, not with their whole Hearts, but as it were feignedly*. They spake not aright, saying, what have I done? They flatter him with their Lips, and lie unto him with their Tongues, and do their Wickedness in the Dark, and Sin against him with a high Hand, and then come to him and cover the Altar with their Tears. These things therefore, demonstrate the Difficulty of sincere Confession of Sin; and that to do it as it should, is no such easy thing.

To right Confession of Sin, several things must go. As,

First, There must be sound Conviction for Sin upon the Spirit: For before a Man shall be convinced of the Nature, Aggravation, and evil of Sin, how shall he make godly Confession of it? Now to convince the Soul of Sin, the Law must be set home upon the Conscience by the Spirit of God; *For by the Law is the Knowledge of Sin*. And again, *I had not known Sin unless the Law had said, Thou shalt not covet*, Rom. 7. Chap. 7. This Law, now, when it effectually ministreth Conviction of Sin to the Conscience, doth it by putting of Life, and Strength, and Terror into Sin. By its working on the Conscience, it makes Sin revive, and the Strength of Sin is the Law, Rom. 7. 1 Cor. 15. it also increaseth and multiplieth Sin, both by the Revelation of God's Anger against the Soul; and also by mustering up, and calling to view Sins committed, and forgotten time out of Mind. Sin seen in the Glass of the Law is a terrible thing, no Man can behold it and live: *When the Commandment came, Sin revived, and I died*; when it came from God to my Conscience, as managed by an Almighty Arm, *then it slew me*. And now is the time to confess Sin, because now a Soul knows what it is, and sees what it is, both in the Nature and Consequence of it.

Secondly, To a right Confession of Sin, there must be sound Knowledge of God, especially as to his Justice, Holiness, Righteousness, and Purity; wherefore the Publican here begins his Confession by calling upon, or by the Acknowledgment of his

Majesty: *God be merciful to me a Sinner*; as if he should say, God, O God, O great God, O Sin-revenging God, I have sinned against thee, I have broken thy Law, I have opposed thy Holiness, thy Justice, thy Law, and thy righteous Will. O consuming Fire! (for our God is a consuming Fire) I have justly provoked thee to Wrath, and to take Vengeance of me for my Transgressions. But, alas! how few, that make Confession of Sin, have right Apprehension of God, unto whom Confession of Sin doth belong! Alas, 'tis easy for Men to entertain such Apprehensions of God, as shall please their own Humours, to bear up under the Sense of Sin, and that shall make their Confession rather facile, and fantastical, than solid and heart-breaking. The Sight and Knowledge of the great God is to sinful Man the most dreadful thing in the World; which makes Confession of Sin so rare. Most Men confess their Sins behind God's back, but few to his face; and you know there is oft-times a vast Difference in thus doing among Men.

Thirdly, To the right Confession of Sin, there must be a deep Conviction of the Terribleness of the Day of Judgment. This John the Baptist inserts, where he insinuates, that the Pharisees want of (Sense of, and) the true Confession of Sin, was because they had not been warned (or had not taken the Alarm) to flee from the Wrath to come. What Dread, Terror, or frightful Apprehension can there be, where there is no Sense of a Day of Judgment, and of our giving unto God an Account for it, Mat. 3. 7. Luke 3. 7.

I say therefore, to Confession of Sin there must be,

1. A deep Conviction of the Certainty of the Day of Judgment; namely, that such a Day is coming, that such a Day shall be. This the Apostle insinuates, where he saith, *God commands all Men, every where, to repent, because he hath appointed a Day in which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the dead*, Acts 17. 30, 31.

This will give a Sense of what the Soul must expect at that Day for Sin, and so will drive to an hearty Acknowledgment of it, and strong Cries for a Deliverance from it. For thus will the Soul argue that expecteth the Judgment Day, and that believes that he must count for all. O my Heart! it is in vain now to dissemble, or to hide, or to lessen Transgressions; for there is a Judgment to come, a Day in which God will judge *the Secrets of Men by his Son*, and at that Day he will bring *to light the hidden things of darkness, and will manifest the counsels of the heart*. If it must be so then, to what End will it be now to seek to dissemble, 1 Cor. 4. 5. This al-

so is in the Old Testament urged as an Argument to cause Youth, and Persons of all Sizes to recall themselves to Sobriety, and so to Confession of their Sin to God; where the Holy Ghost saith ironically, *Rejoice, O young Man in thy Youth, and let thine Heart cheer thee in the Days of thy Youth, and walk in the ways of thine Heart, and in the sight of thine Eyes; but know that for all these things God will bring thee to Judgment.* So again, *God will bring every work to Judgment, with every secret thing, whether good, or whether evil,* Eccles. 11. 9. and 12. 12. 14.

The certainty of this, I say, must go to the producing of a sincere Confession of Sin, and this is intimated by the Publican, who, with his Confession, addeth, *God be merciful to me a Sinner.* As if he should say, if thou art not merciful to me, thy Judgment shall swallow me up; without thy Mercy I shall not stand, but fall by the Judgment which thou hast appointed.

2. As there must be, for the producing of sincere Confession of Sin, a deep Conviction of the certainty, so of the Terribleness of the Day of Judgment. Wherefore the Apostle, to put Men on Repentance, which is sincere Confession of Sin, saith, *For we must all appear before the Judgment-seat of Christ, that every one of us may receive the things done in his Body, according to that he hath done, whether it be good or bad; knowing therefore the Terror of the Lord, we persuade Men,* 2 Cor. 5. 10, 11. The Terror of the Lord, as we see here, he makes use of, to persuade Men to Confession of Sin, and Repentance to God for Mercy.

And I am persuaded, that one Reason that this Day doth so swarm with wanton Professors, is, because they have not found Conviction for, nor go to God with sincere Confession of Sin: And one Cause of that has been, that they did never seriously fall in with, nor yet sink under, either the Certainty or Terribleness of the Day of Judgment.

O! the Terrors of the Lord! the amazing Face that will be put upon all things before the Tribunal of God. Yea, the Terror that will then be read in the Face of God, of Christ, of Saints and Angels, against the ungodly; who so believes and understands it, cannot live without Confession of Sin to God, and a coming to him for Mercy.

Mountains fall upon us, and cover us, and hide us from the Face of him that sits upon the Throne, and from the Wrath of the Lamb; for the great Day of Wrath is come, and who is able to stand? This Terror is also signified where 'tis said, *And I saw a great white Throne, and him that sat on it, from whose Face the (very) Earth and the Heaven fled away, and there was*

found no place for them. And I saw the Dead, small and great, stand before God: and the Books were opened; and another Book was opened, which is the Book of Life, and the Dead were judged out of those Things which were written in the Books according to their Works. And the Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead that were in them, and they were judged every Man according to his Works. And Death and Hell were cast into the Lake of Fire; this is the second Death. And whosoever was not found written in the Book of Life was cast into the Lake of Fire, Rev. 20. Here is Terror, and this is revealed in the Word of God, that Sinners might hear and consider it, and so come and confess, and implore God's Mercy.

The Terror of the Lord, how will it appear, when he shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance of them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. 1. 7, 8, 9.

The Terror of the Lord, how will it appear, when his Wrath shall burn and flame out like an Oven, or a fiery Furnace before him, while the wicked stand in his Sight, Mat. 13. 50.

The Terror of the Lord, how will it appear, while the Angels at his Command shall gather the wicked to burn them! *As the Tares are gathered and burned in the Fire, so shall it be in the end of the World. The Son of Man shall send forth his Angels, and they shall gather together out of his Kingdom all Things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire, where there shall be wailing and gnashing of Teeth,* Mat. 13. 40, 41, 42. Who can conceive this Terror, much more unable are Men to express it with Tongue or Pen; yet the truly Penitent and Sin-confessing Publican hath Apprehension so far thereof, by the Word of the Testimony, that it driveth him to God, with a Confession of Sin for an Interest in God's Mercy. But,

Fourthly, To right and sincere Confession of Sin, there must be a Conviction of a Probability of Mercy: This also is intimated by the Publican in his Confession; *God (saith he) be merciful to me a Sinner.* He had some glimmerings of Mercy, some Conviction of a Probability of Mercy, or that he might obtain Mercy for his Pardon, if he went, and with unfeigned Lips did confess his Sins to God.

Despair of Mercy, shuts up the Mouth, makes the Heart hard, and drives a Man away from God; as is manifest in the Case of Adam and the fallen Angels. But the least Intimation of Mercy, if the Heart can but touch, feel, taste, or have the least Probability of it, that will open the Mouth, tend to soften the Heart, and to make a very Publican come up to God into

into the Temple, and say, *God be merciful to me a Sinner.*

There must then be this holy Mixture of things in the Heart of a truly confessing Publican. There must be sound Sense of Sin, sound Knowledge of God: Deep Conviction of the Certainty and Terribleness of the Day of Judgment, as also of the Probability of obtaining Mercy.

But to come to that which remains; I told you that there were two Things that did make unfeigned Confession hard. The first I have touched upon.

Secondly, And now the Second follows. And that is, some private leaning to some Goodness, a Man shall conceit that he hath done before, or is doing now, or that he purposeth to prevail with God for the Pardon of Sins. This Man to be sure knows not Sin in the Nature and Evil of it, only he has some false Apprehensions about it. For where the right Knowledge of Sin is in the Heart, that Man sees so much Evil in the least Transgressions, as that it would break the Back of all the Angels of Heaven, should the great God impute it to them. And he that sees this is far enough off from thinking of doing to mitigate, or assuage the Rigour of the Law, or to make pardonable his own Transgressions thereby. But he that sees not this, cannot confess his Transgressions aright; for the Confession consisteth in the general, in a Man's taking to himself his Transgressions, with the Acknowledgment of them to be his, and that he cannot stir from under them, nor do any thing to make amends for them, or to palliate the Rigour of Justice against the Soul. And this the Publican did when he cried, *God be merciful to me a Sinner.*

He made his Sins own, he stood before God in them, accounting that he was surely undone for ever, if God did not extend Forgiveness unto him. And this is to do as the Prophet *Jeremy* bids; to wit, only to acknowledge our Iniquities, to acknowledge them at the terrible Bar of God's Justice, until Mercy takes them out of the way; not by doing, or promising to do, either this or that good Work. And the reason of this kind of Confession is,

First, Because this carrieth in it the true Nature of Confession, to confess, and abide under the Crimes confessed, without Shifts and Evasions, is the only real simple way of Confessions. *I said, I would confess my Transgressions to the Lord;* and what then, *and thou forgavest the Iniquity of my Sin.* Mark, nothing comes in betwixt Confession and Forgiveness of Sin, *Psal.* 32. 5. nothing of Works of Righteousness, nothing of legal Amendments, nothing but an outcry for Mercy; and that act is so far off from lessening the Offence, that it greatly heighteneth and aggravates it. That is the first Reason.

Secondly, A second Reason is, because God doth expect that the Penitent Confessors should not only confess, but bear their Shame on them; yea, saith God, *be thou confounded and bear thine own Shame,* when God takes away thine Iniquity, *thou shalt be confounded and never open thy Mouth more because of thy Shame,* *Ezek.* 16. 52, 54, 61, 63. We count it convenient that Men, when their Crimes and Transgressions are to be manifested, that they be set in some open Place, with a Paper, wherein their Transgressions are inserted, that they may not only confess, but bear their own Shame. At the penitential Confession of Sinners, God has something to do; if not before Men, yet before Angels, that they may behold, and be affected, and rejoice when they shall see, after the Revelation of Sin, the Sinner taken into the Favour and abundant Mercy of God, *Luke* 15.

Thirdly, A third Reason is, for that God will in the Forgiveness of Sin magnify the Riches of his Mercy; but this cannot be, if God shall suffer, or accept of such Confession of Sin, as is yet intermixed with those things that will darken the heinousness of the Offence.

That God in the Salvation, and so in the Confession of the Sinner, designs the magnifying of his Mercy, is apparent enough from the whole Current of Scripture, and that any of the things now mentioned will, if suffered to be done, darken and eclipse this thing, is evident to Reason it self.

Suppose a Man stand indicted for Treason, yet shall so order the matter, that it shall ring in the Country, that his Offences are but petty Crimes; though the King shall forgive this Man, much Glory shall not thereby redound to the Riches and Greatness of his Mercy. But let all things lie naked, let nothing lie hid or covered, let Sin be seen, shewn, and confessed, as it is in the Sinner himself, and then there will be in his Forgiveness a magnifying of Mercy.

Fourthly, A fourth Reason is, for else God cannot be justified in his Sayings, nor overcome when he is judged, *Psal.* 51. *Rom.* 3. God's Word hath told us what Sin is, both as to its Nature and evil Effects. God's Word hath told us, that the best of our Righteousnesses are no better than filthy Rags. God's Word has also told us, that Sin is forgiven us freely by Grace, and not for the sake of our Amendments: And all this God shews, not only in the Acts of his Mercy toward, but even in the Humiliations and Confessions of the Penitent: For God will have his Mercy to be displayed even there where the Sinner hath taken his first Step toward him; *That like as Sin hath reigned unto Death, so Grace might reign through Righteousness unto eternal Life, by Jesus Christ our Lord,* *Rom.*

Fifthly,

Fifthly, A fifth Reason is, *Because God would have by the Publican's Conversion, others affected with the displays and discoveries of wonderful Grace*; but not to cloud and cover it with lessening of Sin.

For what will such say when Sin begins to appear to Conscience, and when the Law shall follow it with a Voice of Words, each one like a Clap of Thunder? I say, what will such say when they shall read that the *Publican* did only acknowledge his Iniquity, and found Grace and Favour of God? That God is infinitely merciful; to those, or to such, as in truth stand in need of Mercy. Also that he sheweth Mercy of his own good Pleasure, nothing moving him thereto.

I say, this is the way to make others be affected with Mercy; as he saith by the Apostle *Paul*, *But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ, (by Grace ye are saved) and hath raised us up together, and made us sit together in heavenly Places in Christ Jesus. That in the Ages to come he might shew the exceeding Riches of his Grace in his Kindness to us-ward (or towards us) through Christ Jesus*, Ephes. 2. 4, 5, 6, 7. You may also see that 1 Tim. 1. 15, 16.

Sixthly, Another Reason of this is, *because this is the way to heighten the Comfort and Consolation of the Soul*; and that both here and hereafter. What tendeth more to this, than for Sinners to see, and with Guilt and Amazement to confess what Sin is, and so to have Pardon extended from God to the Sinner as such? This fills the Heart; all ravishes the Soul! puts Joy into the Thoughts of Salvation from Sin, and Deliverance from Wrath to come. *Now they return and come to Zion with Songs, and everlasting Joy upon their Heads, they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away*, Isa. 35. 10. Indeed the Belief of this makes Joy and Gladness endless.

Seventhly, Besides, it layeth upon the Soul the greatest Obligations to Holiness; *what like the Apprehension of free Forgiveness*, (and that Apprehension must come in thro' a Sight of the Greatness of Sin, and of Inability to do any thing towards Satisfaction) *to engage the Heart of a Rebel to love his Prince, and to submit to his Laws*.

When *Elisha* had taken the *Syrians* Captives, some were for using Severities towards them; but he said, *Set Bread and Water before them, that they may eat and drink and go to their Master*, and they did so. And what follows, *So the Bands of Syria came no more into Israel*. He conquered their Malice with his Compassion. And 'tis the love of Christ that constraineth to live to him, 2 Kings 6. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. 2 Cor. 5. 14.

Many other things might possibly be urged, but at present let these be sufficient.

The second thing that we made mention of in the *Publican's* Prayer was, an imploring of Help against this Malady; *God be merciful to me a Sinner*. In which Petition I shall take notice of several things.

1. That a Man's help against Sin, doth not so absolutely lie in his personal Conquest, as in the Pardon of them. I suppose a Conquest, though there can indeed by Man be none, so long as he liveth in this World; I mean, a compleat Conquest and annihilation of Sin.

The Publican, and so every graciously awakened Sinner, is doubtless for the subduing of Sin; but yet he looketh that the chief help against it doth lie in the Pardon of it. Suppose a Man should stab his Neighbour with his Knife, and afterward burn his Knife to nothing in the Fire, would this give him help against his Murder? No verily, notwithstanding this, his Neck is obnoxious to the Halter, yea, and his Soul to Hell Fire. But a Pardon gives him absolute help: 'Tis God that justifies, who shall condemn, Rom. 8. Suppose a Man should live many Days in Rebellion against God, and after that leave off to live any longer so rebelliously, would this help him against the Guilt which he had contracted before? No verily, without Remission there is no help, but the Rebel is undone. Wherefore the first Blessedness, yea, and that without which all other Things cannot make one Blessed, it lies in Pardon. *Blessed is he whose Transgressions are forgiven, whose Sin is covered. Blessed is the Man to whom the Lord will not impute Sin*, Psal. 32. Rom. 4.

Suppose a Man greatly sanctified and made holy; I say, suppose it; yet if the Sins, before committed by him, be not pardoned, he cannot be a blessed Man.

Yet again, Suppose a Man should be caught up to Heaven, not having his Sins pardoned, Heaven it self cannot make him a blessed Man. I suppose these things, not that they can be, to illustrate my matter. There can be no Blessedness upon any Man, who yet remaineth unforgiven. You see therefore here, that there was much of the Wisdom of the Holy Ghost in this Prayer of the *Publican*. He was directed the right, the only, the next way to shelter where Blessedness begins even to Mercy for the Pardon of his Sins. Alas! What would it advantage a Traytor to be taken up into the King's Coach, to be clothed with the King's Royal Robe, to have put upon his Finger the King's Gold Ring, and to be made to wear, for the present, a Chain of Gold about his Neck, if after all this the King should say unto him, but I will not pardon thy Rebellion; thou shalt die for thy Treason? Pardon then, to him that loves Life, is better, and more to be preferred

preferred and sought after, than all other things; yea, it is the highest Wisdom in any Sinner to seek after that first.

This therefore confuteth the Blindness of some, and the Hypocrisy of others. Some are so silly, and so blind, as quite to forget and look over the Pardon of Sin, and to lay their Happiness in some external Amendments; when alas poor Wretches, as they are, they abide under the Wrath of God. Or if they be not quite so foolish as utterly to forget the Forgiveness of Sin, yet they think of it, but in the second Place they are for setting of Sanctification before Justification, and so seek to confound the Order of God; and that which is worse unto them, they by so doing, do what they can to keep themselves indeed from being sharers in that great Blessing of Forgiveness of Sins by Grace.

But the *Publican* here was guided by the Wisdom of Heaven: He comes into the Temple, he confesseth himself a Sinner, and forthwith, without any delay, before he removeth his Foot from where he stands, craves help of Pardon; for he knew that all other things, if he remained in Guilt, would not help him against that Damnation that belonged to a vile and unforgiven Sinner.

This also confuteth the Hypocrites, such as is our *Pharisee* here in the Text, that glory in nothing so much, as that *they are not as other Men, not Unjust, no Adulterer, no Extortioner, nor even as this Publican*; and thus miss of the Forgiveness of Sin; and if they have missed of the beginning Good, they shall never, as so standing, receive the second, or the third; Justification, Sanctification, Glorification, they are the three things, but the Order of God must not be perverted. Justification must be first, because that comes to Man while he is ungodly and a Sinner.

Justification cannot be where God has not passed a Pardon. A Pardon then, is the first thing to be looked after by the Sinner; this the *Pharisee* did not, therefore he went down to his House unjustified; he set the Stumbling-block of his Iniquity before his Face when he went to enquire of the Lord; and as he neglected, slighted, scorned, because he thought that he had no need of Pardon; therefore it was given to the poor, needy, and miserable *Publican*, and he went away with the Blessing.

Publicans, since this is so weighty a Point, let me exhort you that you do not forget this Prayer of *your wise and elder Brother*, to wit, the *Publican*, that went up into the Temple to pray. I say, forget it not, neither suffer any vain-glorious or self-conceited Hypocrites with Arguments, to allure you with their silly and deceitful Tongues, from this wholesome Doctrine. Remember that you are Sinners as abominable as are the *Publicans*, wherefore do

N^o XXXIV. Vol. II.

you, as you have him for your Pattern, go to God, confess in all simple, honest, and self-abasing, your numerous and abominable Sins, and be sure that in the very next Place you forget not to ask for Pardon, saying, *God be merciful to me a Sinner*. And remember that none but God can help you against, nor keep you from, the Damnation and Misery that comes by Sin.

Secondly, As the *Publican* imploreth help, so notwithstanding the Sentence of the Law that is gone out against him, he saith to God, *be merciful to me*; and also in that he concludes himself *a Sinner*: I say, he justifieth, he approveth of the Sentence of the Law, that was now gone out against him, and by which he now stood condemned in his own Conscience before the Tribunal of God's Justice. He saith not as the Hypocrite, *Because I am innocent, surely his Anger shall turn from me*; or what have we spoken so much against thee? No, he is none of these Murmurers or Complainers, but fairly falls before the Law, Witnesses, Judge and Jury, and consenteth to the Verdict, Sentence, and Testimony of each of them, *Jer. 2. 35. Mal. 2. 13.*

To illustrate this a little, suppose a Malefactor should be arraigned before a Judge, and that after the Witnesses, Jury, and Judge have all condemned him to Death for his Fact, the Judge again should ask him what he can say for himself why Sentence of Death should not pass upon him? Now if he saith nothing but *Good my Lord Mercy*, he confesseth the Indictment, approveth of the Verdict of the Jury, and consenteth to the Judgment of the Judge.

The *Publican* therefore in crying *Mercy*, justifieth the Sentence of the Law that was gone out against his Sins: He wrangleth not with the Law, saying, that was too severe though many Men do thus, saying, *God forbid, for then Wo be to us*. He wrangleth not with the Witness which was his own Conscience, though some will buffet, smite, and stop its Mouth, or command it to be silent. He wrangleth not with the Jury, which was the Prophets and Apostles, though some Men cannot abide to hear all that they say. He wrangleth not with the Judge, nor sheweth himself irreverently before him, but in all humble Gestures that could bespeak him acquiescing with the Sentence, he flieth to Mercy for Relief.

Nor is this alone the way of the *Publican*; but of other godly Men before his time: When *David* was condemned, he justified the Sentence and the Judge, out of whose Mouth it proceeded, and so fled for Succour to the Mercy of God, *Psal. 51*. When *Shemaiah* the Prophet pronounced God's Judgments against the Princes of *Judah* for their Sin, they said, *The Lord is righteous*. When the Church in the *Lamentations*

mentations had reckoned up several of her grievous Afflictions wherewith she had been chastised, she instead of complaining doth justify the Lord, and approve of the Sentence that was passed upon her, saying, *The Lord is righteous, for I have rebelled against his Commandment.* So Daniel, after he had enumerated the Evils that befel the Church in his Day, addeth, *Therefore hath the Lord brought it upon us; for the Lord our God is righteous in all his Works, which he doth, for we obeyed not his Voice,* 2 Chron. 13. 6. Lam. 1. 18. Dan. 9. 14.

And this is the case with our Publican. He has transgressed a Law that is holy, just, and good: the Witness that accuseth him of this, is God and his Conscience; he is also cast by the Verdict of holy Men; and all this he knows, and implicitly confesses, even in that he directs his Prayer unto his Judge for Pardon. And 'tis one of the excellentest Sights in the World to see, or understand a Sinner thus honestly receiving the Sentence of the Law that is gone out against him; to see and hear a Publican thus to justify God. And this God would have done for these Reasons.

1. That it might be conspicuous to all, that the Publican has need of Mercy. This is for the Glory of the Justice of God, because it vindicates it in its goings out against the Publican. God loveth to do things in Justice and Righteousness, when he goeth out against Men, tho' it be but such a going out against them as only tendeth to their Conviction and Conversion. When he dealt with our Father Abraham in this Matter, he called him to his Foot, as here he doth the Publican. And Sinner, if God counts thee worthy to inherit the Throne of Glory he will bring thee hither. But,

2. The Publican by the Power of Conviction stoops to, and falleth under the righteous Sentence gone forth against him, that it might be also manifest that what afterward he shall receive is of the mere Grace and Sovereign Goodness of God. And indeed there is no way that doth more naturally tend to make this manifest than this. For thus; there is a Man proceeded against for Life, by the Law, and the Sentence of Death is in conclusion most justly and righteously passed upon him by the Judge. Suppose now that after this, this Man lives, and is exalted to Honour, enjoys great Things, and is put into Place of Trust and Power, and that by him that he has offended, even by him that did pass the Sentence upon him.

What will all say, or what will they conclude, even upon the very first hearing of this Story? Will they not say, well, whoever he was that found himself wrapped up in this strange Providence, must thank the Mercy of a gracious Prince; for all these things bespeaks Grace and Favour. But,

3. As the Publican falleth willingly un-

der the Sentence, and justifieth the passing of it upon him; so by his flying to Mercy for help he declareth to all that he cannot deliver himself: He putteth help away from himself, or saith, *it is not in me.*

This, I say, is another thing included in this Prayer, and it is a thing distinct from that. For it is possible for a Man to justify and fall under the Sentence of the Judge, and yet retain that with himself that will certainly deliver him from that Sentence when it has done its worst. Many have held up their hand, and cried guilty at the Bar, and yet have fetched themselves off for all that; but then they have not pleaded Mercy, (for he that doth so, puts his Life altogether into the hands of another) but Privilege or good Deeds either done or to be done by them. But the Publican in our Text puts all out of his own hand; and in effect saith to that God before whom he went up into the Temple to pray; *Lord, I stand here condemned at the Bar of thy Justice, and that worthily, for the Sentence is good, and hath in Righteousness gone out against me; nor can I deliver my self, I heartily and freely confess I cannot; wherefore I betake my self only to thy Mercy, and do pray thee to forgive the Transgressions of me a Sinner.* O how few be there of such kind of Publicans! I mean of Publicans thus made sensible, that come unto God for Mercy.

Mercy with most, is rather a Compliment, I mean, while they plead it with God, than a Matter of absolute Necessity; they have not awfully and in Judgment and Conscience fallen under the Sentence, nor put themselves out of all Plea but the Plea of Mercy. Indeed, thus to do, is the effect of the Proof of the Vanity and Emptiness of all Experiments made use of before.

Now there is a two-fold proof of Experiments; the one is, the result of Practice; the other is, the result of Faith.

The Woman with her bloody Issue made her proof by Practice, when she had spent all that she had upon Physicians and was nothing bettered, but rather grew worse, Mark 5. But our Publican here proves the Emptiness and Vanity of any other Helps, by one cast of Faith upon the Contents of the Bible, and by another look upon his present State of Condemnation; wherefore he presently, without any more ado, condemneth all other helps, ways, modes, or means of deliverance, and betakes himself only to the Mercy of God, saying, *God be merciful to me a Sinner.*

And herein he sheweth wonderful Wisdom. For,

First, By this, *He thrusts himself under the Shelter and Blessing of the Promise:* And I am sure it is better and safer to do so, than to rely upon the best of Excellencies that this World can afford, Hos. 14. 1, 2, 3, 4.

Secondly,

Secondly, He takes the ready way to please God; for God takes more delight in shewing of Mercy, than in any thing that we can do, *Hos. 6. 6. Matth. 9. 13. and 12. 7.* Yea and that also is the Man that pleaseth him, even he that hopes in his Mercy, *Psal. 147. 11.* The *Publican* therefore, whatever the *Pharisee* might think, stood all this while upon sure ground, and had by far the start of him for Heaven. Alas! his dull Head could look no further than to the Conceit of the pitiful Beauty and Splendor of his own stinking Righteousness. Nor durst he leave that to trust wholly to the Mercy of God; but the *Publican* comes out, though in his Sins, yet like an awakened, enlightned, resolved Man, and first abases himself, then gives God the Glory of his Justice, and after that the Glory of his Mercy, by saying, *God be merciful to me a Sinner*; and thus in the Ears of the Angels he did ring the Changes of Heaven. And,

Thirdly, The *Publican*, in his thus putting himself upon Mercy, sheweth, *that in his Opinion there is more virtue in Mercy to save, than there is in the Law and Sin to condemn.* And altho' this is not counted a great Matter to do, while Men are far from the Law, and while their Conscience is asleep within them; yet when the Law comes near, and Conscience is awake, who so tries it, will find it a laborious Work. *Cain* could not do thus for his Heart, no, nor Soul; nor *Judas* neither. This is another kind of thing than most Men think it to be, or shall find it, whenever they shall behold God's angry Face, and when they shall hear the Words of his Law.

However our *Publican* did it, and ventured his Body, Soul, and future Condition for ever in this Bottom, with other the Saints and Servants of God, leaving of the World to swim over the Sea of God's Wrath (if they will) in their weak and simple Vessels of Bull-rushes, or to lean upon their Cobweb-hold, when he shall arise to the Judgment that he hath appointed.

In the mean time pray God awaken us as he did the *Publican*; pray God enlighten us as he did the *Publican*; pray God grant us Boldness to come to him as the *Publican* did; and also in that trembling Spirit as he did, when he cried in the Temple before him, *God be merciful to me a Sinner.*

Thus having passed over his Prayer, we come in the next place to his *Gestures*; for in my Judgment the right Understanding of them will give us yet more Conviction of the *Publican's* Sense and awakening of Spirit under this present Action of his.

And I have observed many a poor Wretch that have readily had recourse to the *Publican's* Prayer, that never knew what the *Publican's* Gestures, in the Presence of God, while in Prayer before him,

did mean. Nor must any Man be admitted to think, that those Gestures of his were in Custom, and a Formality among the *Jews* in those Days; for 'tis evident enough by the Carriage of the *Pharisee*, that it was below them and their Mode, when they came into the Temple, or when they prayed any where else; and they in those Days were counted for the best of Men, and in religious Matters they were to imitate and take their Examples at the hands of the best, not at the hands of the worst.

The *Publican's* Gestures then, were properly his own, caused by the guilt of Sin, and by that dread of the Majesty of God that was upon his Spirit. And a comely Posture it was, else Christ Jesus, the Son of God would never have taken that particular Notice thereof as he did, nor have smiled upon it so much as to take, and distinctly repeat it as that which made his Prayer the more weighty, also to be taken notice of. Yea, in mine Opinion, the Lord Jesus committed it to Record, for that he liked it, and for that it will pass for some kind of Touchstone of Prayer, that is made in good Sense of Sin and of God, and of need of his Goodness and Mercy. For verily, all these Postures signify Sense, Sight of a lost Condition, and a Heart in good earnest for Mercy.

I know that they may be counterfeited, and Christ Jesus knows who doth so too; but that will not hinder, or make weak or invalid what hath already been spoke about it. But to forbear to make a further Prologue, and to come to the handling of Particulars.

And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, but smote upon his Breast, &c.

Three things, as I told you already, we may perceive in these Words, by which his *Publican* Posture, or Gestures are set forth.

1. He stands *afar off*.
2. He would not *lift up* so much as his Eyes to Heaven.
3. He *smote upon his Breast, &c.*

For the First of these, *He stood afar off*. And the *Publican* standing afar off. This is, I say, the first Thing, the first Posture of his with which we are acquainted, and it informeth us of several Things.

First, That he came not with Senselessness of the Majesty of God *when he came to pray*, as the *Pharisee* did, and as Sinners commonly do. For this standing *back*, or *afar off*, declares that the Majesty of God had an awe upon his Spirit: He saw *whither, to whom, and for what*, he was now approaching the Temple. It is said in the twentieth of *Exodus*, That when the People saw the Thundrings and Lightnings, and the Noise of the Trumpet, and the Mountain Smoaking, (and all these were Signs of God's terrible Presence, and dreadful Majesty)

jeſty) they removed themſelves, and ſtood *aſar off*, Exod. 20. 18. This Behaviour therefore of the Publican did well become his preſent Action, eſpecially ſince, in his own Eyes, he was yet an unforgiven Sinner. Alas! what is God's Maſteſty to a ſinful Man, but a conſuming Fire? And what is a ſinful Man in himſelf, or in his Approach to God, *but as Stubble fully dry*.

How then could the Publican do otherwiſe (than what he did) than ſtand *aſar off*, if he either thought of God or himſelf. Indeed the People afore-named, before they ſaw God in his terrible Maſteſty, could ſcarce be kept off from the Mount with Words and Bounds, as it is now the Caſe of many: Their Blindneſs gives them Boldneſs; their Rudeneſs gives them Confidence; but when they ſhall ſee what the Publican ſaw, and felt, and underſtood as he, they will pray, and ſtand *aſar off*, even as theſe People did. They removed and ſtood *aſar off*, and then fell to praying of *Moses* that this dreadful Sight and Sound might be taken from them. And what if I ſhould ſay, he ſtood *aſar off* for fear of a blow, though he came for Mercy, as it is ſaid of them, *They ſtood aſar off for fear of her Torments*, Revel. 18. 10, 18.

I know what it is to go to God for Mercy, and ſtand all that while through fear *aſar off*, being poſſeſſed with this, will not God now ſmite me at once to the Ground for my Sins. *David* thought ſomething when he ſaid as he prayed, *Caſt me not out from thy Preſence, and take not thy holy Spirit from me*, Pſal. 51. 11.

There is none knows, but thoſe that have them, what Turns and Returns, what coming on and going off, there is in the Spirit of a Man that indeed is awakened, and that ſtands awakened before the glorious Maſteſty in Prayer. The Prodigal alſo made his Prayer to his Father intentionally, while he was yet *a great way off*. And ſo did the Lepers too; *And as he entered into a certain village there met him ten Men that were Lepers, which ſtood aſar off. And they liſt up their voices and ſaid, Jeſus, Maſter, have mercy on us*, Luke 17. 12, 13.

See here, it has been the Cuſtom of praying Men to keep their Diſtance, and not to be rudely bold in ruſhing into the Preſence of the holy and heavenly Maſteſty; eſpecially if they have been ſenſible of their own Vilenenſs, and Sins, as the Prodigal, the Lepers, and our Publican was. Yea, *Peter* himſelf, when upon a time he perceived more than commonly he did of the Maſteſty of Jeſus his Lord, what doth he do? *When Simon Peter ſaw it, ſays the Text, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful Man, O Lord*, Luke 5. 3, 8. Oh! when Men ſee God and themſelves, it fills them with holy Fear, of the Greatneſs of the Maſteſty of

God, as well as with love to, and deſire after his Mercy.

Befides, *by his ſtanding aſar off*, it might be to intimate that he now had in mind, and with great weight upon his Conſcience, the infinite Diſtance that was betwixt God and him. Men ſhould know that, and tremble in the Thoughts of it, when they are about to approach the Omnipotent Preſence.

What is poor ſorry Man, poor Duſt and Aſhes, that he ſhould croud it up, and go joſſingly into the Preſence of the Great God? eſpecially ſince it is apparent, the Diſproportion that is betwixt God and him. *Eſther*, when ſhe went to ſuppllicate the King her Huſband for her People, made neither uſe of her Beauty, nor Relation, nor the Privileges of which ſhe might have had Temptation to make uſe, eſpecially at ſuch a time, and in ſuch Exigencies, as then did compaſs her about: But I ſay, ſhe made not uſe of them to thruſt herſelf into his Preſence, but knew, and kept her Diſtance, ſtanding in the inward Court of his Palace, until he held out the golden Scepter to her; *Then Eſther drew near and touched the top thereof*, Eſth. 5. 1, 2.

Men alſo when they come into the Preſence of God, ſhould know their Diſtance; yea, and ſhew that they know it too, by ſuch Geſtures and Carriages, and Behaviours that are ſeemly. A remarkable Saying is that of *Solomon*. *Keep thy foot, ſaith he, when thou goeſt into the Houſe of God, and be more ready to hear, than to offer the Sacrifice of Fools; for they conſider not that they do evil*. (And as they ſhould keep their Foot, ſo alſo he adds) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in Heaven, and thou upon Earth, therefore let thy words be few*, Eccleſ. 5. 1, 2.

Three things the Holy Ghoſt exhorteth to in this Text.

The one is, *that we look to our Feet*, and not be forward to croud into God's Preſence.

Another is, *That we ſhould alſo look well to our Tongues*, that they be not raſh in uttering any thing before God.

And the third is, *because of the infinite Diſtance* that is betwixt God and us, which is intimated by them Words, *for God is in Heaven, and thou upon Earth*.

The Publican therefore ſhewed great Wiſdom, holy Shame, and Humility, in this brave Geſture of his, namely, in his ſtanding *aſar off*, when he went up into the Temple to pray. But this is not all.

Secondly, The Publican in ſtanding *aſar off*, left room for an Advocate, an High Priest, a Days-Man to come betwixt, to make Peace between God and this poor Creature. *Moses*, the great Mediator of the Old Teſtament, was to go nigher to God

God than the rest of the Elders, or those of the People, *Exod.* 21. 1. Yea, the rest of the People were expressly commanded to worship, *standing afar off*, verse 1, 2. No Man of the Sons of *Araon* that hath a Blemish was to come nigh. *No Man that hath a blemish of the seed of Aaron, shall come nigh to offer the offerings of the Lord made by fire. He shall not come nigh to offer the bread of his God,* *Levit.* 21. 21.

The Publican durst not be his own Mediator, he knew he had a Blemish, and was infirm, and therefore he stands back; for he knew that 'twas none of him that his God had chosen to come near unto him, to offer the Fat and the Blood, *Ezek.* 44. 13, 14, 15. The Publican therefore was thus far right. He took not up the Room himself, neither with his Person, nor his Performances, but stood back, and gave place to the High Priest that was to be Intercessor.

We read, that when *Zacharias* went into the Temple to burn Incense, as at that time his Lot was, *The whole multitude of the People was praying without*, *Luke* 1. 9, 10. They left him where he was, near to God, between God and them, mediating for them; for the offering of Incense by the Chief Priest was a figurative making of Intercession for the People, and they maintained their Distance.

It is a great matter, in praying to God, not to go too far, nor come too short in that Duty. I mean in the Duty of Prayer, and a Man is very apt to do one or the other. The Pharisee went so far, he was too bold, he came into the Temple making such a Ruffle with his own Excellencies, that there was in his Thoughts no need of a Mediator. He also went up so nigh to God, that he took up the Room and Place of the Mediator himself; but this poor Publican, he knows his Distance, and keeps it, and leaves room for the High Priest to come and intercede for him with God. He stood *afar off*, not too *far off*; for that is the Room and Place of Unbelievers, and in that Sense this Saying is true, *For lo, they that are far from thee shall perish*, *Psal.* 73. 27. That is, they whose Unbelief hath set their Hearts and Affections more upon their Idols, and that have been made to cast God behind their Backs, to follow and go a whoring after them.

Hitherto therefore it appears, that tho' the *Pharisee* had more Righteousness than the *Publican*, yet the *Publican* had more spiritual Righteousness than the *Pharisee*: And that though the *Publican* had a baser, and more ugly outside than the *Pharisee*, yet the *Publican* knew how to prevail with God for Mercy better than he.

As for the *Publican's* Posture of standing in Prayer, it is excusable, and that by the very Father of the Faithful himself: For *Abraham* stood praying when he made In-

tercession for *Sodom*, *Gen.* 18. 22, 23. Christ also alloweth it where he saith, *And when ye stand praying*, forgive if ye have ought against any, that your Father also which is in Heaven may forgive you your Trespases, *Mark* 11. 25. Indeed there is no stinted Order prescribed for our thus behaving of our selves in Prayer, whether kneeling, or standing, or walking or lying, or sitting; for all these Postures have been used by the godly. *Paul kneeled down and prayed*, *Acts* 20. 36. *Abraham* and the *Publican* stood and prayed. *David* prayed as he walked, *2 Sam.* 15. 30, 31. *Abraham* prayed lying upon his Face, *Gen.* 17. 17, 18. *Moses* prayed sitting, *Exod.* 17. 12. and indeed Prayer, effectual fervent Prayer, may be, and often is, made unto God, under all these Circumstances of Behaviour: For God has not tied us up to any of them; and he that shall tie himself, or his People, to any of these, doth more than he hath Warrant for from God; and let such take care of innovating, it is the next way to make Men Hypocrites and Dissemblers in those Duties, in which they should be sincere.

True, which of those soever a Man shall chuse to himself for the present, to perform this solemn Duty in, it is required of him, and God expects it, that he should pray to him in Truth, and with Desire, Affection, and Hunger, after those things, that with his Tongue he maketh mention of before the Throne of God. And indeed without this, all is nothing. But alas! how few be there in the World whose Heart and Mouth in Prayer shall go together? Dost thou, when thou askest for the Spirit, or Faith, or Love to God, to Holiness, to Saints, to the Word, and the like, ask for them with Love to them, Desire of them, hungering after them? Oh! this is a mighty thing! and yet Prayer is no more before God, than as it is seasoned with these blessed Qualifications. Wherefore it is said, that while Men are praying, God is searching of the Heart, to see what is the meaning of the Spirit, (or whether there be the Spirit and his Meaning in all that the Mouth hath uttered, either by Words, Sighs, or Groans) because it is by him, and through his help only that any make Prayers according to the Will of God, *Rom.* 8. 26, 27. Whatever thy Posture therefore shall be, see that thy Prayers be pertinent and fervent, not mocking of thine own Soul with Words, while thou wantest and are an utter Stranger to the very Vital and living Spirit of Prayer.

Now our *Publican* had, and did exercise, the very Spirit of Prayer in Prayer. He prayed sensibly, seriously, affectionately, hungering, thirsting, and with longing after that for which with his Mouth he implored the God of Heaven: His Heart and Soul was in his Words, and it was that

which made his Prayer *PRATER*; even because he prayed in *PRATER*; he prayed inwardly, as well as outwardly.

David tells us, that God heard the Voice of his Supplication, the Voice of his Cry, the Voice of his Tears, and the Voice of his Roaring. For indeed are all these acceptable, Affection, and fervent Desire, make them sound well in the Ears of God. Tears, Supplications, Prayers, Cries, may be all of them done in Formality, Hypocrisy, and from other Causes, and to other Ends than that which is honest and right in God's Sight: For God would search and look after the Voice of his Tears, Supplications, Roarings, Prayers and Cries.

And if Men had less care to please Men, and more to please God, in the Matter and Manner of praying, the World would be at a better pass than it is. But this is not in Man's Power to help, and to amend: When the Holy Ghost comes upon Men with greater Conviction of their State and Condition, and of the Use and Excellency of the Grace of Sincerity and Humility in Prayer, then, and not till then, will the Grace of Prayer be more prized, and the spacious flouting, complementary Lips of Flatterers be more laid aside. I have said it already, and will say it again, that there is now a Days a great deal of Wickedness committed in the very Duty of Prayer; by Words, of which Men have no Sense, by reaching after such Conclusions and clenches therein, as may make their Persons be admired; by studying for, and labouring after such Enlargements as the Spirit accompanieth not the Heart in. O Lord God, make our Hearts upright in us, as in all Points and Parts of our Profession, so in this solemn Appointment of God, *If I regard Iniquity in my Heart, said David, the Lord will not hear my Prayer.* But if I be truly sincere he will, and then 'tis no matter whether I kneel, or stand, or sit, or lie, or walk, for I shall do none of these, nor put up my Prayers under any of these Circumstances, lightly, foolishly, and idly, but to beautify this Gesture with the inward working of my Mind and Spirit in Prayer; that whether I stand or sit, walk or lie down, Grace and Gravity, Humility and Sincerity shall make my Prayer profitable, and my outward Behaviour comely in his Eyes, with whom (in Prayer) I now have to do.

And had not our *Publican* been inwardly seasoned with these, Christ would have taken but little Pleasure in his Modes and outward Behaviour: But being so honest inwardly, and in the Matter of his Prayer, his Gestures by that were made beauteous also; and therefore it is that our Lord so delightfully dilateth upon them, and draweth them out at Length before the Eyes of others.

I have often observed, that which is na-

tural, and so comely in one, looks odiously when imitated by another, I speak as to Gestures and Actions in Preaching and Prayer. Many, I doubt not, but will imitate the *Publican*, and that both in the Prayer and Gestures of the *Publican*, whose Persons and Actions will yet stink in the Nostrils of him that is holy and just, and that searcheth the Heart and the Reins.

Well, the *Publican* stood and prayed, he stood *afar off*, and prayed, and his Prayers came even to the Ears of God.

And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, &c.

We are now come to another of his postures. *He would not*, says the Text, *so much as lift up his Eyes to Heaven.* Here therefore was another Gesture added to that which went before; and a Gesture that a great while before had been condemned by the Holy Ghost himself. *Is it such a fast that I have chosen a Day for a Man to afflict his Soul? Is it to bow down his Head like a Bulrush, Isai. 58. 5.*

But why condemned then, and smiled upon now? Why! Because done in Hypocrisy then, and in Sincerity now. Hypocrisy and a Spirit of Error, that he shall take no Pleasure in them: But sincerity, and honesty in Duties, will make even them comely in the sight of Men. May I not say before God? the *Recabites* were not commanded of God, but of their Father, to do as they did; but because they were sincere in their Obedience thereto, even God himself maketh use of what they did to condemn the Disobedience of the *Jews*; and moreover doth tell the *Recabites* at last, that they should not want a Man to stand before him for ever. *And Jeremiah said to the House of the Recabites, thus saith the Lord of Hosts, the God of Israel, because ye have obeyed the Commandment of Jonadab your Father, and kept all his Precepts, and done according to all that he hath commanded you; therefore, thus saith the Lord of Hosts the God of Israel, Jonadab the Son of Racab shall not want a Man to stand before me for ever.*

He would not lift up his Eyes to Heaven. Why? surely because Shame had covered his Face. Shame will make a Man blush and hang his Head like a Bulrush, Shame for Sin is a Vertue, a comely thing; yea, a beauty-spot in the Face of a Sinner that cometh to God for Mercy.

God complains of the House of *Israel*, that they *could* sin, and that *without* Shame; yea, and threatneth them too with sore repeated Judgments, *because they were not ashamed*, it is in *Jer. 8.* Their crimes in general were, they turned every one to his course, as the Horse runneth into the Battle: In particular, they were such as rejected God's Word, they loved this World, and set themselves against the Prophet's crying

crying Peace, Peace, when they cryed Judgment, Judgment. *And were not ashamed when they had committed Abomination; nay, they were not at all ashamed, neither could they blush: Therefore shall they fall among them that fall, in the time of their Visitation, they shall be cast down saith the Lord,* ver. 12. Oh! to stand, or sit, or lye, or kneel, or walk before God in Prayer, with blushing Cheeks for Sin, *is one of the excellent sights that can be seen in the World.* Wherefore the Church taketh some kind of heart to her self in that she could *lye down in her shame*; yea, and makes that a kind of an Argument with God to prove that her Prayers did come from her heart, and also that he would hear them, *Jer. 3. 22, 23, 24, 25.*

Shame for Sin argueth sense of Sin, yea, a right sense of Sin, a godly sense of Sin, *Ephraim* pleads this when under the hand of God, *I was*, saith he, *ashamed, yea, even confounded because I did bear the Sins of my Youth.* But what follows? *Is Ephraim my dear Son, is he a pleasant Child? for since I spake against him I do earnestly remember him still, therefore my Bowels are troubled for him, I will surely have mercy upon him, saith the Lord,* *Jer. 31. 18, 19, 20.*

I know that there is a Shame that is not the Spirit of an honest heart, but that rather floweth from sudden surprisal when the Sinner is unawares taken in the Act, in the very Manner. And thus sometimes the House of *Israel* was taken, and then when they blushed their shame is compared to the Shame of a Thief. *As the Thief is ashamed when he is found, so is the House of Israel ashamed; they, their Kings, their Princes and Priests, and their Prophets.*

But where was they taken, or about what were they found? *Why they were found saying to a stock, thou art my Father; and to a stone, thou hast brought me forth.* God catch'd them thus doing, and this made them ashamed, even as the Thief is ashamed when the Owner doth catch him stealing of his Horse.

But this was not the *Publican's* shame, this shame brings not a Man into the Temple to pray, to stand willingly, and to take shame before God in Prayer. This shame makes one rather to flie from his Face, and to count one's self most at ease when farthest off from God, *Jer. 2. 26, 27.*

The *Publican's* shame therefore which he demonstrateth by hanging down his Head, was godly and holy, and much like that of the Prodigal, when he said, *Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy Son,* *Luke 15. 21.* I suppose that his Postures were much the same with the *Publican's*, as were his Prayers, for the substance of them. O however Grace did work in both to the same end, they were both of them after a

godly manner ashamed of their Sins.

He would not lift up so much as his Eyes to Heaven.

He could not, he would not; which yet more fully makes it appear that it was shame, not guilt only or chiefly (though 'tis manifest enough that he had guilt) by his crying, *God be merciful to me a Sinner.* I say, guilt was not the chief cause of hanging down his Head, because it saith, *He would not*; for when guilt is the cause of stooping it lieth not in the Will, or in the Power thereof, to help one up.

David tells us, that when he was under guilt, his Iniquities were gone over his head: *As an heavy burthen, they were too heavy for him*; and that with them he was bowed down greatly. Or, as he says in another place, *Mine iniquities have taken hold upon me, so that I am not able to look up,* *Psal. 38. Psal. 40.* I am not *ABLE* to do it; guilt disableth the Understanding and Conscience, shame makes all willingly fall at the feet of Christ.

He would not, he knew what he was, what he had been, and should be, if God had not Mercy upon him: Yea, he knew also that God knew what he was, had been, and would be, if Mercy prevented not; wherefore thought he, wherefore *SHOULD* I lift up the Head? I am no righteous Man, no godly Man; I have not served God, but Satan; this I know, this God knows, this Angels know, wherefore *I will not lift up the Head.* It is as much as to say, I will not be an Hypocrite, like the *Pharisee*: For lifting up of the Head signifies Innocency and Harmlessness of Life, or good Conscience, and the Testimony thereof, under, and in the midst of all Accusations. Wherefore this was the counsel of *Zophar* to *Job*: *If*, saith he, *thou prepare thine heart, and stretch out thine Hand towards him: If iniquity be in thine Hand, put it far away, and let not Wickedness dwell in thy Tabernacle; for then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear,* *Job 11. 13, 14, 15.*

This was not the *Publican's* state, he had lived in lewdness and villany all his Days; nor had he prepared his heart to seek the Lord God of his Fathers, he had not cleansed his Heart nor Hands from violence, nor done that which was lawful and right. He only had been convinced of his evil ways, and was come into the Temple as he was, all foul, and in his filthy Garments, and amidst his Pollutions; how then could he be innocent, holy or without Spot? and consequently how could he lift up his Face to God? I remember what *Abner* said to *Asabel*, *Turn thee aside*, said he, *from following me, wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother,* *2 Sam. 2. 22.*

As

As if he had said, if I kill thee, I shall blush, be ashamed, and hang my head like a Bulrush, the next time I come into the Company of thy Brother.

This was the *Publican's* case, he was guilty, he had sinned, he had committed a Trespass, and now being come into the Temple, into the presence of that God whose Laws he had broken, and against whom he had sinned, *how could he lift up his Head?* how could he do it? No, it better became him to take his shame, and to hang his Head in token of Guilt; and indeed he did, and did it to purpose too, for he *would not lift up, no, not so much as his Eyes to Heaven.*

True, some would have done it, the Pharisee did it; though if he had considered that Hypocrisy, and the leaning to his own Righteousness had been a Sin, he would have found as little cause to have done it, as did the *Publican* himself. But, I say, he did it, and sped therein; he went down to his House as he came up into the Temple, a poor unjustified *Pharisee*, whose Perion and Prayer were both rejected, because like the *Whore* of whom we read in the *Proverbs*, after he had practised all manner of Hypocrisy, he comes into the Temple and wipes his Mouth, and saith, *I have done no Wickedness*, Prov. 30. 20. He lifts up his Head, his Face, his Eyes to Heaven; he struts, he vaunts himself; he swaggers, he vapours, and cries up himself, saying, *God, I thank thee, I am not as other men are.*

True, had he come and stood before a Stock or Stone, he might have said thus, and not have been reprehended; for such are Gods, that see not, nor hear, neither do they understand. But to come before the true God, the living God, the God that fills Heaven and Earth by his Presence, and that knows the Things that come into the Mind of Man, *even every one of them.* I say, to come into his House, to stand before him, and thus to lift up his Head and Eyes in such hypocrisy before him: This was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in Man if he could, even as those did who said, *How can God (see) know? can he judge through the dark Cloud?* Job 22. 13. Psal. 73. 11.

But the *Publican*, no, would not do thus: *He would not lift up so much as his Eyes to Heaven.* As who should say, O Lord, I have been against thee, a Traitor and a Rebel, and like a Traitor and Rebel before thee will I stand. I will bear my shame before thee in the Presence of the Holy Angels; yea, I will prevent thy judging of me by judging my self in thy sight, and will stand as condemned before thee, before thou passest Sentence upon me.

This is now for a Sinner to go to the end of Things. For what is God's design

in the Work of Conviction for Sin, and in his awakening of the Conscience about it? What is his end I say, but to make the Sinner sensible of what he hath done, and that he might unfeignedly judge himself for the same. Now this our *Publican* doth; his Will therefore is now subjected to the Word of God, and he justifies him in all his Ways and Works towards him. Blessed be God for any Experience of these Things.

He would not lift up so much as his Eyes to Heaven. He knew by his deeds and deservings *that he had no Portion there*; nor would he divert his Mind from the remembering, and from being affected with the evil of his ways.

Some Men when they are under the Guilt and Conviction of their evil Life, will do what they can to look any ways, and that on purpose to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their Souls: For this is a kind of striving with God, and a shewing a dislike to his Ways. Would not you think, if when you are shewing your Son or your Servant his faults, if he should do what he could to divert and take off his mind from what you are saying, that he striveth against you, and sheweth dislike of your doings. What else means the complaints of Masters and of Fathers in this matter? I have a Servant, I have a Son, that doth contrary to my Will. O but why do you not chide them for it? The Answer is, so I do; but they do not regard my Words; they do what they can, even while I am speaking, to divert their minds from my Words and Counsels. Why, all Men will cry out this is base, this is worthy of great rebuke; such a Son, such a Servant deserveth to be shut out of Doors, and so made to learn better breeding by want and hardship.

But the *Publican* would not divert his mind from what at present God was about to make him sensible of, no, not by a look on the choicest Object, he would not lift up so much as his Eyes to Heaven. *They are but bad Scholars, whose Eyes, when their Master is teaching of them, are wandring off of their books.*

God saith unto Men, when he is a teaching them to know the evil of their Ways, as the Angel said to the Prophet, when he came to shew him the pattern of the Temple; *Son of Man, says he, behold with thine Eyes and hear with thine Ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee, art thou brought thither*, Ezek. 40. 4. So to the intent that God might shew to the *Publican* the Evil of his Ways, therefore was he brought under the power of Convictions, and the Terrors of the Law; and he also like a good Learner gave good heed unto that Lesson

Lesson that now he was learning of God; for he would not lift up so much as his Eyes to Heaven.

Looking downwards doth oft-times bespeak Men very ponderous and deep in their Cogitations; also that the matter about which in their Minds they are now concerned, hath taken *great hold of their Spirits*. The *Publican* hath now new things, great things, and long-liv'd things, to concern himself about: His Sins, the Curse, with Death, and Hell, began now to stare him in the Face; wherefore it was no time now to let his Heart, or his Eyes, or his Cogitations wander, but to be fixed, and to be vehemently applying of himself (as a Sinner) to the God of Heaven for Mercies.

Few know the weight of Sin, when the Guilt thereof takes hold of the Conscience, it commands homewards all the Faculties of the Soul. No Man can go out or off now: Now he is wind-bound, or as *Paul* says, caught: Now he is made to possess bitter Days, bitter Nights, bitter Hours, bitter Thoughts; nor can he shift them, for this Sin is ever before him. As *David* said, *For I acknowledge my Transgressions, and my Sin is ever before me*, in my Eye, and sticketh fast in every one of my Thoughts, *Psal. 51. 3.*

He would not lift up so much as his Eyes to Heaven,

[*But smote upon his Breast.*] This was the third and last of his Gestures; *He smote upon his Breast*; to wit, with his Hand, or with his Fist. I read of several Gestures with the Hand and Foot, according to the Working and Passions of the Mind. 'Tis said *Balak smote his Hands together*, being angry because that *Balaam* had blessed and not cursed for him the Children of *Israel*.

God says also, that *He had smitten his Hands together*, at the Sins of the Children of *Israel*. God also bids the Prophet *stamp with his Feet, and smite with his Hand upon his Thigh*, *Numb. 24. 10. Ezek. 22. 13. Chap. 6. 11. Chap. 21. 12.* upon sundry occasions, and at several enormities, but the *Publican* here is said to *smite upon his Breast*. And,

First, *Smiting upon the Breast betokeneth Sorrow* for something done, this is an Experiment common among Men. And indeed, therefore (as I take it) doth our Lord *Jesus* put him under this Gesture in the act and exercise of his Repentance, because it is that which doth most lively set it forth.

Suppose a Man comes to great damage for some folly that he has wrought, and he be made sorrowful for (being and) doing such folly: There is nothing more common than for such a Man, (if he may) to walk too and fro in the room where he is, with Head hung down, fetching ever and anon a bitter sigh: and smiting himself upon the Breast in his dejected Condition; But

Vol. II.

smote upon his Breast saying, God be merciful to me a Sinner.

Secondly, *Smiting upon the Breast* is sometimes a token of indignation and abhorrence of something thought upon. I read in *Luke*, that when *Christ* was crucified, those Spectators that stood to behold the barbarous usage that he endured at the hands of his Enemies, *smote their Breasts* and returned. *And all the People* (says *Luke*,) *that came together to that sight, beholding the things that were done, smote their Breasts, and returned*, *Luke 23. 48.* smote their breasts; that is, in token of indignation against, and abhorrence of the cruelty, that was used to the Son of God.

Here also we have our *Publican* smiting upon his breast, in token of indignation against, and abhorrence of his former Life. And indeed without indignation against, and abhorrence of his former Life, his Repentance had not been good. Wherefore the Apostle doth make indignation against Sin, and against our selves, one of the Signs of true Repentance, *2 Cor. 7. 11.* and his indignation against Sin in general, and against his former Life in particular, was manifested by his *smiting upon the Breast*. Even as *Ephraim's* smiting upon the Thigh was a sign and token of his: Surely, says he, *after that I was turned I repented, and after that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my Youth*, *Jer. 31. 19.* Man when he vehemently dislikes a thing, is very apt to shew a dislike to that thing he hath, by this or another outward Gesture: As in snuffing or snorting at it, or in deriding; or, as some say, in blowing of their Noses at it, *Ezek. 8. 17. Malac. 1. 13. Luke 16. 64.* but the *Publican* here chuseth rather to use this most solemn Posture; for *smiting upon the Breast*, seems to imply a more serious, solemn, grave way or manner of dislike, than any of those last mentioned do.

Thirdly, *Smiting upon the Breast*, seems to intimate a quarrel with the Heart for beguiling, deluding, flattering, seducing, and enticing of him to Sin: For as conviction for Sin begets in Man (I mean if it be through) a sense of the sore and plague of the Heart. So Repentance (if it be right) begets in Man an outcry against the Heart; for as much as by that light, by which Repentance takes occasion, the Sinner is made to see, that the Heart is the Fountain, and Well-spring of Sin. *For from within, out of the heart of Man proceeds evil thoughts, Adulteries, Covetousness, &c. Mark. 7. 21, 22, 23.* And hence it is, that commonly young Converts do complain so of their Hearts, calling them *wicked, treacherous, deceitful, desperate* ones.

Indeed one difference betwixt true and false Repentance lieth in this. The Man that truly repents cryeth out of his Heart,

8 Y

but

but the other, as *Eve* upon the Serpent, or something else. And that the *Publican* perceived his Heart to be naught I conclude, *by his smiting upon his Breast.*

Fourthly, *Smiting upon the Breast*, seems to intimate one apprehensive of some new sudden, strange and amazing thing: As when a Man sees some strange sight in the Air, or heareth some sudden, or dismal sound in the Clouds: Why, as he is struck into a deep damp in his Mind, so 'tis a wonder if he can keep or hold back from smiting upon his Breast.

Now oftentimes a sight of God, and sense of Sin, comes to the sinner like a flash of Lightning, (not for short continuance, but) for suddenness, and so for surprisal; so that the Sinner is struck, taken, and captivated, to his own amazement, with what so unexpectedly is come upon him. It is said of *Paul* at his Conversion, that when Conviction of his bad Life took fast hold of his Conscience, he trembled, and was astonish'd, *Acts* 9. 6. and although we read not of any particular circumstance of his Behaviour under his Conviction outwardly, yet it is almost impossible but he must have some, and those of the most solid sort. For there is such a Sympathy betwixt the Soul and the Body, that the one cannot be in distress or comfort, but the other must partake of, and also signify the same. If it be comfort, then 'tis shewn; by leaping, skipping, cheerfulness of the Countenance, or some other outward Gesture: If it be sorrow or heaviness of Spirit, then that is shewed by the Body, in weeping, sighing, groaning, shaking of the Head, a lowring Countenance, stamping, smiting upon the Thigh or Breast, as here the *Publican* did.

We must not therefore look upon these outward Actions or Gestures of the *Publican*, to be empty insignificant things; but to be such, that in truth did express and shew the temper, frame, and complexion of his Soul. For Christ, the Wisdom of God, hath mentioned them to that very end, that in and by them, might be held forth, and that Men might see, as in a Glass, the very Emblem of a converted, and truly penitent Sinner. *He smote upon his Breast.*

Fifthly, *Smiting upon his Breast*, is sometimes to signify a mixture of distrust, joined with Hope. And indeed in young Converts, Hope and Distrust, or a Degree of Despair, do work and answer one another, as doth the Noise of the Balance of the Watch in the Pocket. Life and Death is always the Motion of the Mind then, and this Noise continues until Faith is stronger grown, and until the Soul is better acquainted with the Methods and Ways of God with a Sinner. Yea, was but a carnal Man in a Convert's Heart, and could see, he should discern these two, to wit, *Hope* and *Fear*, to have a continual Motion in the Soul: wrestling and opposing one another, as

doth Light and Darkeness, in striving for the Victory.

And hence it is that you find such People so fickle and uncertain in their Spirits; Now on the Mount, then in the Valleys; now in the Sunshine, then in the Shade; now warm, then frozen; now bonny and blithe, then in a Moment pensive and sad; as thinking of a portion no where but in Hell. This will cause *smiting on the Breast*; nor can I imagine that the *Publican* was as yet farther than thus far in the Christian's Progress.

Sixthly, *Smiting upon the Breast*, seems to intimate, that the Party so doing is very apprehensive of some great Loss that he has sustained; either by Negligence, Carelessness, Foolishness, or the like. And this is the way in which Men do lose their Souls. Now to lose a thing, a great thing, the only choice thing that a Man has, negligently, carelessly, foolishly, or the like, why it puts Aggravations into the Thoughts of the Loss, that the Man has sustained, and Aggravations into the Thoughts of them go out of the Soul, and come in upon a sudden, even as the Bailiff, or the King's Serjeant at Arms, and at every Appearance of them makes the Soul start; and starting, *it smites upon the Breast.*

I might multiply Particulars; but to be brief, we have before us a sensible Soul, a sorrowful Soul, a penitent Soul; one that prays indeed, that prays sensibly, affectionately, effectually: One that sees his Loss, that fears and trembleth before God in consideration of it, and one that knows no way, but the right way, to secure himself from perishing, to wit, by having humble and hearty Recourse to the God of Heaven for Mercy.

I should now come to speak something by way of Use and Application; but before I do that, I will briefly draw up, and present you with a few Conclusions that in my Judgment do naturally flow from the Text, therefore in this Place I will read over the Text again.

Two Men went up into the Temple to pray, the one a Pharisee, the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican: I fast twice in the Week, I give Tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

From these Words I gather these several Conclusions, with these Inferences.

First, It doth not always follow, that they that pray do know God, or love him, or trust in him. This Conclusion is evident by the *Pharisee* in the Text; he prayed, but he knew not God, he loved not God, he trusted not in God; that is, he knew him

him not in his Son, nor loved, nor trusted in him. He was, though a praying Man, far off from this. Whence it may be inferred, that those that pray not at all cannot be good, cannot know, love, or trust in God. For if the Star, though it shine, is not the Sun, then surely a clod of Dirt cannot be the Son. Why a praying Man doth as far out-strip a non-praying Man, as a Star out-strips a Clod of Earth. A non-praying Man lives like a Beast. *The Ox knows his Owner, and the Ass his Master's Crib; but this Man doth not know, but this Man doth not consider,* (Isai. 1. 3.) The prayer less Man is therefore of no Religion, except he be an Atheist, or an Epicurean. Therefore the non-praying Man is numbered among the Heathens, and among those that know not God, and is appointed and designed by the Sentence of the Word to the fearful Wrath of God, (*Psal. 79. 6. Jer. 10. 25.*)

Secondly, A second Conclusion is, *That the Man that prays, if in his Prayer he pleads for Acceptance, either in whole or in part, for his own good Deeds, is in a miserable State.* This also is gathered from the *Pharisee* here, he prayed, but in this Prayer he pleaded his own good Deeds for Acceptance; that is, of his Person, and therefore went down to his House unjustified. And he is in this Condition that doth thus. The Conclusion is true, forasmuch as the *Pharisee* mentioned in the Parable is not so spoken of, for the sake of that Sect of Men; but to caution, forewarn, and bid all Men take heed, that they by doing as he, procure not his Rejection of God, and be sent away from his Presence unjustified. I do therefore infer from hence, that if he that pleadeth his own good doing for personal Acceptance with God, be thus miserable, then he that teacheth Men so to do, is much more miserable. We always conclude, that a Ring-leader in an evil Way, is more blame-worthy, than those that are led of him. This falls hard upon the leading *Socinians* and others, who teach, that Men's Works make their Persons accepted of God.

True, they say, through Christ; but that is brought merely to delude the simple with, and is an horrible Lye; for we read not in all the Word of God, as to personal Justification in the Sight of God from the Curse, (and that is the Question under Consideration) that it must be by Man's Righteousness, as made prevalent by Christ's, but contrariwise by his, and his only, without the Deeds, Works, or Righteousness of the Law which is our Righteousness. Wherefore, I say, the Teachers and Leaders of this Doctrine, have the greater Sin.

Thirdly, A third Conclusion is, They that use high and flaunting Language in Prayer, their Simplicity and godly Sincerity is to be questioned, as to the doing of that Duty sincerely. This still flows from our Text, the *Pharisee* greatly used this; for higher and more flaunting Language can hardly be found, than in the *Pharisee's* Mouth; nor will ascribing to God by the same Mouth Laud and Praise, help the Business at all: For to be sure, where the Effect is base and rotten, the Cause cannot be good.

The *Pharisee* would hold himself that he was not as other Men, and then gives Thanks to God for this: But the Conclusion was most vilely false, and therefore the Praise for it could not but be foolish, vain, and frivolous. Whence I infer, that if to use such Language in Prayer is dangerous, then to affect the Use thereof is yet more dangerous: Prayer must be made with humble Hearts, and sensible Words, and of that we have treated before, wherefore high, flaunting, swelling Words of Vanity becomes not a Sinner's Mouth, no, not at any time, much less when he comes to, and presents himself before God in that solemn Duty of Prayer. But, I say, there are some that so affect the *Pharisee's* Mode, that they cannot be well if in some sort or other they be not in the Practice of it; not knowing what they say, nor whereof they affirm; but these are greatly addicted to Hypocrisy, and Desire of Vain-Glory, especially if the Sound of their Words be within the reach of other Men's Ears.

Fourthly, A fourth Conclusion is, that Reformations and Amendments, though good, and before Men, are nothing as to Justification with God. This is manifest by the Condition of our *Pharisee*; he was a reformed Man, a Man beyond others for personal Righteousness, yet he went out of the Temple from God unjustified, his Works, came to nothing with God. Hence I infer, that the Man that hath nothing to commend him to God of his own, yet stands as fair before God for Justification, and so Acceptance, as any other Man in the World.

Fifthly, A fifth Conclusion is, it is the sensible Sinner, the self-bemoaning Sinner, the self-judging Sinner, the self-abhorring Sinner, and the self-condemning Sinner, whose Prayers prevail with God for Mercy. Hence I infer, that one reason why Men make so many Prayers, and prevail no more with God, is because their Prayers are rather the Floatings of Pharisaical Fancies, than the Fruits of sound Sense of Sin, and sincere Desires of enjoying God in Mercy, and in the Fruits of the Holy Ghost.

T H E L I F E and D E A T H

O F

Mr. B A D M A N,

Presented to the World in a familiar DIALOGUE
between Mr. Wiseman, and Mr. Attentive.

The AUTHOR to the READER.

Courteous Reader,

AS I was considering with my self, what I had written concerning the Progress of the Pilgrim from this World to Glory; and how it had been acceptable to many in this Nation: It came again into my Mind to write, as then, of him that was going to Heaven, so now, of the Life and Death of the Ungodly, and of their Travel from this World to Hell. The which in this I have done, and have put it, as thou seest, under the Name and Title of Mr. Badman, a Name very proper for such a Subject: I have also put it into the Form of a Dialogue, that I might with more ease to my self, and pleasure to the Reader, perform the Work.

And although, as I said, I have put it forth in this Method, yet have I as little as may be, gone out of the Road of mine own Observation of Things. Yea, I think I may truly say, that to the best of my Remembrance, all the Things that here I discourse of, I mean as to Matter of Fact, have been acted upon the Stage of this World, even many times before mine Eyes.

Here therefore, courteous Reader, I present thee with the Life and Death of Mr. Badman indeed: Yea, I do trace him in his Life, from his Childhood to his Death; that thou mayest, as in a Glass, behold with thine own Eyes, the Steps that take hold of Hell; and also discern, while thou art reading of Mr. Badman's Death, whether thou thy self art treading in his path thereto.

And let me entreat thee to forbear Quirking and Mocking, for that Mr. Badman is dead; but rather gravely enquire concerning thy self by the Word, whether thou art one of his Lineage or no: For Mr. Badman has left many of his Relations behind him; yea, the very World is overspread with his Kindred. True, some of his Relations, as he, are gone to their place, and long home, but thousands of thousands are left behind; as Brothers, Sisters, Cousins, Nephews, besides innumerable of his Friends and Associates.

I may say, and yet speak nothing but too much Truth in so saying, that there is scarce a Fellowship, a Community, or Fraternity of Men in the World, but some of Mr. Badman's Relations are there: Yea, rarely can we find a Family or Household in a Town, where he has not left behind him a Brother, Nephew or Friend.

The Butt therefore, that at this time I shoot at, is wide; and 'twill be as impossible for this Book to go into several Families, and not to arrest some, as for the King's Messenger to rush into an House full of Traitors, and find none but honest Men there.

I cannot but think that this shot will light upon many, since our Fields are so full of this Game; but how many it will kill to Mr. Badman's course, and make alive to the Pilgrims Progress, that is not in me to determine; this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an End. However, I have put fire to the Pan, and doubt not but the report will quickly be heard.

I told you before, that Mr. Badman had left many of his Friends and Relations behind him, but if I survive them (as that's a great question to me) I may also write of their Lives: However, whether my Life be longer or shorter, this is my Prayer at present, that
God

God will stir up Witnesses against them, that may either convert or confound them; for where-ever they live, and roll in their Wickedness, they are the Pest and Plague of that Country.

England shakes and totters already, by reason of the Burden that Mr. Badman and his Friends have wickedly laid upon it: Yea, our Earth reels and staggereth too and fro like a Drunkard, the Transgression thereof is heavy upon it.

Courteous Reader, I will treat thee now, even at the Door and Threshold of this House, but only with this Intelligence, that Mr. Badman lies dead within. Be pleased therefore (if thy leisure will serve thee) to enter in, and behold the State in which he is laid, betwixt his Death-bed and the Grave. He is not buried as yet, nor doth he stink, as is designed he shall, before he lies down in oblivion.

Now as others have had their Funerals solemnized, according to their Greatness and Grandeur in the World, so likewise Mr. Badman, (forasmuch as he deserveth not to go down to his Grave with silence) has his Funeral State according to his deserts.

Four Things are usual at great Men's Funerals, which we will take leave, and I hope without offence, to allude to, in the Funeral of Mr. Badman.

First, They are sometimes, when dead, presented to their Friends, by their compleatly wrought Images, as lively as by cunning Men's Hands they can be; that the remembrance of them may be renewed to their Survivors, the remembrance of them and their deeds: And this I have endeavoured to answer in my Discourse of Mr. Badman; and therefore I have drawn him forth in his Features and Actions from his Childhood to his Grey-hairs. Here therefore thou hast him lively set forth as in Cutts; both as to the Minority, Flower, and Seniority of his Age, together with those Actions of his Life, that he was most capable of doing, in, and under those present Circumstances of time, place, strength; and the Opportunities that did attend him in these.

Secondly, There is also usual at great Men's Funerals, those Badges and Scutcheons of their Honour, that they have received from their Ancestors, or have been thought worthy of for the Deeds and Exploits they have done in their Life: And here Mr. Badman has his, but such as vary from all Men of Worth, but so much the more agreeing with the Merit of his doings: They all have descended in State, he only as an abominable Branch. His deserts are the deserts of Sin, and therefore the Scutcheons of Honour that he has, are only that he died without Honour, and at his End became a Fool. Thou shalt not be joined with them in burial.-----The Seed of evil doers shall never be renowned.

The Funeral Pomp therefore of Mr. Badman, is to wear upon his Hearse the Badges of a dishonourable and wicked Life; since his Bones are full of the Sins of his Youth, which shall lie down, as Job says, in the Dust with him: Nor is it fit that any should be his Attendants, now at his Death, but such as with him conspired against their own Souls in their Life; Persons whose Transgressions have made them infamous to all that have or shall know what they have done.

Some notice therefore I have also here in this little Discourse given the Reader, of them who were his Confederates in his Life, and Attendants at his Death; with a hint, either of some high Villany committed by them, as also of those Judgments that have overtaken and fallen upon them from the just and revenging Hand of God. All which are things either fully known by me, as being Eye and Ear-Witness thereto, or that I have received from such Hands, whose Relation as to this, I am bound to believe. And that the Reader may know them from other Things and Passages herein contained, I have pointed at them in the Margent, as with a Finger thus: 

Thirdly, The Funerals of Persons of Quality have been solemnized with some suitable Sermon at the time and place of their Burial; but that I am not come to as yet, having got no further than to Mr. Badman's Death: but for as much as he must be buried, after he hath stunk out his time before his Beholders, I doubt not but some such that we read are appointed to be at the Burial of Gog, will do this Work in my stead; such as shall leave him neither Skin nor Bone above Ground, but shall set a Sign by it till the buriers have buried it in the Valley of Hamon-gog, Ezek. 39.

Fourthly, At Funerals there does use to be Mourning and Lamentation, but here also Mr. Badman differs from others; his Familiars cannot lament his departure, for they have not sense of his damnable State; they rather ring him, and sing him to Hell in the Sleep of Death, in which he goes thither. Good Men count him no loss to the World, his Place can well be without him, his Loss is only his own, and 'tis too late for him to recover that Damage or Loss by a Sea of bloody Tears, could he shed them. Yea, God has said, he will laugh at his Destruction; who then shall lament for him, saying, Ah! my Brother. He was but a stinking Weed in his Life; nor was he better at all in his Death: Such may well be thrown over the Wall without Sorrow, when once God has plucked them up by the Roots in his Wrath.

Reader, If thou art of the race, lineage, stock or fraternity of Mr. Badman, I tell thee before thou readest this Book, thou wilt neither brook the Author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die so, passeth also the

Sentence upon the wicked that live. I therefore expect neither Credit of, nor Countenance from thee, for this Narration of thy Kinsman's Life.

For thy old love to thy Friend, his ways, doings, &c. will stir up in thee Enmity rather, in thy very Heart, against me. I shall therefore incline to think of thee, that thou wilt rent, burn, or throw it away in contempt: Yea, and wish also, that for writing so notorious a Truth, some Mischief may befall me. I look also to be loaded by thee with disdain, scorn and contempt; yea that thou shouldst railingly and vilifyingly say, I lie, and am a bespatterer of honest Men's Lives and Deaths. For Mr. Badman, when himself was alive, could not abide to be counted a Knave (though his Actions told all that went by, that indeed he was such an one :) How then should his Brethren that survive him, and that tread in his very steps, approve of the Sentence that by this Book is pronounced against him? Will they not rather imitate Corah, Dathan, and Abiram's Friends, even rail at me for condemning him, as they did at Moses for doing Execution?

I know 'tis ill puddling in the Cockatrices Den, and that they run hazards that hunt the Wild-Boar. The Man also that writeth Mr. Badman's Life, had need be fenced with a Coat of Mail, and with the Staff of a Spear, for that his surviving Friends will know what he doth: but I have adventured to do it, and to play, at this time, at the hole of these Asps; if they bite, they bite; if they sting, they sting. Christ sends his Lambs in the midst of Wolves, not to do like them, but to suffer by them for bearing plain Testimony against their bad deeds: But had one not need to walk with a Guard, and to have a Centinel stand at ones Door for this? Verily, the Flesh would be glad of such help; yea, a spiritual Man, could he tell how to get it, Acts 23. But I am stript naked of these, and yet am commanded to be faithful in my service for Christ. Well then, I have spoken what I have spoken, and now come on me what will, Job. 13. 13. True, the Text says, Rebuke a Scornor, and he will hate thee; and that, He that reproveth a wicked Man, getteth himself a Blot and Shame; but what then? Open rebuke is better than secret love; and he that receives it, shall find it so afterwards.

So then, whether Mr. Badman's Friends shall rage or laugh at what I have writ, I know that the better End of the Staff is mine. My endeavour is to stop an hellish Course of Life, and to save a Soul from Death, (Jam. 5.) and if for so doing, I meet with Envy from them, from whom in reason I should have thanks, I must remember the Man in the Dream, that cut his way through his armed Enemies, and so got into the beauteous Palace; I must, I say, remember him, and do my self likewise.

Yet four things I will propound to the Consideration of Mr. Badman's Friends, before I turn my back upon them.

1. Suppose that there be an Hell in very deed, not that I do question it, any more than I do whether there be a Sun to shine; but I suppose it for Argument sake, with Mr. Badman's Friends; I say, suppose there be an Hell, and that too, such an one as the Scripture speaks of, one at the remotest distance from God and Life eternal, one where the Worm of a guilty Conscience never dies, and where the Fire of the Wrath of God is not quenched.

Suppose, I say, that there is such an Hell, prepared of God (as there is indeed) for the Body and Soul of the ungodly World after this Life, to be tormented in: I say, do but with thy self suppose it, and then tell me, is it not prepared for thee, thou being a wicked Man? Let thy Conscience speak, I say, is it not prepared for thee, thou being an ungodly Man? And dost thou think, wast thou there now, that thou art able to wrestle with the Judgment of God? Why then do the fallen Angels tremble there? Thy Hands cannot be strong, nor can thy Heart endure, in that Day when God shall deal with thee, Ezek. 22. 14.

2. Suppose that some one that is now a Soul in Hell for Sin, was permitted to come hither again to dwell; and that they had a grant also, that upon Amendment of Life, next time they dye, to change that place for Heaven and Glory; what sayst thou, O wicked Man? Would such an one (thinkest thou) run again into the same Course of Life as before, and venture the Damnation that for Sin he had already been in? Would he choose again to lead that cursed Life that afresh would kindle the Flames of Hell upon him, and that would bind him up under the heavy Wrath of God? O! he would not, he would not; the sixteenth of Luke insinuates it: yea Reason it self, awake, would abhor it, and tremble at such a Thought.

3. Suppose again, that thou that livest and rollest in thy Sin, and that as yet hast known nothing but the Pleasure thereof, shouldst be by an Angel conveyed to some place where with convenience, from thence thou mightest have a view of Heaven and Hell; of the Joys of the one, and the Torments of the other; I say, suppose that from thence thou mightest have such a View thereof, as would convince thy Reason, that both Heaven and Hell, are such realities as by the Word they are declared to be; wouldest thou (thinkest thou) when brought to thy home again, chuse to thy self thy former Life, to wit, to return to thy Folly again? No; if belief of what thou sawest, remained with thee, thou wouldest eat Fire and Brimstone first.

4. I will propound again. Suppose that there was amongst us such a Law, (and such a Magistrate to inflict the Penalty,) That for every open Wickedness committed by thee, so much

much of thy Flesh should with burning Pincers be plucked from thy Bones: Wouldest thou then go on in thy open way of Lying, Swearing, Drinking and Whoring, as thou with delight doest now? Surely, surely, No: The fear of the Punishment would make thee forbear; yea, would make thee tremble, even then when thy Lusts were powerful, to think what a Punishment thou wast sure to sustain, so soon as the Pleasure was over. But Oh! the folly, the madness, the desperate madness that is in the Hearts of Mr. Badman's Friends, who in despite of the threatnings of an holy and sin revenging God, and of the outcries and warnings of all good Men; yea, that will in despite of the Groans and Torments of those that are now in Hell for Sin, (Luk. 16. 24, 28.) go on in a sinful course of Life; yea, though every Sin is also a step of descent, down to that infernal Cave. O how true is that saying of Solomon, The Heart of the Sons of Men is full of evil, and madness is in their Heart while they live, and after that they go to the dead, Eccles. 9. 3. To the dead! that is, to the dead in Hell, to the damned dead; the place to which those that have died Bad Men are gone, and that those that live Bad Men are like to go to, when a little more Sin, like stolen Waters, hath been imbibed by their sinful Souls.

That which has made me publish this Book is,

1. For that Wickedness like a Flood is like to drown our English World: It begins already to be above the Tops of the Mountains; it has almost swallowed up all; our Youth, our middle Age, Old Age, and all, are almost carried away of this Flood. O Debauchery, Debauchery, what hast thou done in England! Thou hast corrupted our young Men, and hast made our old Men Beasts; thou hast deflowered our Virgins, and hast made Matrons Bawds. Thou hast made our Earth to reel to and fro like a Drunkard; 'tis in danger to be removed like a Cottage, yea, it is, because Transgression is so heavy upon it, like to fall and rise no more, Isa. 24. 20.

O! that I could mourn for England, and for the Sins that are committed therein, even while I see that without Repentance, the Men of God's Wrath are about to deal with us, each having his slaughtering Weapon in his Hand, (Ezek. 9. 1, 2.) Well, I have written, and by God's Assistance shall pray, that this Flood may abate in England; and could I but see the Tops of the Mountains above it, I should think that these Waters were abating.

2. It is the duty of those that can, to cry out against this deadly plague, yea, to lift up their Voice as with a Trumpet against it; that Men may be awakened about it, fly from it, as from that which is the greatest of Evils. Sin pulled Angels out of Heaven, pulls Men down to Hell, and overthroweth Kingdoms. Who, that sees an House on Fire, will not give the Alarm to them that dwell therein? Who that sees the Land invaded, will not set the Beacons on a Flame? Who, that sees the Devils, as roaring Lyons continually devouring Souls, will not make an Out-cry? But above all, when we see Sin, sinful Sin, a swallowing up a Nation, sinking of a Nation, and bringing its Inhabitants to temporal, spiritual, and eternal Ruin, shall we not cry out, and cry, They are drunk, but not with Wine; they stagger, but not with strong drink; they are intoxicated with the deadly poison of Sin, which will, if its malignity be not by wholesome means allayed, bring Soul and Body, and Estate, and Country, and all, to ruin and destruction?

3. In and by this my Out-cry, I shall deliver my self from the Ruins of them that perish: for a Man can do no more in this Matter, I mean as Man in my Capacity, than to detect and condemn the Wickedness, warn the evil doer of the Judgment, and fly therefrom my self. But O! that I might not only deliver my self! Oh that many would hear, and turn at this my Cry, from Sin! That they may be secured from the Death and Judgment that attend it.

Why I have handled the Matter in this method, is best known to my self: and why I have concealed most of the Names of the Persons whose Sins or Punishments I here and there in this Book make relation of, is,

1. For that neither the Sins nor Judgments were all alike open; the Sins of some, were committed, and the Judgments executed for them only in a Corner. Not to say that I could not learn some of their Names; for could I, I should not have made them publick, for this reason.

2. Because I would not provoke those of their Relations that survive them; I would not justly provoke them; and yet, as I think, I should, should I have intailed their Punishment to their Sins, and both to their Names, and so have turned them into the World.

3. Nor would I lay them under Disgrace and Contempt, which would, as I think, unavoidably have happened unto them had I withal inserted their Names.

As for those whose Names I mention, their Crimes or Judgments were manifest; publick almost as any thing of that Nature that happeneth to mortal Men. Such therefore have published their own Shame by their Sin, and God, his Anger, by taking of open Vengeance.

As Job says, God has struck them as wicked Men in the open sight of others, Job 34. 26. So that I cannot conceive, since their Sin and Judgment was so conspicuous, that my admonishing the World thereof, should turn to their detriment: For the publishing of these things, are, so far as Relation is concerned, intended for remembrances: That they may also be-think themselves, repent and turn to God, lest the Judgments for their Sins should prove hereditary. For the God of Heaven hath threatned to visit the Iniquity of the Fathers upon the Children, if they hate him, to the third and fourth Generation, Exod. 20. 5.

Nebuchad.

Nebuchadnezzar's punishment for his Pride being open, (for he was for his Sin, driven from his Kingly Dignity, and from among Men too, to eat Grass like an Ox, and to company with the Beasts,) Daniel did not stick to tell Belshazzar his Son to his Face thereof; nor to publish it that it might be read and remembred by the Generations to come. The same may be said of Judas and Ananias, &c. for their Sin and Punishment were known to all the dwellers at Jerusalem, Acts i. Chap. 5.

Nor is it a Sign but of desperate impenitence and hardness of Heart, when the Offspring or Relations of those who have fallen by open, fearful and prodigious Judgments, for their Sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God against them and their House. Thus Daniel aggravates Belshazzar's Crime, for that he hardened his Heart in Pride, though he knew that for that very Sin and Transgression, his Father was brought down from his height, and made to be a Companion for Asses. And thou his Son, O Belshazzar, says he, hast not humbled thy Heart, though thou knewest all this, Dan. 5. A home reproof indeed, but home is most fit for an open and a continued in Transgression.

Let those then that are the Offspring or Relations of such, who by their own Sin, and the dreadful Judgments of God, are made to become a Sign, (Deut. 16. 9, 10.) having been swept, as Dung, from off the Face of the Earth, beware, lest when Judgment knocks at their Door, for their Sins, as it did before at the Door of their Progenitors, it falls also with as heavy a stroke as on them that went before them: Lest, I say, they in that Day, instead of finding Mercy, find for their high, daring, and Judgment affronting Sins, Judgment without Mercy.

To conclude, let those that would not die Mr. Badman's Death, take heed of Mr. Badman's Ways: For his Ways bring to his End; Wickedness will not deliver him that is given to it; though they should cloak all with a Profession of Religion.

If it was a Transgression of Old, for a Man to wear a Woman's Apparel, surely it is a Transgression now for a Sinner to wear a Christian Profession for a Cloak. Wolves in Sheep's Cloathing swarm in England this Day: Wolves both as to Doctrine, and as to Practice too. Some Men make a Profession, I doubt, on purpose that they may twist themselves into a Trade; and thence into an Estate; yea, and if need be, into an Estate Knavishly, by the ruins of their Neighbour: let such take heed, for those that do such things have the greater Damnation.

Christian, make thy Profession shine by a Conversation according to the Gospel: Or else thou wilt damnify Religion, bring scandal to thy Brethren, and give offence to the Enemies; and 'twould be better that a Millstone was hanged about thy Neck, and that thou, as so adorned, was cast into the bottom of the Sea, than so to do.

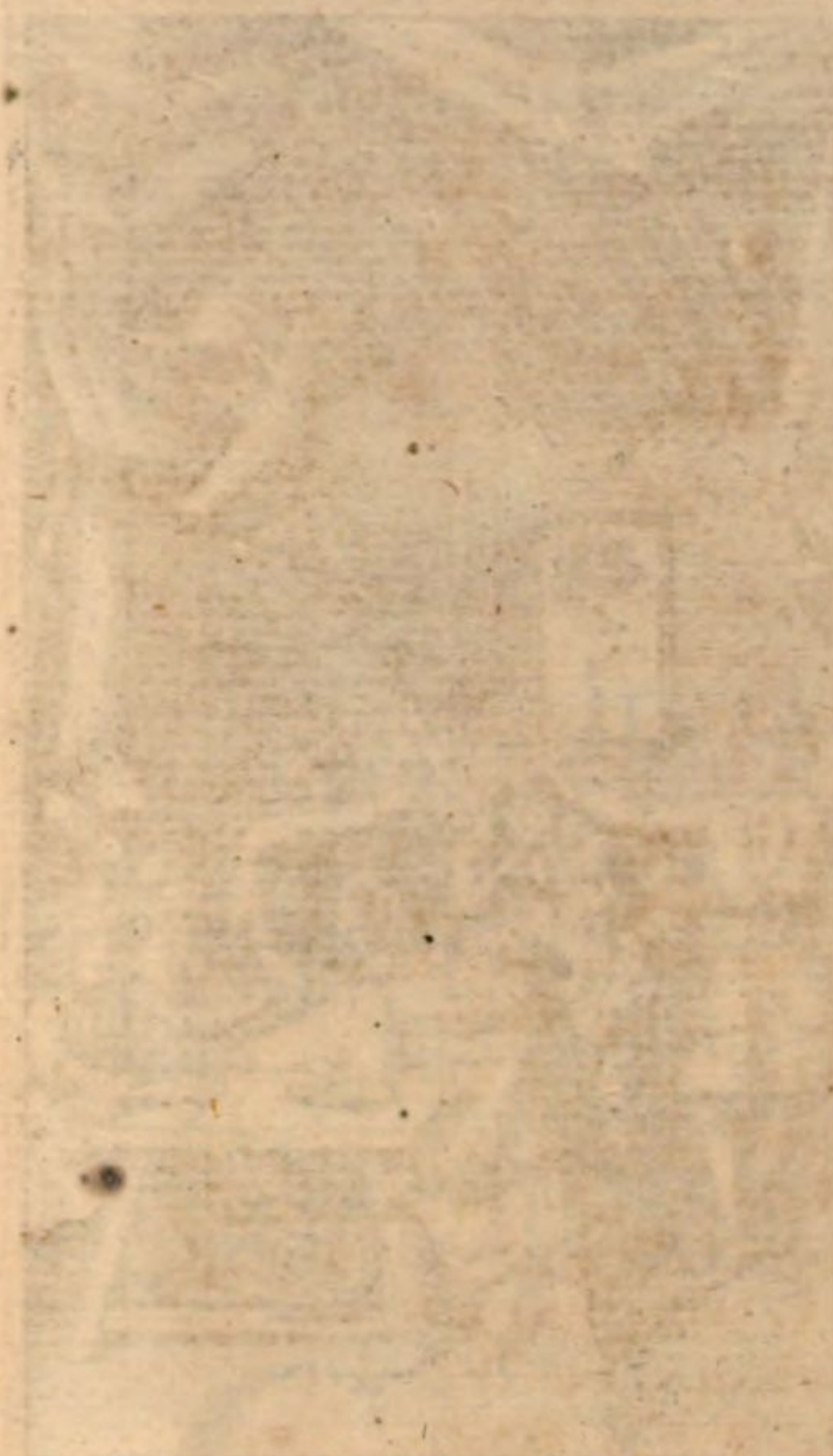
Christian, a Profession according to the Gospel, is, in these Days, a rare thing; seek then after it, put it on, and keep it without spot; and (as becomes thee) white, and clean, and thou shalt be a rare Christian.

The Prophecy of the last times is, that professing Men (for so I understand the Text) shall be, many of them, base; (2 Tim. 3.) but continue thou in the Things that thou hast learned, not of wanton Men, not of licentious Times, but of the Word and Doctrine of God, that is according to Godliness; and thou shalt walk with Christ in white.

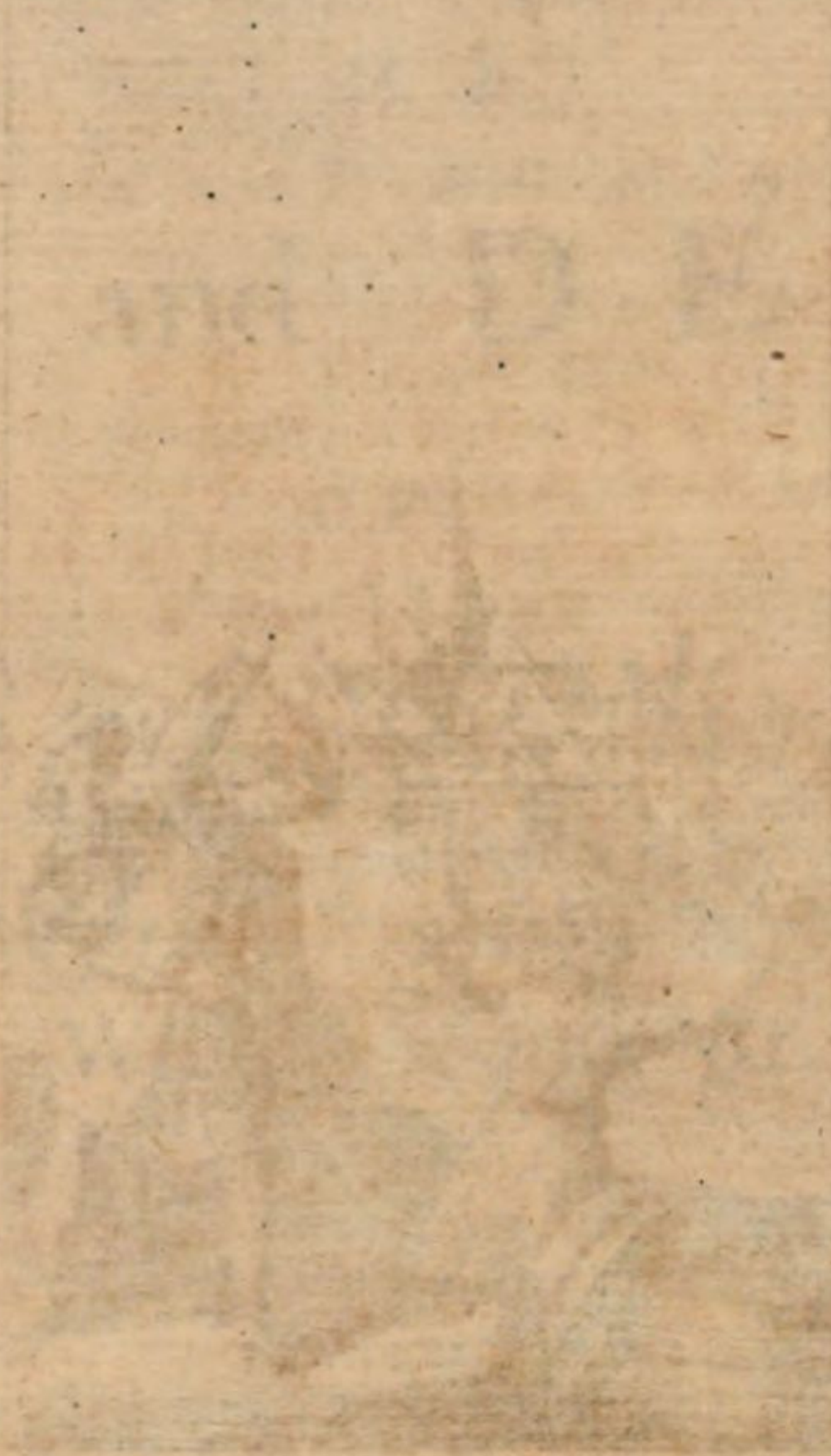
Now God Almighty give his People Grace, not to hate or malign Sinners, nor yet to choose any of their ways, but to keep themselves pure from the Blood of all Men, by speaking and doing according to that Name and those Rules that they profess to know, and love; for Jesus Christ's sake.

John Bunyan.

T H E



The house of the
Rev. Mr. [illegible]
at [illegible]



The house of the
Rev. Mr. [illegible]
at [illegible]



The Rev. Mr. [illegible]
at [illegible]



The house of the
Rev. Mr. [illegible]
at [illegible]



The house of the
Rev. Mr. [illegible]
at [illegible]



*To be a Bad-man must be bad,
To die a Bad-man is most sad;
Would Bad-men would consider this,
Lest they fall short of lasting Bliss.*



*You that do use to curse and swear,
God hears you, take heed, have a Care;
This Wretch, the Ground did swallow up,
Fear lest you drink the self same Cup.*



*When Parents take delight in Childrens evil
The Children send their Parents to the Devil.*



*Informer, art thou in the Tree;
Take heed, lest there thou hanged be,
Look likewise to thy Foot-hold well,
Lest, if thou slip, thou fall to Hell.*



*Let Badmans broken Leg put check
To Badmans course of Evil,
Lest next time, Badman breaks his Neck
And so goes to the Devil.*

T H E L I F E and D E A T H

O F
Mr. B A D M A N,

Presented to the World in a familiar DIALOGUE
between Mr. Wiseman, and Mr. Attentive.

Wiseman.

GOOD morrow my good Neighbour, Mr. *Attentive*; whither are you walking so early this Morning? Methinks you look as if you were concerned about something more than ordinary. Have you lost any of your Cattle, or what is the Matter?

Attentive. Good Sir, Good Morrow to you, I have not as yet lost ought, but yet you give a right guess of me, for I am, as you say, concerned in my Heart, but 'tis because of the *badness* of the times. And Sir, you, as all our Neighbours know, are a very observing Man, pray therefore what do you think of them?

Wife. Why, I think, as you say, to wit, that they are *bad times*, and *bad* they will be, until *Men* are better: for they are *bad Men*, that make *bad Times*; if Men therefore would mend, so would the Times. 'Tis a folly to look for good Days, so long as Sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it, to Repentance, and then my good Neighbour, you will be concerned, not as you are now: Now you are concerned because times are so *bad*; but then you will be so, because times are so *good*: Now you are concerned so as to be perplexed, but then you will be concerned so as to lift up your Voice with shouting; for I dare say, could you see such Days they would make you shout.

Atten. Ay, so they would, such times I have prayed for, such times I have longed for: but I fear they will be worse before they be better.

Wife. Make no Conclusions, Man: for he that hath the Hearts of Men in his hand, can change them from worse to better, and so bad times into good. God give long Life to them that are good, and especially to those of them that are capable of

doing him service in the World. The Ornament and Beauty of this lower World, next to God and his Wonders, are the Men that spangle and shine in Godliness.

Now as Mr. *Wiseman* said this, he gave a great sigh.

Atten. Amen, Amen, But why, good Sir, do you sigh so deeply? is it for ought else than that for the which as you have perceived, I my self am concerned?

Wife. I am concerned with you, for the *Badness* of the Times; but that was not the cause of that sigh, of the which, as I see, you take notice. I sighed at the remembrance of the Death of that Man for whom the Bell tolled at our Town yesterday.

Atten. Why, I trow, Mr. *Goodman* your Neighbour is not dead. Indeed I did hear that he had been sick.

Wife. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned for that the World had lost a Light: but the Man that I am concerned for now, was one that never was good, therefore such an one who is not dead only, but damned. He died that he might die, he went from Life to Death, and then from Death to Death, from death Natural to death-Eternal. And as he spake this, the Water stood in his Eyes.

Atten. Indeed, to go from a death-bed to Hell is a fearful Thing to think on. But good Neighbour *Wiseman*, he pleased to tell me who this Man was, and why you conclude him so miserable in his Death?

Wife. Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

Atten. My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my Heart, that I may be bettered thereby.

So they agreed to sit down under a Tree: Then Mr. *Wifeman* proceeded as followeth.

Wife. The Man that I mean, is one Mr. *Badman*; he has lived in our Town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death, is, not for that he was at all related to me, or for that any good Conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Atten. I perceive what you mean by two deaths at once; and to speak truth, 'tis a fearful Thing thus to have ground to think of any: for although the Death of the Ungodly and Sinners is laid to heart but of few, yet to die in such a state, is more dreadful and fearful than any Man can imagine. Indeed if a Man had no Soul, if his state was not truly Immortal, the Matter would not be so much; but for a Man to be so disposed of by his Maker, as to be appointed a sensible Being for ever, and for him too to fall into the Hands of revenging Justice, that will be always, to the utmost extremity that his Sin deserveth, punishing of him in the dismal dungeon of Hell, this must needs be unutterably sad, and lamentable.

Wife. There is no Man, I think, that is sensible of the worth of one Soul, but must, when he hears of the Death of unconverted Men, be stricken with sorrow and grief: because, as you said well, that Man's state is such, that he has a sensible Being for ever. For 'tis *sense* that makes punishment heavy. But yet *sense* is not all that the Damned have, they have *sense* and *reason* too; so then, as *sense* receiveth punishment with sorrow, because it feels, and bleeds under the same, so by reason, and the exercise thereof, in the midst of torment, all present Affliction is aggravated, and that three manner of ways:

1. Reason will consider thus with himself; For what am I thus tormented? and will easily find 'tis for nothing but that base and filthy thing, Sin; and now will Vexation be mixed with Punishment, and that will greatly heighten the Affliction.

2. Reason will consider thus with himself. How long must this be my state? And will soon return to himself this Answer: This must be my state for ever and ever. Now this will greatly increase the Torment.

3. Reason will consider thus with himself; What have I lost more than present ease and quiet by my Sins that I have committed? And will quickly return himself this Answer: I have lost Communion with God, Christ, Saints and Angels, and a share in Heaven and eternal Life: And this also must needs greaten the Misery of poor

damned Souls. And this is the case of Mr. *Badman*.

Atten. I feel my heart even shake at the thoughts of coming into such a State. Hell! who knows that is yet alive, what the torments of Hell are? This word Hell gives a very dreadful sound.

Wife. Ay, so it does in the Ears of him that has a tender Conscience. But if, as you say, and that truly, the very *Name* of Hell, is so dreadful, what is the Place it self, and what are the Punishments that are there inflicted, and that without the least Intermision, upon the Souls of damned Men, for ever and ever.

Atten. Well, but passing this; my leisure will admit me to stay, and therefore pray tell me what it is that makes you think that Mr. *Badman* is gone to Hell.

Wife. I will tell you. But first do you know which of the *Badmans* I mean?

Atten. Why was there more of them than one?

Wife. O, yes, a great many, both Brothers and Sisters, and yet all of them the Children of a godly Parent, the more a great deal is the Pity.

Atten. Which of them therefore was it that died.

Wife. The eldest, old in Years, and old in Sin; but the sinner that dies an hundred years old shall be accursed.

Atten. Well, but what makes you think he is gone to Hell?

Wife. His *wicked* life, and *fearful* death, especially since the Manner of his death was so corresponding with his life.

Atten. Pray let me know the manner of his Death, if your self did perfectly know it.

Wife. I was there when he died: But I desire not to see another such Man (while I live) die in such sort as he did.

Atten. Pray therefore let me hear it.

Wife. You say you have leisure and can stay, and therefore, if you please, we will discourse even orderly of him. First, we will begin with his Life, and then proceed to his Death: Because a Relation of the first may the more affect you, when you shall hear of the second.

Atten. Did you then so well know his Life?

Wife. I knew him of a Child. I was a Man, when he was but a Boy, and I made special observation of him from first to last.

Atten. Pray then let me hear from you an account of his Life; but be as brief as you can, for I long to hear of the manner of his Death.

Wife. I will endeavour to answer your desires, and first, I will tell you, that from a Child he was very *bad*: his very beginning was *ominous*, and presaged that no good end, was, in likelihood, to follow thereupon.

thereupon. There were several sins that he was given to, when but a little one, that manifested him to be notoriously infected with original Corruption; for I dare say he learned none of them of his Father and Mother; nor was he admitted to go much abroad among other Children, that were vile, to learn to sin of them: Nay, contrariwise, if at any time he did get abroad amongst others, he would be as the Inventer of bad Words, and an example in bad Actions. To them all he used to be, as we say, the Ring-leader, and Master-finner from a Child.

Atten. This was a bad Beginning indeed, and did demonstrate that he was, as you say, polluted, very much polluted with Original Corruption. For to speak my mind freely, I do confess, that it is mine opinion, that Children come polluted with Sin into the World, and that oft-times the Sins of their Youth, especially while they are very young, are rather by virtue of indwelling Sin, than by Examples that are set before them by others. Not but that they learn to Sin by Example too, but Example is not the Root, but rather the Temptation unto Wickedness. The Root is Sin within; for from within, out of the Heart of Man proceedeth Sin.

Wife. I am glad to hear that you are of this Opinion, and to confirm what you have said by a few hints from the Word. Job 11. 12. Man in his Birth is compared to an Afs, (an unclean Beast) and to a wretched Infant in its blood: besides, all the first born of old that were offered unto the Lord, were to be redeemed at the Age of a Month, and that was before they were sinners by Imitation. The Scripture also affirmeth, that by the Sin of one, Judgment came upon all; and renders this Reason, for that all have sinned: nor is that Objection worth a Rush, That Christ by his Death hath taken away Original Sin. First, Because it is Scriptureless. Secondly, Because it makes them incapable of Salvation by Christ; for none but those that in their own Persons are Sinners, are to have Salvation by him. Many other things might be added, but between Persons so well agreed as you and I are, these may suffice at present: but when an Antagonist comes to deal with us about this matter, then we have for him often other strong Arguments, if he be an Antagonist worth the taking notice of.

Atten. But, as was hinted before, he used to be the Ring-leading Sinner, or the Master of mischief among other Children; yet these are but generals; pray therefore tell me in particular which were the Sins of his Childhood.

Wife. I will so. When he was but a Child, he was so addicted to * Lying, that his Parents scarce knew when to believe he spake true; yea, he would invent, tell,

and stand to the Lyes that he invented and told, and that with such an audacious Face, that one might even read in his very countenance the symptoms of an hard and desperate heart this way.

Atten. This was an ill beginning indeed, and argueth that he began to harden himself in Sin betimes. For a Lie cannot be knowingly told and stood in, (and I perceive that this was his manner of way in lying) but he must as it were force his own heart unto it. Yea, he must make his heart hard, and bold to do it: Yea, he must be arrived to an exceeding pitch of Wickedness thus to do, since all this he did against that good Education, that before you seemed to hint, he had from his Father and Mother.

Wife. The want of good Education, as you have intimated, is many times a cause why Children do so easily, so soon, become bad; especially when there is not only a want of that, but bad Examples enough, as, the more is the Pity, there is in many Families; by virtue of which poor Children are trained up in Sin, and nursed therein for the Devil and Hell. But it was otherwise with Mr. Badman, for to my Knowledge, this his way of lying, was a great grief to his Parents, for their hearts were much dejected at this beginning of their Son; nor did there want Counsel and Correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, *That all Lyars should have their part in the Lake that burns with Fire and Brimstone; and that whosoever loveth and maketh a Lye, should not have any part in the new and heavenly Jerusalem:* But all availed nothing with him; when a fit, or an occasion to lye, came upon him, he would invent, tell and stand to his Lie (as stedfastly as if it had been the biggest of Truths,) that he told, and that with that hardening of his heart and face, that it would be to those that stood by, a wonder. Nay, and this he would do when under the Rod of Correction which is appointed by God for Parents to use, that thereby they might keep their Children from Hell.

Atten. Truly it was, as I said, a bad beginning, he served the Devil betimes; yea he became Nurse to one of his Brats, for a spirit of Lying is the Devil's Brat, * for he is a Liar and the Father of it.

Wife. Right, he is the Father of it indeed. A lie is begot by the Devil as the Father, and is brought forth by the wicked Heart, as the Mother: wherefore another Scripture also saith, *Why hath Satan filled thy heart to lye, &c.* Yea, he calleth the heart that is big with a Lie, an heart that hath Conceived, that is by the Devil. *Why hast thou conceived this thing in thy heart, thou hast not lied unto Men, but unto God.*

True,

Original sin is the root of Actual transgressions.

Mark 7.

Job 11. 12.

Ezek. 16.

Exod. 13.

13.

Chap. 34.

20.

Rom. 5.

A Lie knowingly told demonstrates that the heart is desperately hard.

The Lyers portion.

Rev. 21.

8, 27.

Chap. 22.

15.

Prov. 22.

15.

Chap. 23.

13, 14.

† Joh 8.

44.

* The Devil's Brat.

Acs 5. 3.

* Badman addicted to Lying from a child.

True, his Lie was a Lie of the highest nature, but every Lie hath the same Father and Mother as had the lie last spoken of. *For he is a liar, and the Father of it.*

A lie then is the *Brat* of Hell, and it cannot be in the Heart before the Person has committed a kind of spiritual Adultery with the Devil. That Soul therefore that telleth a *known* Lie, has *lien* with, and conceived it by lying with the Devil, the only Father of lies. For a Lie has only one Father and Mother, the Devil and the Heart. No marvel therefore if the Hearts that hatch and bring forth Lies, be so much of Complexion with the Devil. Yea, no marvel though God and Christ have so bent their Word against Liars: a Liar is wedded to the Devil himself.

Atten. It seems a marvellous Thing in mine Eyes, that since a Lie is the Offspring of the Devil, and since a Lie brings the Soul to the very den of Devils, to wit, the dark Dungeon of Hell; that Men should be so desperately wicked as to accustom themselves to so horrible a Thing.

Wife. It seems also marvellous to me, specially when I observe for how little a matter some Men will study, contrive, make and tell a Lie. You shall have some that will Lie it over and over, and that for a Penny * profit. Yea, lie and stand in it, although they know that they lie: yea, you shall have some Men that will not stick to tell *Lie* after *Lie*, though themselves get nothing thereby; They will tell *Lies* in their ordinary discourse with their Neighbours, also their News, their Jest, and their Tales must needs be adorned with *Lies*; or else they seem to bear no good sound to the Ear, nor shew much to the Fancy of him to whom they are told. But alas, what will these *Liars* do, when, for their *Lies* they shall be tumbled down into Hell, to that Devil that did beget those *Lies* in their Heart, and so be tormented by Fire and Brimstone, with him, and that for ever and ever, for their *Lies*?

Atten. Can you not give one some example of God's Judgments upon Liars, that one may tell them to Liars when one hears them lie, if perhaps they may by the hearing thereof, be made afraid, and ashamed to lie.

Wife. Examples! why, † *Ananias* and his Wife are Examples enough to put a stop, one would think, to a Spirit addicted thereto, for they both were stricken down dead for telling a Lie, and that by God himself, in the midst of a company of People. But if God's threatening of liars with Hell-fire, and with the loss of the Kingdom of Heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a Relation of temporal Judgments that have swept liars out of the World heretofore, should do it.

Now, as I said, this Lying was one of the first sins that Mr. *Badman* was addicted to, and he could make them and tell them fearfully.

Atten. I am sorry to hear this of him, and so much the more, because, as I fear, this Sin did not reign in him alone; for usually one that is accustomed to Lying, is also accustomed to other evils besides; and if it were not so also with Mr. *Badman*, it would be indeed a wonder.

Wife. You say true, the Liar is a Captive Slave of more than the Spirit of Lying: and therefore this Mr. *Badman*, as he was a Liar from a Child, so he was also much given to * pilfer and steal, so that what he could, as we say, handsomely lay his hands on, that was counted his own, whether they were the Things of his fellow Children; or if he could lay hold of any thing at a Neighbour's house, he would take it away; you must understand me of Trifles; for being yet but a Child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of Gardens and Orchards; and as he grew up, to steal Fullen from the Neighbourhood: Yea, what was his Father's, could not escape his Fingers, all was Fish that came to his Net, so hardened, at last, was he in this mischief also.

Atten. You make me wonder more and more. What, play the Thief too! What play the Thief so soon! He could not but know, though he was but a Child, that what he took from others, was none of his own. Besides, if his Father was a good Man, as you say, it could not be, but he must also hear from him, that to steal was to transgress the Law of God, and so to run the hazard of eternal Damnation.

Wife. His Father was not wanting to use the Means to reclaim him, often urging, as I have been told, that saying in the Law of *Moses*, *Thou shalt not steal*: And also that, *That is the Curse that goeth forth over the Face of the whole Earth, for every one that stealeth shall be cut off, &c.* The light of Nature also, though he was little, must needs shew him that what he took from others, was not his own, and that he would not willingly have been served so himself. But all was to no purpose, let Father and Conscience say what they would to him, he would go on, he was resolved to go on in his Wickedness.

Atten. But his Father would, as you intimate, sometimes rebuke him for his Wickedness; pray how would he carry it then?

Wife. How! why, like to a Thief that is found. He would stand * gloating, and hanging down his head in a fullen, pouching manner, (a body might read, as we use

|| The Father and Mother of a Lie.

† Mark.

|| A Spirit of Lying accompanied with other sins.

* Badman given to pilfer.

* Some will tell a Lie for a Penny profit.

|| Badman would rob his Father.

† An Example for Liars.

Acts 5.

* How Badman did use to carry it when his Father used to chide him for his sins.

use to say the Picture of ill-luck in his Face,) and when his Father did demand his answer to such questions concerning his Villany, he would grumble and mutter at him, and that should be all he could get.

Atten. But you said that he would also rob his Father, methinks that was an unnatural Thing.

Wife. Natural or unnatural, all is one to a Thief. Besides, you must think that he had likewise Companions to whom he was, for the Wickedness that he saw in them, more || firmly knit, than either to Father or Mother. Yea, and what had he cared if Father and Mother had died for grief for him. Their death would have been, as he would have counted, great release and liberty to him: For the Truth is, they and their counsel was his Bondage; yea, and if I forget not, I have heard some say, that when he was, at times, among his Companions he would greatly * re-joyce to think that his Parents were old, and could not live long, and then, quoth he, I shall be mine own Man, to do what I list, without their controul.

Atten. Then it seems he counted that robbing of his Parents was no Crime.

Wife. None at all, and therefore he fell directly under that Sentence, *Who so robbeth his Father or his Mother, and saith it is no Transgression, the same is the Companion of a Destroyer.* And for that he set so light by them as to their Persons and Counsels, 'twas a sign that at present he was of a very abominable spirit, † and that some Judgment waited to take hold of him in time to come.

Atten. But can you imagine what it was, I mean, in his conceit (for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no great matter.

Wife. It was, for that, the things that he stole, were small; to rob Orchards, and Gardens, and to steal Pullen, and the like, these he counted || Tricks of Youth, nor would he be beat out of it by all that his Friends could say. They would tell him that he must not covet, or desire, (and yet to desire, is less than to take) even any thing, the least thing that was his Neighbours, and that if he did, it would be a Transgression of the Law; but all was one to him: what through the wicked Talk of his Companions, and the Delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

Atten. Well, I heard a Man once, when he was upon the Ladder with the Rope about his Neck, confess (when ready to be turned off by the Hangman) that that

which had brought him to that end, was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a Thief by stealing of Pins and Points, and therefore did forewarn all the Youth, that then were gathered together to see him die, to take heed of beginning, though but with little sins, because by tampering at first with little ones, way is made for the Commission of bigger.

Wife. Since you are entred upon Stories, I also will tell you one, the which, though I heard it not with mine own Ears, yet my Author I dare believe: * It is concerning one old *Tod*, that was hanged about twenty years ago, or more, at *Hartford*, for being a Thief. The Story is this:

At a Summer Assizes holden at *Hartford*, while the Judge was sitting upon the Bench, comes this old *Tod* into the Court, cloathed in a green Suit, with his Leathern Girdle in his Hand, his Bosom open, and all on a dung sweat, as if he had run for his Life; and being come in, he spake aloud as follows: † *My Lord, said he, Here is the veryest Rogue that breaths upon the Face of the Earth. I have been a Thief from a Child: When I was but a little one, I gave my self to rob Orchards, and to do other such like wicked Things, and I have continued a Thief ever since. My Lord, there has not been a Robbery committed thus many years, within so many miles of this place, but I have either been at it, or privy to it.*

The Judge thought the Fellow was mad, but after some conference with some of the Justices, they agreed to indict him; and so they did of several felonious Actions; to all which he heartily confessed guilty, and so was hanged with his Wife at the same time.

Atten. This is a remarkable Story indeed, and you think it is a true one.

Wife. It is not only remarkable, but pat to our purpose. This Thief, like Mr. *Badman*, began his Trade betimes; he began too where Mr. *Badman* began, even at robbing of Orchards, and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the publick shame of sin, which is the Gallows.

As for the Truth of this Story, the Relator told me that he was at the same time himself in the Court, and stood within less than two Yards of old *Tod*, when he heard him aloud to utter the Words.

Atten. These two Sins of Lying and Stealing were a bad Sign of an evil End.

Wife. So they were, and yet Mr. *Badman* came not to his End like old *Tod*; tho' I fear to as bad, nay, worse than was that Death of the Gallows, tho' less discerned by Spectators; but more of that by and by.

But you talk of these two Sins as if these were all that Mr. *Badman* was addicted to in his Youth: Alas, alas, he swarmed with Sins, even as a Beggar does with Vermin, and that when he was but a Boy.

Atten. Why what other Sins was he addicted to, I mean while he was but a Child?

Wife. You need not ask, to what other Sins was he, but to what other Sins was he not addicted; that is, of such as suited with his Age: for a Man may safely say, that nothing that was vile came amiss to him; if he was but capable to do it. Indeed some Sins there be that Childhood knows not how to be tampering with; but I speak of Sins that he was capable of committing, of which I will nominate two or three more. And,

* *Badman* First, He could not endure the * *Lord's* *Day*, because of the Holiness that did attend it; the Beginning of that Day was to him as if he was going to Prison, (except he could get out from his Father and Mother, and lurk in by-holes among his Companions, until holy Duties were over.) Reading the Scriptures, hearing Sermons, godly Conference, repeating of Sermons and Prayer, were Things that he could not away with; and therefore if his Father on such days, (as often he did, tho' sometimes notwithstanding his Diligence, he would be sure to give him the Slip) did keep him strictly to the Observation of the Day, he would plainly shew by all Carriages that he was highly discontent therewith: He would sleep at Duties, would talk vainly with his Brothers, and as it were, think every godly Opportunity seven times as long as it was, grudging till it was over.

† Why *Badman* could not abide the *Lord's*-day.

Atten. This his abhorring of that day, was not, I think, for the Sake of the day itself: for as it is a day, it is nothing else but as other days of the Week: But I suppose that the † Reason of his loathing of it, was, for that God hath put Sanctity and Holiness upon it; also because it is the day above all the days of the week that ought to be spent in holy Devotion, in Remembrance of our *Lord's* Resurrection from the dead.

Wife. Yes, 'twas therefore, that he was such an Enemy to it, even because more Restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

Atten. Doth not God by instituting of a day unto holy Duties, make great proof how the Hearts and Inclinations of poor People do stand to Holiness of Heart, and a Conversation in holy Duties.

|| God proves the heart what it is, by instituting of the *Lord's* day, and setting it apart to his service.

Wife. || Yes doubtless; and a Man shall shew his Heart and his Life what they are, more by one *Lord's*-day, than by all the days of the week besides: And the reason is, because on the *Lord's*-day there is a special restraint laid upon Men as to

Thoughts and Life, more than upon other days of the week besides. Also, Men are enjoined on that day to a stricter performance of holy Duties, and restraint of worldly Business, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will shew it, now they will appear what they are. The *Lord's*-day is a kind of an Emblem of the heavenly Sabbath above, and it makes manifest how the Heart stands to the perpetuity of Holiness, more than to be found in a transient Duty, does.

On other days a Man may be in and out of holy Duties, and all in a quarter of an hour; but now, the *Lord's*-day is, as it were, a day that enjoins to one perpetual Duty of Holiness: *Remember that thou keep holy the Sabbath-day*, (which by Christ is not abrogated, but changed, into the first of the week,) not as it was given in particular to the Jews, but as it was sanctified by him from the Beginning of the World; and therefore is a greater proof of the frame and temper of a Man's Heart, and does more make manifest to what he is inclined, than doth his other performance of Duties: Therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it honourable, upon the account that now they have an opportunity to shew how they delight to honour him; in that they have, not only an Hour, but a whole Day to shew it in: I say, he puts great difference between these, and that other sort that say, *When will the Sabbath be gone, that we may be at our worldly business*. The first he calleth a blessed Man, but brandeth the other for an un sanctified worldling. And indeed, to delight our selves in God's service upon his Holy days, gives a better proof of a sanctified Nature, than to grudge at the coming, and to be weary of the holy duties of such days, as Mr. *Badman* did.

Atten. There may be something in what you say, for he that cannot abide to keep one Day holy to God, to be sure he hath given a sufficient Proof that he is an un sanctified Man; and as such, what should he do in Heaven? That being the place where a perpetual Sabbath is to be kept to God; I say, to be kept for ever and ever. And for ought I know, one Reason why one Day in seven, had been by our Lord set apart unto holy Duties for Men, may be to give them Conviction that there is Enmity in the Hearts of Sinners to the God of Heaven, for he that hateth Holiness, hateth God himself. They pretend to love God, and yet love not a holy Day, and yet love not to spend that Day in one continued act of Holiness to the Lord: They had as good say nothing, as to call him *Lord*, *Lord*, and yet not do the things that he says. And this Mr. *Badman* was such

Gen. 2. 2.

Exod. 31.

13 to 18.

Mar. 16.

1.

Acts 20. 7.

1 Cor. 16.

1, 2.

Mar. 2.

27, 28.

Revel. 1.

10.

Isa. 5, 8.

13.

Chap. 56.

2.

Amos 8. 5.

Heb. 4. 9.

* How
Badman
did use to
spend the
Lord's
Day.

such an one: he could not abide this Day, nor any of the Duties of it. Indeed, when he could get from his Friends, and so * spend it in all manner of Idleness and Profaneness, then he would be pleased well enough: but what was this but a turning the Day into Night, or other than taking an Opportunity at God's forbidding, to follow our Callings, to solace and satisfy our Lusts and Delights of the Flesh. I take the liberty to speak thus of Mr. *Badman*, upon a Confidence of what you, Sir, have said of him, is true.

Wife. You needed not to have made that Apology for your censuring of Mr. *Badman*, for all that knew him, will confirm what you say of him to be true. He could not abide either that Day, or any thing else that had the Stamp or Image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little Child.

Atten. I must say again, I am sorry to hear it, and that for his own sake, and also for the sake of his Relations, who must needs be broken to pieces with such doings as these: For, for these things sake comes the Wrath of God upon the Children of Disobedience: and doubtless he must be gone to Hell, if he died without Repentance; and to beget a Child for Hell, is sad for Parents to think on.

Wife. Of his Dying, as I told you, I will give you a Relation anon, but now we are upon his Life, and upon the Manner of his Life in his Childhood, even of the Sins that attended him then, some of which I have mentioned already; and indeed I have mentioned but some, for yet there are more to follow, and those not at all inferior to what you have already heard.

Atten. Pray what were they?

Wife. Why he was greatly given, and that while a Lad, to grievous * Swearing and Cursing: yea, he then made no more of Swearing and Cursing, than I do of telling my Fingers. Yea, he would do it without Provocation thereto. He counted it a Glory to Swear and Curse, and it was as natural to him, as to eat and drink and sleep.

Atten. Oh! what a young Villain was this! here is, as the Apostle says, a yielding of Members as Instruments of Unrighteousness unto Sin, indeed! This is proceeding from Evil to Evil with a Witness; This argueth that he was a black-mouthed young Wretch indeed.

Wife. He was so; and yet, as I told you, he counted, above all, this kind of sinning, to be † a Badge of his Honour: He reckoned himself a Man's Fellow when he had learnt to Swear and Curse boldly.

|| Swearing
and
Cursing
a Badge
of Mr.
Badman's
Honour.

Atten. I am persuaded that many do think, as you have said, that to Swear, is a thing that does bravely become them, and that it is the best way for a Man,

when he would put Authority, or Terror into his Words, to stuff them full of the Sin of Swearing.

Wife. You say right, else, as I am persuaded, Men would not so usually belch out their blasphemous Oaths, as they do: they take a pride in it; they think that to swear is Gentleman-like; and having once accustomed themselves unto it, they hardly leave it all the Days of their Lives.

Atten. Well, but now we are upon it, pray shew me || the difference between Swearing and Cursing; for there is a difference, is there not? || Difference between Swearing and Cursing.

Wife. Yes: There is a difference between Swearing and Cursing. Swearing, vain Swearing, such as young *Badman* accustomed himself unto. Now vain and sinful Swearing *, *Is a light and wicked calling of God, &c. to witness to our vain and foolish attesting of things, and those things are of two sorts.* * What Swearing is.

1. Things that we swear, are, or shall be done.

2. Things so sworn to, true or false.

1. Things that we swear, are, or shall be done. Thou swearest thou hast done such a thing, that such a thing is so, or shall be so; for it is no matter which of these it is that Men swear about, if it be done lightly and wickedly, and groundlessly, it is vain, because it is a Sin against the third Commandment, which says, *Thou shalt not take the Name of the Lord thy God in vain.* Exod. 20. 7. For this is a vain using of that Holy and Sacred Name, and so a Sin for which, without sound Repentance, there is not, nor can be rightly expected, Forgiveness.

Atten. Then it seems, though as to the Matter of Fact, a Man swears truly, yet if he sweareth lightly and groundlessly, his Oath is evil, and he by it, under Sin.

Wife. Yes, a Man may say, † *The Lord liveth*, and that is true, and yet in so saying, *swear falsely*; because he sweareth vainly, needlessly, and without a ground. To swear groundedly and necessarily, (which then a Man does, when he swears as being called thereto of God,) that is tolerated by the Word: But this was none of Mr. *Badman's* swearing, and therefore that which now we are not concerned about. † A Man may Sin in swearing to the Truth. Jer. 5. 2.

Atten. I perceive, by the Prophet, that a Man may Sin in swearing to the Truth: They therefore must needs most horribly sin, that swear to confirm their Jest and Lies; and as they think, the better to beautify their foolish talking.

Wife. They sin with an high Hand; for they presume to imagine, || that God is as wicked as themselves, to wit, that he is an Avoucher of Lies to be true. For, as I said before, to swear, is to call God to witness; and to swear to a Lie, is to call God to witness that that Lie is true. This therefore must needs offend; for it puts the highest

|| He that swears to a Lie, concludes that God is as wicked as himself.

Rom. 6. 13.

highest affront upon the Holiness and Righteousness of God, therefore his Wrath must sweep them away. This kind of swearing is put in *with lying, and killing, and stealing, and committing Adultery*; and therefore must not go unpunished: For if *God will not hold him guiltless that taketh his Name in vain*, which a Man may do when he swears to a Truth (as I have shewed before,) how can it be imagined, that he should hold such guiltless, who, by swearing, will appeal to God, if *Lies* be not true, or that swear out of their frantick and Bedlam madness. It would grieve and provoke a sober Man to Wrath, if one should swear to a notorious Lie, and avouch that that Man would attest it for a Truth; and yet thus do Men deal with the holy God: They tell their Jestings, Tales and Lies, and then swear *by God* that they are true. Now this kind of swearing was as common with young *Badman*, as it was to eat when he was an hungred; or to go to bed when it was night.

Atten. I have often mused in my Mind, what it should be that should make Men so common in the use of the Sin of swearing, since those that be wise, will believe them never the sooner for that.

Wise. It cannot be any thing that is good, you may be sure; because the thing it self is abominable: * 1. Therefore it must be from the promptings of the Spirit of the Devil within them. 2. Also it flows sometimes from hellish Rage, when the Tongue hath set on fire of Hell even the whole course of Nature. 3. But commonly Swearing flows from that daring Boldness that biddeth defiance to the Law that forbids it. 4. Swearers think also that by their belching of their blasphemous Oaths out of their black and polluted Mouths, they shew themselves the more valiant Men. 5. And imagine also, that by these outrageous kind of villainies, they shall conquer those that at such a time they have to do with, and make them believe their Lies to be true. 6. They also swear frequently to get Gain thereby, and when they meet with Fools they overcome them this way. But if I might give Advice in this matter, no Buyer should lay out one Farthing with him that is a common Swearer in his Calling; especially with such an Oath-master that endeavoureth to swear away his Commodity to another, and that would swear his Chapmans Money into his own Pocket.

Atten. All these causes of Swearing, so far as I can perceive, flow from the same Root as do the Oaths themselves, even from a hardened and desperate Heart. But pray shew me now how wicked cursing is to be distinguished from this kind of swearing.

+ How Cursing is distinguished from Swearing.

Wise. † Swearing, as I said, hath immediately to do with the Name of God, and it calls upon him to be witness of the

Truth of what is said: That is, if they that swear, swear by him. Some indeed swear by Idols, as by the *Mafs*, by our *Lady*, by *Saints*, *Beasts*, *Birds*, and other Creatures; but the usual way of our profane ones in *England*, is to swear by God, Christ, Faith, and the like: But however, or by whatever they swear, Cursing is distinguished from Swearing thus.

† To Curse, to Curse profanely, it is to ^{Of Cursing what it is.} sentence another or our self, for, or to evil: or to wish that some evil might happen to the Person or Thing under the Curse, unjustly.

It is to sentence for, or to evil, (that is, without a Cause :) Thus *Shimei* cursed *David*: He sentenced him for and to evil unjustly, when he said to him, *Come out, come out thou bloody Man, and thou Man of Belial. The Lord hath returned upon thee all the Blood of the House of Saul, in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the Hand of Absalom thy Son: and behold thou art taken in thy Mischief, because thou art a bloody Man.* ^{2 Sam. 16. 5, 7, 8.}

This *David* calls a grievous Curse. And ^{1 King 2. 8.} *behold*, saith he to *Solomon* his Son, *thou hast with thee Shimei a Benjamite, which cursed me with a grievous curse in the Day when I went to Mahanaim.*

But what was this Curse? Why, First, It was a wrong Sentence past upon *David*; *Shimei* called him *Bloody Man*, *Man of Belial*, when he was not. Secondly, He sentenced him to the Evil that at present was upon him, for being a bloody Man, (that is, against the House of *Saul*,) when that present Evil overtook *David*, for quite another thing.

And we may thus apply it to the || profane ones of our times, who in their Rage and Envy, have little else in their Mouths but a Sentence against their Neighbour for, and to Evil unjustly. How common is it with many, when they are but a little offended with one, to cry, *Hang him, Damn him, Rogue!* This is both a sentencing of him for, and to Evil, and is in it self a grievous Curse. || How the profane ones of our times curse.

2. The other kind of Cursing, is to wish that some Evil might happen to, and overtake this or that Person or Thing: And this kind of Cursing, *Job* counted a grievous Sin. *I have not suffered* (says he) *my Mouth to Sin, by wishing a Curse to his Soul; or consequently, to Body or Estate.* This then is a wicked cursing, to wish that Evil might either befall another or ourselves: And this kind of cursing young *Badman* accustomed himself unto.

1. He would wish that Evil might befall others; he would wish their Necks broken, or that their Brains were out, or that the Pox, or the Plague was upon them, and the like: All which is a devilish kind of cursing, and is become one of the common Sins of our Age.

2. He would also as often wish a Curse

Badman's way of Cursing.

to himself, saying, Would I might be hanged, or burned, or that the Devil might fetch me, if it be not so, or the like. We count the **Damme* Blades to be great Swearers, but when in their hellish Fury they say, *God damn me, God perisb me*, or the like, they rather curse than swear; yea, curse themselves, and that with a Wish that Damnation might light upon themselves; which Wish and Curse of theirs in a little time, they will see accomplished upon them, even in Hell-fire, if they repent them not of their Sins.

Atten. But did this young *Badman* accustom himself to such filthy kind of Language?

Wife. I think I may say, that nothing was more frequent in his Mouth, and that upon the least provocation. Yea he was so versed in such kind of Language, that neither Father, nor Mother, nor Brother, nor Sister, nor Servant, no nor the very Cattle that his Father had, could escape these Curses of his. I say, that even the brute Beasts when he drove them, or rid upon them, if they pleased not his Humour, they must be sure to partake of his Curse. † He would wish their Necks broke, their Legs broke, their Guts out, or that the Devil might fetch them, or the like: and no marvel, for he that is so hardy to wish Damnation, or other bad Curses to himself, or dearest Relations; will not stick to wish Evil to the silly Beast, in his Madness.

Atten. Well, I see still that this *Badman* was a desperate Villain. But pray, Sir, since you have gone thus far, now shew me whence this Evil of cursing ariseth, and also what dishonour it bringeth to God; for I easily discern that it doth bring Damnation to the Soul.

Wife. This evil of Cursing ariseth, in general, from the desperate Wickedness of the Heart, but particularly from, † 1. *Envy*, which is, as I apprehend, the leading Sin to Witchcraft. 2. It also ariseth from Pride, which was the Sin of the fallen Angels; 3. It ariseth too from Scorn and Contempt of others: 4. But for a Man to curse himself, must needs arise from desperate Madness.

The ‖ dishonour that it bringeth to God, is this. It taketh away from him his Authority, in whose Power it is only, to Bless and Curse; not to Curse wickedly, as Mr. *Badman*, but justly, and righteously, giving by his Curse, to those that are wicked, the due Reward of their deeds.

Besides, these wicked Men, in their wicked cursing of their Neighbour, &c. do even curse God himself in his handy work. Man is God's Image, and to curse wickedly the Image of God, is to curse God himself. Therefore as when Men wickedly swear, they rend, and tare God's Name, and make him, as much as in them lies, the avoucher and approver of all their Wickedness; so he that curseth and condemneth

in this sort his Neighbour, or that wisheth him Evil, curseth, condemneth, and wisheth evil to the Image of God, and consequently judgeth and condemneth God himself.

Suppose that a Man should say with his Mouth, I wish that the King's Picture was burned; would not this Man's so saying, render him as an Enemy to the Person of the King? Even so it is with them that, by cursing, wish Evil to their Neighbour, or to themselves, they contemn the Image, even the Image of God himself.

Atten. But do you think that the Men that do thus, do think that they do so vilely, so abominably?

Wife. The question is not what Men do believe concerning their Sin, but what God's Word says of it: If God's Word says that Swearing and Cursing are Sins, though Men should count them for Vertues, their Reward will be a Reward for Sin, to wit, the Damnation of the Soul.

To * curse another, and to swear vainly * and falsely, are Sins against the Light of Nature.

1. To curse is so, because, whoso curseth another, knows, that at the same time he would not be so served himself.

2. To swear also, is a Sin against the same Law: for Nature will tell me, that I should not lie, and therefore much less swear to confirm it. Yea, the Heathens have looked upon Swearing to be a solemn Ordinance of God, and therefore not to be lightly or vainly used by Men, though to confirm a Matter of Truth.

Atten. But I wonder, since Cursing and Swearing are such Evils in the Eyes of God, that he doth not make some Examples to others, for their committing such Wickedness.

Wife. Alas! so he has, a thousand times twice told, as may be easily gathered by any observing People in every Age and Countrey. I could present you with several my self; but waving the Abundance that might be mentioned, I will here present you with † two: One was that dreadful Judgment of God upon one N. P. at *Wimbleton* in *Surrey*; who, after a horrible Fit of Swearing at, and Cursing of some Persons that did not please him, suddenly fell sick, and in little time died raving, cursing, and swearing.

But above all, take that dreadful Story of *Dorothy Mately*, an Inhabitant of *Asb-over* in the County of *Derby*.

This *Dorothy Mately*, saith the Relater, was noted by the People of the Town to be a great Swearer, and Curser, and Lyar, and Thief; (just like Mr. *Badman*.) And the Labour that she did usually follow, was to wash the Rubbish that came forth of the Lead Mines, and there to get Sparks of Lead-Ore; and her usual way of asserting of things, was with these kind of Imprecations: *I would I might sink into the Earth if it be not so, or I would God would make*

* The *Damme* Blade.

Badman would curse his Father, &c.

† *Badman* would curse his Father's Cattle.

Job 15. Eccles. 7.

† Four causes of Cursing.

‖ The dishonour it brings to God.

Jam 3.9.

* Swearing and Cursing are sins against the light of Nature.

† Examples of God's anger against them that Swear and Curse.

the Earth open and swallow me up. Now upon the 23^d of March, 1660. this *Dorothy* was washing of Ore upon the Top of a steep Hill, about a quarter of a Mile from *Asbover*, and was there taxed by a Lad for taking of two single Pence out of his Pocket, (for he had laid his Breeches by, and was at work in his Drawers;) but she violently denied it; wishing, *That the ground might swallow her up if she had them*: She also used the same wicked Words on several other Occasions that Day.

Now one *George Hodgkinson* of *Asbover*, a Man of good Report there, came accidentally by where this *Dorothy* was, and stood still a while to talk with her, as she was washing her Ore; there stood also a little Child by her *Tub side*, and another a Distance from her, calling aloud to her to come away; wherefore the said *George* took the Girl by the Hand to lead her away to her that called her: But behold, they had not gone above ten Yards from *Dorothy*, but they heard her crying out for Help; so looking back, he saw the *Woman*, and her *Tub*, and *Sieve*, twirling round, and sinking into the Ground. Then said the Man, *Pray to God to pardon thy Sin, for thou art never like to be seen alive any longer.* So she and her *Tub* twirled round and round, till they sunk about three yards into the Earth, and then for a while staid. Then she called for Help again; thinking, as she said, that she should stay there. Now the Man, though greatly amazed, did begin to think which way to help her; but immediately a great Stone which appeared in the Earth, fell upon her Head, and brake her Skull, and then the Earth fell in upon her, and covered her. She was afterwards digged up, and found about four Yards within Ground, with the Boys two single Pence in her Pocket, but her *Tub* and *Sieve* could not be found.

Atten. You bring to my Mind a sad Story, the which I will relate unto you. The thing is this: About a Bow-shoot from where I once dwelt, there was a blind Ale-house, and the Man that kept it had a Son whose Name was *Edward*. This *Edward* was, at it were, an *half-fool*, both in his Words and manner of Behaviour. To this blind Ale-house certain jovial Companions would once or twice a Week come, and this *Ned*, (for so they called him) his Father would entertain his Guests withal; to wit, by calling for him to make them Sport by his foolish Words and Gestures. So when these boon Blades came to this Man's House, the Father would call for *Ned*: *Ned* therefore would come forth; and the Villain was devilishly addicted to Cursing, yea to Cursing his Father and Mother, and any one else that did cross him. And because (though he was an *half-fool*) he saw that his Practice was pleasing, he would do it with the more Audaciousness.

Well, when these brave Fellows did come

at their Times to this Tippling-house (as they call it) to fuddle and make merry, then must *Ned* be called out; and because his Father was best acquainted with *Ned*, and best knew how to provoke him, therefore *He* would usually ask him such Questions, or command him such Business, as would be sure to provoke him indeed. Then would he (after his foolish manner) curse his Father most bitterly; at which the old Man would laugh, (and so would the rest of the Guests, as at that which pleased them best) still continuing to ask, that *Ned* still might be provoked to curse, that they might still be provoked to laugh. This was the Mirth with which the old Man did use to entertain his Guests.

The Curses wherewith this *Ned* did use to curse his Father, and at which the old Man would laugh, were these, and such like: *The Devil take you; The Devil fetch you*: He would also wish him Plagues and Destructions many. Well, so it came to pass, through the righteous Judgment of God, that *Ned's* Wishes and Curses were in a little Time fulfilled upon his Father; for not many Months passed between them after this manner, but the *Devil* did indeed take him, possess him, and also in few Days carried him out of this World by Death; I say, Satan did take him and possess him: I mean, so it was judged by those that knew him, and had to do with him in that his lamentable Condition. He could feel him like a live thing go up and down in his Body; but when tormenting Time was come (as he had often tormenting Fits) then he would lie like an hard Bump in the soft Place of his Chest, (I mean I saw it so) and so would rent and tare him, and make him roar till he died away.

I told you before, that I was an Ear and Eye-witness of what I here say; and so I was. I have heard *Ned* in his Roguery, cursing his Father, and his Father laughing thereat most heartily; still provoking *Ned* to curse, that his Mirth might be encreased. I saw his Father also, when he was possessed, I saw him in one of his Fits, and saw his Flesh, (as 'twas thought) by the Devil, gathered up on an heap, about the Bigness of half an Egg; to the unutterable Torture and Affliction of the old Man. There was also one *Freeman*, (who was more than an ordinary Doctor) sent for, to cast out this Devil; and I was there when he attempted to do it: The manner whereof was this. They had the possessed into an out-room, and laid him on his Belly upon a Form, with his head hanging over the Forms end; then they bound him down thereto: which done, they set a pan of Coals under his Mouth, and put something therein which made a great smoak; by this means (as 'twas said) to fetch out the Devil. There therefore they kept the Man till he was almost smothered in the smoak, but

but no Devil came out of him; at which *Freeman* was somewhat abashed, the Man greatly afflicted, and I made to go away wondring and fearing. In a little time therefore that which possessed the Man, carried him out of the World, according to the curfed wishes of his Son. And this was the end of this hellish mirth.

Wife. These were all sad Judgments.

Atten. These were dreadful Judgments indeed.

Wife. Ay, and they look like the Threatning of that Text, (though chiefly it concerned *Judas*;) As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he cloathed himself with cursing as with a garment, so let it come into his bowels like water, and as oyl into his bones.

Atten. It is a fearful thing for Youth to be trained up in a way of Cursing and Swearing.

Wife. Trained up in them! that I cannot say *Mr. Badman* was, for his Father hath oft-times in my hearing, bewailed the Badness of his Children, and of this naughty Boy in particular. I believe that the Wickedness of his Children made him (in the Thoughts of it) go many a Night with heavy heart to bed, and with as heavy a one to rise in the Morning. But all was one to his graceless Son, neither wholesome counsel, nor fatherly sorrow, would make him mend his Manners.

* There are some indeed that do train up their Children to *swear, curse, lye* and *steal*, and great is the misery of such poor Children whose hard hap it is to be ushered into the World by, and to be under the Tuition too of such ungodly Parents. It had been better for such Parents, had they not begat them, and better for such Children had they not been born. O! methinks for a Father or a Mother to train up a Child in that very way that leadeth to Hell and Damnation, what thing so horrible! But *Mr. Badman* was not by his Parents so brought up.

Atten. But methinks, since this young *Badman* would not be ruled at home, his Father should have tried what good could have been done of him abroad, by putting him out to some Man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ: So should he, at least have been prevented of time to do those Wickednesses that could not be done without time to do them in.

Wife. Alas his Father did so, † he put him out betimes to one of his own acquaintance, and entreated him of all love, that he would take care of his Son, and keep him from extravagant ways. His Trade also was honest and commodious; he had besides a full Employ therein, so that this young *Badman* had no vacant

seasons, nor idle hours yielded him by his Calling, therein to take opportunities to do *Badly*: but all was one to him, as he had begun to be vile in his Father's house, even so he continued to be when he was in the house of his Master.

Atten. I have known some Children, who though they have been very bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a Family, where the Governours thereof have made conscience of maintaining of the Worship and Service of God therein; but perhaps that might be wanting in *Mr. Badmans* Masters house.

Wife. Indeed some Children do greatly mend, when put under other Mens roofs; but, as I said, this naughty Boy did not so; nor did his *Badness* continue, because he wanted a Master that both could and did correct it: For his || Master was a very || *Young Badmans Master, and his qualifications.* good Man, a very devout Person; one that frequented the best Soul-means, that set up the Worship of God in his Family, and also that walked himself thereafter. He was also a Man very meek and merciful, one that did never over drive young *Badman* in Business, nor that kept him at it at unseasonable hours.

Atten. Say you so! This is rare: I for my part can see but few that can parallel, in these things, with *Mr. Badmans* Master.

Wife. Nor I neither, (yet *Mr. Badman* had such an one;) for, for the most part, * Masters are now a days such as mind no- * A bad Master, a bad thing. thing but their worldly concerns, and if Apprentices do but answer their commands therein, Soul and Religion may go whether they will. Yea, I much fear, that there have been many towardly Lads put out by their parents to such Masters, that have quite undone them as to the next World.

Atten. The more is the pity. But pray, now you have touched upon this subject, shew me how many ways a Master may be the ruin of his poor Apprentice.

Wife. Nay, I cannot tell you of *all* the ways, yet some of them I will mention.

Suppose then that a towardly Lad be put to be an Apprentice with one that is reputed to be a godly Man, yet that Lad may be ruined many ways; that is, if his Master be not circumspect in all things that respect both God and Man, and that before his Apprentice.

1. † If he be not moderate in the use of † How many ways a Master may be the ruin of an Apprentice. his Apprentice; if he drives him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the Word, to Pray, &c. This is the way to destroy him; that is, in those tender beginnings of good thoughts, and good beginnings about spiritual things.

2. If he suffers his house to be scattered with

Psal. 109.
17, 18.

* A grievous thing to bring up Children wickedly.

† *Badman* put to be an Apprentice.

with profane and wicked Books, such as stir up to Lust, to Wantonness, such as teach idle, wanton, lascivious Discourse, and such as has a tendency to provoke to profane Drollery and Jestings; and lastly, such as tend to corrupt, and pervert the Doctrine of Faith and Holiness. All these things will eat as doth a Canker, and will quickly spoil, in Youth, &c. those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of Servants, that is, if some very bad be in the same place, that's a way also to undo such tender Lads; for they that are bad and fordid Servants, will be often (and they have an opportunity too, to be) distilling and fomenting of their profane and wicked Words and Tricks before them, and these will easily stick in the Flesh and Minds of Youth, to the corrupting of them.

4. If the Master have one Guise for abroad, and another for home; that is, if his Religion hangs by in his House as his Cloak does, and he be seldom in it, except he be abroad; this, young beginners will take notice of, and stumble at. We say, *Hedges have Eyes, and little Pitchers have Ears*; and indeed, * Children make a greater Inspection into the Lives of Fathers, Masters, &c. than oft-times they are aware of: And therefore should Masters be careful, else they may soon destroy good beginnings in their Servants.

5. If the Master be unconscionable in his Dealing, and trades with lying Words; or if bad Commodities be avouched to be good, or if he seeks after unreasonable gain, or the like; his Servant sees it, and it is enough to undo him. *Eli's Sons being bad before the Congregation, made Men despise the Sacrifices of the Lord.*

But these things by the by, only they may serve for a hint to Masters to take heed that they take not Apprentices to destroy their Souls. But young *Badman* had none of these hinderances; † His Father took care, and provided well for him, as to this: He had a good Master, he wanted not good Books, nor good Instruction, nor good Sermons, nor good Examples, nor good fellow Servants neither: but all would not do.

Atten. 'Tis a wonder, that in such a Family, amidst so many spiritual helps, nothing should take hold of his Heart! What! not good Books, nor good Instructions, nor good Sermons, nor good Examples, nor good fellow Servants, nor nothing do him good!

Wife. You talk, he minded none of these things; nay, all these were || abominable to him.

1. For good Books, they might lie in his Master's House till they rotted for him, he would not regard to look into them; but contrariwise, would get all the bad and

abominable Books that he could, as beastly Romances, and Books full of Ribbaldry, even such as immediately tended to set all fleshly Lusts on fire. True, he durst not be known to have any of these, to his Master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times, as yielded him fit Opportunities thereto.

2. For good Instruction, he liked that, much as he liked good Books; his care was to hear but little thereof, and to forget what he heard as soon as it was spoken. Yea, I have heard some that knew him then, say, that one might evidently discern by the shew of his countenance and gestures, that good counsel was to him like * *little-ease*, even a continual torment to him; nor did he ever count himself at liberty, but when farthest off of wholesome Words. He would hate them that rebuked him, and count them his deadly Enemies.

3. For good Example; which was frequently set him by his Master, both in Religious and Civil Matters; these young *Badman* would laugh at, and would also make a by word of them, when he came in place where he with safety could.

4. His Master indeed would make him go with him to Sermons, and that where he thought the best Preachers were, but this ungodly young Man, what shall I say, was (I think) a *Master of Art* in all mischief; he had these wicked ways to hinder himself of hearing, let the Preacher thunder never so loud.

1. * His way was, when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

2. Or else to fix his adulterous Eyes upon some beautiful Object that was in the place, and so all Sermon-while, therewith be feeding of his fleshly Lusts.

3. Or, if he could get near to some that he had observed would fit his Humour, he would be whispering, gigling, and playing with them, till such time as Sermon was done.

Atten. Why! he was grown to a prodigious height of Wickedness.

Wife. He was so, and that which aggravates all, was, this was his practice as soon as he was come to his Master, he was as ready at all these things, as if he had, before he came to his Master, served an Apprentiship to learn them.

Atten. There could not but be added (as you relate them) Rebellion to his Sin. Methinks it is as if he had said, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

Wife. You say true, and I know not to whom more fitly to compare him, * than to that Man, who when I my self rebuked him for his Wickedness, in this great huff replied;

* Children are great Observers of what older folks do.

1 Sam. 2.

† *Badman* had all Advantages to be good, but continued *Badman* still.

|| All good things abominable to *Badman*.

* Good Counsel to *Badman* like *Little-ease*. Prov. 9. 8. Chap. 15. 12.

* How *Badman* used to behave himself at Sermons.

* The desperate Words of one H. S. who once was my Companion.

He was
own Bro-
ther to
Ned, of
whom
you read
before.

replied; *What would the Devil do for Company, if it was not for such as I.*

Atten. Why did you ever hear any Man say so.

Wife. Yes, that I did; and this young *Badman* was as like him, as an *Egg* is like an *Egg*. Alas! the Scripture makes mention of many that by their Actions speak the same. *They say unto God, Depart from us, for we desire not the Knowledge of thy ways: Again, They refuse to hearken, and pull away their Shoulder, and stop their Ears; yea, they make their Hearts hard as an Adamant-stone, lest they should hear the Law, and the Words that the Lord of Host hath sent.* What are all these but such as *Badman*, and such as the young Man but now mentioned? That young Man was my Play-fellow when I was solacing myself in my Sins: I may make mention of him to my Shame; but he has a great many Fellows.

Atten. Young *Badman* was like him indeed, and he trod his Steps, as if his Wickedness had been his very Copy; I mean, as to his desperateness: for had he not been a desperate one, he would never have made you such a Reply, when you was rebuking of him for his Sin. But when did you give him such a Rebuke?

Wife. A while after God had parted him and I, by calling of me (as I hope) by his Grace, still leaving him in his Sins; and so far as I could ever gather, as he lived, so he died, even as *Mr. Badman* did: but we will leave him, and return again to our Discourse.

Atten. Ha, poor obstinate Sinners! Do they think that God cannot be even with them?

Wife. I do not know, what they think, but I know that God hath said, That as *He cried, and they would not hear, so they shall cry, and I will not hear,* saith the Lord. Doubtless there is a time a coming, when *Mr. Badman* will cry for this.

Atten. But I wonder that he should be so expert in Wickedness, so soon! alas, he was but a Stripling, I suppose he was, as yet, not Twenty.

Wife. No, nor Eighteen neither: but (as with *Ishmael*, and with the Children that mocked the Prophet) the Seeds of Sin did put forth themselves betimes in him.

Atten. Well, he was as wicked a young Man as commonly one shall hear of.

Wife. You will say so, when you know all.

Atten. All, I think here is a great All; but if there is more behind, pray let us hear it.

Wife. Why, then I will tell you, that he had not been with his Master much above a Year and a Half, but he came *acquainted with three young Villains (who here shall be nameless,) that taught him to add to his Sin, much of like kind; and he as

aptly received their Instructions. One of them was chiefly given to Uncleaness, another to Drunkenness; and the third to Purloining, or stealing from his Master.

Atten. Alas poor Wretch, he was bad enough before, but these, I suppose, made him much worse.

Wife. That they made him worse you may be sure of, for they taught him to be an *Arch*, a chief one in all their ways.

Atten. It was an ill hap that he ever came acquainted with them.

Wife. You must rather word it thus.

† It was the Judgment of God that he did; that is, *he came acquainted with them, through the Anger of God.* He had a good Master, and before him a good Father: By these he had good counsel given him for Months and Years together; but his Heart was set upon mischief, he loved Wickedness more than to do good, even until his Iniquity came to be hateful; therefore, *from the Anger of God* it was, that these Companions of his, and he, did at last so acquaint together. Says *Paul*, *They did not like to retain God in their knowledge; and what follows? wherefore, God gave them over, or up to their own hearts lusts.* And again, *As for such as turn aside to their own crooked ways, the Lord shall lead them forth with the workers of Iniquity.* This therefore was God's Hand upon him, that he might be destroyed, be damned; because he received not the love of the Truth that he might be saved. He chose his Delusions and Deluders for him, even the company of base Men, of Fools, that he might be destroyed.

Atten. I cannot but think indeed, that it is a great Judgment of God for a Man to be given up to the company of vile Men; for what are such but the Devil's || Decoys, even those by whom he draws the simple into his Net? A Whoremaster, a Drunkard, a Thief, what are they but the Devil's baits, by which he catcheth others?

Wife. You say right; but this young *Badman* was no simple one, if by simple, you mean one *uninstructed*; for he had often good counsel given him: but if by simple, you mean, him that is a Fool as to the true Knowledge of, and Faith in Christ, then he was a simple one indeed: for he chose death, rather than life, and to live in continual opposition to God, rather than to be reconciled unto him; according to that saying of the wise Man; *The Fools hated knowledge, and did not choose the Fear of the Lord:* And what Judgment more dreadful can a Fool be given up to, than to be delivered into the Hands of such Men, that have skill to do nothing, but to ripen sin, and hasten its finishing unto Damnation? And therefore Men should be afraid of offending God, *because* he can in this Manner, punish them for their Sins. I knew a Man that once was, as I thought,

† A Sign of God's Anger.

Rom. 1. 28.

Psal. 125.

2 Theff. 2. 10, 11, 12.

Prov. 12. 20.

|| The Devil's Decoys.

Prov. 1. 29.

This was
done at
Bedford.

hopefully awakened about his Condition; yea, I knew two that were so awakened; but in time they began to draw back, and to incline again to their lusts; wherefore, God gave them up to the Company of three or four Men, that in less than three years time brought them roundly to the Gallows, where they were hanged like Dogs, because they refused to live like honest Men.

Atten. But such Men do not believe, that thus to be given up of God, is in Judgment and Anger; they rather take it to be their liberty, and do count it their Happiness; they are glad that their Cord is loosed, and that the Reins are in their Neck; they are glad that they may sin without controul, and that they may chuse such Company as can make them more expert in an evil way.

Prov. 7.
12, 13.

Wise. Their Judgment is *therefore* so much the greater, because thereto is added Blindness of Mind, and Hardness of Heart in a wicked Way. They are turned up to the Way of Death, but must not see to what place they are going: They must go as the Ox to the Slaughter, and as the Fool to the Correction of the Stocks, till a Dart strike through their Liver, not knowing that it is for their Life. This, I say, makes their Judgment double, they are given up of God, for a while to sport themselves with that which will assuredly *make them mourn at last, when their Flesh and their Body is consumed.* These are those that *Peter* speaks of, that shall utterly perish in their own Corruptions; these, I say, *who count it pleasure to riot in the day-time, and that sport themselves with their own deceivings, are, as natural brute beasts, made to be taken and destroyed.*

Prov. 5.
11.

2 Pet. 2.
12, 13.

Atten. Well, but I pray now concerning these three Villains that were young *Badman's* Companions: Tell me more particularly how he carried it then.

Wise. How he carried it! why, he did as they. I intimated so much before, when I said, they made him an *arch*, a chief one in their Ways.

Badman
becomes
a frequen-
ter of Ta-
vern.

First, He became a Frequenter of *Taverns* and *Tippling-houses*, and would stay there until he was even as drunk as a Beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a Drunkard, at last, that he was taken notice of to be a Drunkard even by all.

Atten. This was Swinish, for Drunkenness is so beastly a Sin, a Sin so much against Nature, that I wonder that any that have but the appearance of Men, can give up themselves to so beastly (yea, worse than beastly) a thing.

* A Story
for a
Drunkard.

Wise. It is a Swinish vanity indeed. * I will tell you another Story. There was a Gentleman that had a Drunkard to be his

Groom, and coming home one night very much abused with Beer, his Master saw it. Well (quoth his Master within himself,) I will let thee alone to night, but to morrow morning I will convince thee that thou art worse than a Beast, by the behaviour of my Horse. So when morning was come, he bids his Man go and water his Horse, and so he did; but coming up to his Master, he commands him to water him again; so the fellow rid into the water the second time, but his Master's Horse would now drink no more, so the fellow came up and told his Master. Then said his Master, Thou drunken sot, thou art far worse than my Horse, he will drink but to satisfy Nature, but thou wilt drink to the abuse of Nature; he will drink but to refresh himself, but thou to thy hurt and damage; He will drink, that he may be more serviceable to his Master, but thou, till thou art incapable of serving either God or Man. O thou Beast, how much art thou worse than the horse that thou ridest on.

Atten. Truly I think that his Master served him right; for in doing as he did, he shewed him plainly, as he said, that he had not so much government of himself as his horse had of himself, and consequently that his Beast did live more according to the Law of his Nature by far, then did his Man. But pray go on with what you have further to say.

Wise. Why, I say, that there are [†] four things, which if they were well considered, would make drunkenness to be abhorred in the thoughts of the Children of Men.

† Four
evils at-
tend drun-
kenness.

1. It greatly tendeth to impoverish and beggar a Man. *The drunkard, says Solomon, shall come to poverty.* Many that have begun the World with Plenty, have gone out of it in Rags, through Drunkenness. Yea, many Children that have been born to good Estates, have yet been brought to a Flail and a Rake, through this beastly sin of their Parents.

Prov. 23.
20, 21.

2. This sin of Drunkenness, it bringeth upon the Body, many, great, and incurable Diseases, by which Men do in little time come to their end, and none can help them. So, because they are overmuch wicked, therefore they die before their time.

Ecclef. 7.
17.

3. Drunkenness, is a sin that is often times attended with abundance of other Evils, *Who hath woe; Who hath sorrow? Who hath contention? Who hath babblings? Who hath wounds without cause? Who hath redness of the Eyes? They that tarry long at the Wine, they that go to seek mixt wine.* That is, the Drunkard.

Pro. 23.
29, 30.

4. By Drunkenness, Men do oftentimes shorten their days; go out of the Ale-house drunk, and break their Necks before they come home. Instances not a few might be given of this, but this is so manifest, a Man need say nothing.

1 Cor. 6.
10.

Atten. || But that which is worse than all is

|| The
fifth evil
the worst.

is, it also prepares Men for everlasting burnings.

Wife. Yea, and it so stupifies and besots the Soul, that a Man that is far gone in Drunkenness, is hardly ever recovered to God. Tell me, when did you see an old drunkard converted? No, no, such an one will sleep till he dies, though he sleeps on the top of a * Mast, let his dangers be
* Prov. 23. 34, 35. never so great, and Death and Damnation never so near, he will not be awaked out of his sleep. So that if a Man have any respect either to Credit, Health, Life or Salvation, he will not be a drunken Man. But the truth is, where this Sin gets the upper hand, Men are, as I said before, so intoxicated and bewitched with the seeming pleasures, and sweetness thereof; that they have neither heart nor mind to think of that which is better in it self; and would, if imbraced, do them good.

Atten. You said that Drunkenness tends to poverty, yet some make themselves rich by drunken bargains.

Wife. † I said so, because the Word says so. And as to some Mens getting thereby, that is indeed but *rare* and *base*: yea, and *base* will be the end of such gettings. The Word of God is against such ways, and the Curse of God will be the end of such doings. An Inheritance may sometimes, thus be hastily gotten at the beginning, but the end thereof shall not be blessed. Hark what the Prophet saith;
Habak. 2. *Wo to him that coveteth an evil covetousness, that he may set his nest on high.* Whether he makes Drunkenness, or ought else, the engine and decoy to get it; for that Man doth but consult the Shame of his own House, the spoiling of his Family, and the Damnation of his Soul; for that which he getteth by working of Iniquity, is but a getting by the devices of Hell; Therefore he can be no gainer neither for himself or family, that gains by an evil course. But this was one of the sins that Mr. *Badman* was addicted to after he came acquainted with these three fellows, nor could all that his Master could do break him of this Beastly sin.

Atten. But where, since he was but an Apprentice, could he get Money to follow this practice, for drunkenness, as you have intimated, is a very costly sin.

Wife. His Master || paid for all. For, (as I told you before) as he learned of these three Villains to be a beastly Drunkard; so he learned of them to pilfer and steal from his Master. Sometimes he would sell off his Master's goods, but keep the Money, that is when he could; also sometimes he would beguile his Master by taking out of his Cash-box: and when he could do neither of these, he would convey away of his Master's Wares, what he thought would be least missed, and send or carry them to such and such Houses, where

he knew they would be laid up to his use, and then appoint set times there, to meet and make merry with these fellows.

Atten. This was as bad, nay, I think, worse than the former; for by thus doing, he did not only run himself under the Wrath of God, but has endangered the undoing of his Master and his Family.

Wife. Sins go not alone, but follow one the other as do the links of a chain; he that will be a Drunkard, must have Money either of his own, or of some other man's; either of his Father's, Mother's, Master's, or at the High-way, or some way.

Atten. I fear that many an honest man is undone by such kind of servants.

Wife. I am of the same mind with you, but † this should make the Dealer the more wary what kind of Servants he keeps, and what kind of Apprentices he takes. It should also teach him to look well to his Shop himself, also to take a strict Account of all things that are bought and sold by his Servant's. The Masters neglect herein may embolden his Servant to be bad, and may bring him too in short time to Rags and a Morfel of Bread.

Atten. I am afraid that there is much of this kind of pilfering among Servants in these bad days of ours.

Wife. Now, while it is in my mind, I will tell you a story. When I was in prison, there came a Woman to me that was under a great deal of trouble. So I asked her (she being a stranger to me) what she had to say to me. She said, *she was afraid she should be damned.* I asked her the cause of those fears. She told me, *that she had sometime since lived with a Shopkeeper at Wellingborough, and had robbed his Box in the Shop several times of Money, to the Value of more than now I will say; and pray, says she, tell me what I shall do.* I told her, I would have her go to her Master, and make him Satisfaction: She said, *she was afraid;* I asked her why? She said, *she doubted he would hang her.* I told her, that I would intercede for her life, and would make use of other friends too to do the like; but she told me, *she durst not venture that.* Well, said I, shall I send to your Master, while you abide out of sight, and make your Peace with him, before he sees you; and with that, I asked her her Master's Name. But all that she said in answer to this, was, *Pray let it alone till I come to you again.* So away she went, and neither told me her Master's Name nor her own: This is about ten or twelve years since, and I never saw her again. I tell you this Story for this cause; to confirm your fears, that such kind of Servants too many there be; and that God makes them sometimes like old *Tod*, of whom mention was made before (through the terrors that he lays upon them) to betray themselves.

I could tell you of another, that came to me

† A Caution for Masters.

† An Objection answered.

Habak. 2. 9. to 13. Ver. 5, 15.

|| Badman's Masters Purse paid for his Drunkenness.

me with a like relation concerning herself, and the robbing of her Mistress; but at this time let this suffice.

Atten. But what was that other Villain addicted to, I mean, young *Badman's* third companion.

* *Badman's* third companion addicted to Unclean-
ness.

Wife. *Uncleanness. I told you before, but it seems you forgot.

Atten. Right, it was Uncleanness. Uncleanness is also a filthy sin.

Wife. It is so; and yet it is one of the most reigning sins in our day.

Atten. So they say, and that too among those that one would think had more wit, even among the great ones.

† Sins of great Men dangerous.

Wife. The more is the pity: for usually Examples that are set by them that are great and chief, † spread sooner, and more universally, than do the sins of other men; yea, and when such men are at the head in transgressing, sin walks with a bold face through the Land. As *Jeremiah* saith of the Prophets, so may it be said of such, *From them is Profaneness gone forth into all the land*; that is, with bold and audacious face, *Jer.* 23. 15.

Atten. But pray let us return again to Mr. *Badman* and his companions. You say one of them was very vile in the commission of Uncleanness.

Wife. Yes, so I say; not but that he was a Drunkard and also Thievish, but he was most arch in this sin of uncleanness: This Roguery was his Master-piece, for he was a Ringleader to them all in the beastly sin of Whoredom. He was also best acquainted with such houses where they were, and so could readily lead the rest of his Gang unto them. The Strumpets also, because they knew this young Villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

Atten. That is a deadly thing: I mean, it is a deadly thing to young men, when such beastly queans, shall, with words and carriages that are openly tempting, discover themselves unto them; it is hard for such to escape their snare.

Wife. That is true, therefore the Wise Man's counsel is the best: Come not near the door of her house; for they are (as you say) very tempting, as is seen by her in the Proverbs. I looked (says the Wise Man)

through my casement, and beheld among the simple ones, I discerned a young man void of understanding, passing through the streets near her corner, and he went the way to her house:

In the twilight, in the evening, in the black and dark night. And behold, there met him a woman with the attire of an harlot, and subtil of heart; (* she is loud and stubborn, her feet abide not in her house. Now she is without, now she is in the street, and lieth in wait at every corner.) So she caught him, and kiss'd him, and with an impudent face said unto him: I have peace offerings with me; this day have I payed my vows. Therefore

* Signs of a Whore.

came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linnen of Egypt: I have perfumed my bed with myrrhe, aloes, and cinnamon; come let us take our fill of love until the morning, let us solace our selves with loves. Here was a bold Beast: And indeed, the very eyes, hands, words and ways of such, are all snares and bands to youthful lustful fellows: And with these was young *Badman* greatly snared.

Atten. This sin of Uncleanness is mightily cried out against both by *Moses*, the Prophets, Christ, and his Apostles; and yet, as we see, for all that, how men run head-long to it!

The Sin of Uncleanness cried out against.

Wife. You have said the truth, and I will add, that God, to hold men back from so filthy a sin, has set such a stamp of his indignation upon it, and commanded such evil effects to follow it, that were not they that use it bereft of all fear of God, and love to their own Health, they could not but stop and be afraid to commit it. For besides the eternal Damnation that doth attend such in the next world, (for these have no Inheritance in the Kingdom of Christ and of God, *Ephes.* 5.) the evil effects thereof in this world are dreadful.

Atten. Pray shew me some of them, that as occasion offereth itself, I may shew them to others for their good.

Wife. So I will. † 1. It bringeth a man (as was said of the Sin before) to want and poverty; for by means of a Whorish woman, a man is brought to a piece of bread. The reason is, for that an whore will not yield without hire; and men when the Devil and Lust is in them, and God and his fear far away from them, will not stick, so they may accomplish their desire, to lay their Signet,

† What evils attend this Sin.

Prov. 6. 26.

their Bracelets, and their Stuff to pledge, rather than miss of the fulfilling of their lusts. 2. Again, by this Sin men diminish their strength, and bring upon themselves even upon the Body, a multitude of diseases. This King *Lemuel's* Mother warned him of. What my Son, said she, and what the Son of my Womb, and what the Son of my Vows: Give not thy Strength unto Women, nor thy ways to that which destroyeth Kings.

Gen. 38. 18.

This Sin is destructive to the Body. Give me leave to tell you another story. * I have heard of a great man that was a very unclean person, and he had lived so long in that Sin, that he had almost lost his Sight.

Prov. 31. 1, 2.

So his Physicians were sent for, to whom he told his Disease; but they told him, that they could do him no good, unless he would forbear his Women. Nay then, said he, farewell sweet Sight. Whence observe, that this Sin, as I said, is destructive to the Body; and also, that some men be so in love therewith, that they will have it, though it destroy their Body.

* A Story for unclean Persons to take notice of.

Atten. Paul says also, that he that sins this

this

this Sin, *sins against his own Body*. But what of that, he that will run the hazard of eternal Damnation of his Soul, but he will commit this Sin, will for it run the hazard of destroying his Body. If young *Badman* feared not the Damnation of his Soul, do you think that the consideration of impairing of his Body would have deterred him therefrom?

Wife. You say true. But yet, methinks, there are still such bad Effects follow, often, upon the Commission of it, that if Men would consider them, it would put, at least, a stop to their career therein.

Atten. What other evil effects attend this Sin.

Wife. Outward Shame and Disgrace, and that in these particulars:

More evils attend this Sin.

First, There often follows this foul Sin, the *Foul Disease*, now called by us the *Pox*. A Disease so nauseous and stinking, so infectious to the whole body (and so intailed to this Sin) that hardly are any common with unclean Women, but they have more or less a touch of it to their Shame.

Atten. That is a foul Disease indeed: I knew a Man once that rotted away with it; and another that had his Nose eaten off, and his Mouth almost quite sewed up thereby.

Wife. It is a Disease, that where it is, it commonly declares, that the cause thereof is Uncleaness. It declares to all that behold such a Man, that he is an odious, a beastly, unclean person. This is that strange Punishment that *Job* speaks of, that is appointed to seize on these *Workers of Iniquity*.

Job 31. 1.
2. 3.

Atten. Then it seems you think, that the strange Punishment that *Job* there speaks of, should be the foul disease.

Wife. I have thought so indeed, and that for this reason: We see that this Disease is entailed, as I may say, to this most beastly Sin, nor is there any Disease so intailed to any other Sin, as this to this. That this is the Sin to which the strange Punishment is entailed, you will easily perceive when you read the text. *I made a Covenant with mine Eyes, said Job, why should I think upon a Maid? For what Portion is there (for that Sin) from above, and what Inheritance of the Almighty from on high? And then he answers himself; Is not Destruction to the Wicked, and a strange Punishment to the Workers of Iniquity? This strange Punishment is the Pox.*

Also I think that this foul Disease is that which *Solomon* intends, when he saith (speaking of this unclean and beastly Creature) *A Wound and Dishonour shall he get, and his Reproach shall not be turned away*. A Punishment *Job* calls it, a Wound and Dishonour, *Solomon* calls it; and they both do set it as a Remark upon this Sin; *Job* calling it a *strange Punishment*, and *Solomon*

a *Reproach that shall not be turned away*, from them that are common in it.

Atten. What other things follow upon the commission of this beastly Sin.

Wife. Why, often-times it is attended with Murder, with the Murder of the Babe begotten on the defiled Bed. How common it is for the Bastard-getter and Bastard-bearer, to consent together to murder their Children, will be better known at the Day of Judgment; yet something is manifest now.

I will tell you another Story. An ancient Man, one of mine acquaintance, a Man of good Credit in our Country, had a Mother that was a Midwife; who was mostly employed in laying great Persons. To this Woman's House, upon a time, comes a brave young Gallant on Horse-back, to fetch her to lay a young Lady. So she addresses herself to go with him; wherefore, he takes her up behind him, and away they ride in the Night. Now they had not rid far, but the Gentleman alighting from his Horse, took the old Midwife in his Arms from the Horse, turn'd round with her several times, and then set her up again; then he got up, and away they went till they came at a stately House, into which he had her, and so into a Chamber where the young Lady was in her Pains: He then bid the Midwife do her Office, and she demanded help, but he drew out his Sword and told her, if she did not make speed to do her Office without, she must look for nothing but death. Well, to be short, this old Midwife laid the young Lady, and a fine sweet Babe she had: Now there was made in a Room hard by, a very great Fire: So the Gentleman took up the Babe, went and drew the Coals from the Stock, cast the Child in, and covered it up, and there was an end of that. So when the Midwife had done her work, he paid her well for her pains, but shut her up in a dark Room all Day, and when Night came, took her behind him again, and carried her away, till she came almost at home; then he turned her round, and round, as he did before, and had her to her House, set her down, bid her farewell, and away he went: and she could never tell who it was.

This Story the Midwife's Son, who was a Minister, told me; and also protested that his Mother told it him for a truth.

Atten. Murder doth often follow indeed, as that which is the Fruit of this Sin: But sometimes God brings even these Adulterers, and Adulteresses to shameful ends. I heard of one, (I think, a Doctor of Physick) and his Whore, who had had three or four Bastards betwixt them, and had murdered them all, but at last themselves were hanged for it, in or near *Colchester*. It came out after this manner: The Whore was so afflicted in her Conscience about it, that she could not be quiet until she had made it known: Thus

Thus God many times makes the Actors of Wickedness their own Accusers, and brings them by their own Tongues to condign Punishment for their own Sins.

Wife. There has been many such Instances, but we will let that pass. I was once in the Presence of a Woman, a married Woman, that lay sick of the Sickness whereof she died; and being smitten in her Conscience for the Sin of Uncleanness, which she had often committed with other Men, I heard her (as she lay upon her Bed) cry out thus: *I am a Whore, and all my Children are Bastards: and I must go to Hell for my Sin; and look, there stands the Devil at my Beds Feet to receive my Soul when I die.*

Atten. These are sad Stories, tell no more of them now, but if you please shew me yet some other of the evil effects of this beastly Sin.

Wife. This Sin is such a Snare to the Soul, that unless a Miracle of Grace prevents, it unavoidably perishes in the enchanting and bewitching Pleasures of it. This is manifest by these and such like Texts.

Prov. 6. 26. *The Adulteress will hunt for the precious Life. Whoso committeth Adultery with a Woman, lacketh Understanding, and he that doth it destroys his own soul. An Whore is a deep Ditch, and a strange Woman is a narrow Pit.*

Chap. 23. 27. *Her House inclines to Death, and her Paths unto the Dead. None that go in unto her return again, neither take they hold of the Path of Life.*

Prov. 2. 18, 19. *She hath cast down many wounded; yea many strong Men have been slain by her, her House is the way to Hell, going down to the Chambers of Death.*

Atten. These are dreadful Sayings, and do shew the dreadful state of those that are guilty of this Sin.

Wife. Verily so they do. But yet that which makes the whole more dreadful, is, That Men are given up to this Sin, because they are abhorred of God, and because abhorred, therefore they shall fall into the Commission of it; and shall live there.

Prov. 22. 14. *The Mouth (that is, the flattering Lips) of a strange Woman is a deep Pit, the abhorred of the Lord shall fall therein.* Therefore it saith again of such, that they have none Inheritance in the Kingdom of Christ and of God.

Atten. Put all together, and it is a dreadful thing to live and die in this transgression.

Wife. True. But suppose, that instead of all these Judgments, this Sin had attending of it all the Felicities of this life, and no Bitterness, Shame, or Disgrace mixed with it, yet one Hour in Hell will spoil all. O! this Hell, Hell-fire, Damnation in Hell, it is such an inconceivable Punishment, that were it but thoroughly believed, it would nip this Sin, with others, in the Head. But here is the Mischief, those that give up themselves to these things, do so harden themselves in Unbelief and Atheism

about the things, the Punishments that God hath threatned to inflict upon the Committers of them, that at last they arrive to, almost, an absolute and firm belief that there is no Judgment to come hereafter: Else they would not, they could not, no not attempt to commit this Sin, by such abominable Language as some do.

I heard of one that should say to his Miss, when he tempted her to the committing of this sin, *If thou wilt venture thy Body, I will venture my Soul.* And I myself heard another say, when he was tempting of a Maid to commit uncleanness with him, (it was in *Oliver's Days*) That if she did prove with Child, he would tell her how she might escape punishment, (and that was then somewhat severe,) Say (saith he) when you come before the Judge, *That you are with Child by the Holy Ghost.* I heard him say thus, and it greatly afflicted me; I had a mind to have accused him for it before some Magistrate; but he was a great Man, and I was poor, and young: so I let it alone, but it troubled me very much.

Atten. 'Twas the most horrible thing that ever I heard in my life. But how far off are these Men from that Spirit and Grace that dwelt in *Joseph*.

Wife. Right; when *Joseph's* Mistress tempted him, yea tempted him daily; yea, she laid hold on him, and said with her Whore's forehead, *Come lie with me*, but he refused: He hearkned not to lie with her, or to be with her. Mr. *Badman* would have taken the Opportunity.

And a little to comment upon this of *Joseph*.

1. Here is a Miss, a great Miss, the Wife of the Captain of the Guard, some beautiful Dame, I'll warrant you.

2. Here is a Miss won, and in her whorish Affections come over to *Joseph*, without his speaking of a Word.

3. Here is her unclean Desire made known; *Come lie with me*, said she.

4. Here was a fit Opportunity. *There was none of the Men of the House there within.*

5. *Joseph* was a young Man full of strength, and therefore the more in danger to be taken.

6. This was to him, a Temptation, from her, that lasted Days.

7. And yet *Joseph* refused, 1. Her daily Temptation; 2. Her daily Solicitation; 3. Her daily Provocation, heartily, violently and constantly. For when she caught him by the Garment, saying, *Lie with me*, he left his Garment in her Hand, and gat him out. Ay, and although contempt, treachery, slander, accusation, imprisonment, and danger of death followed, (for an Whore careth not what mischief she does, when she cannot have her end) yet *Joseph* will not defile himself, sin against God,

Desperate Words.

Gen. 39. Of chaste Joseph.

God, and hazard his own eternal Salvation.

Atten. Blessed *Joseph*! I would thou hadst more fellows!

Wife. Mr. *Badman* has more fellows than *Joseph*, else there would not be so many Whores as there are: For though I doubt not but that *that* Sex is bad enough this way, yet I verily believe that many of them are made Whores at first by the flatteries of *Badman's* fellows. Alas! there is many a Woman plunged into this Sin at first even by promises of Marriage. I say, by these promises they are flattered, yea, forced into a consenting to these Villanies, and so being in, and growing hardened in their Hearts, they at last give themselves up, even as wicked Men do, to act this kind of Wickedness with greediness. But *Joseph* you see, was of another mind, for the Fear of God was in him.

I will, before I leave this, tell you here two notable stories; and I wish Mr. *Badman's* Companions may hear of them. They are found in *Clark's Looking-glass for Sinners*; and are these.

Mr. *Cleaver* (says Mr. *Clark*) reports of one whom he knew, that had committed the act of Uncleanness, whereupon he fell into such horror of Conscience that he hanged himself; leaving it thus written in a Paper: *Indeed, (saith he) I acknowledge it to be utterly unlawful for a Man to kill himself, but I am bound to act the Magistrate's part, because the punishment of this Sin is Death.*

Clark doth also in the same Page make mention of two more, who as they were committing Adultery in London, were immediately struck dead with Fire from Heaven, in the very Act. Their Bodies were so found, half burnt up, and sending out a most loathsome savour.

Atten. These are notable stories indeed.

Wife. So they are, and I suppose they are as true as notable.

Atten. Well, but I wonder, if young *Badman's* Master knew him to be such a Wretch, that he would suffer him in his House.

Wife. They liked one another even as * Fire and Water do. Young *Badman's* ways were odious to his Master, and his Master's ways were such as young *Badman* could not endure. Thus in these two, was fulfilled that saying of the Holy Ghost: *An unjust Man is an abomination to the Just, and he that is upright in the way is abomination to the Wicked.*

The good Man's ways, Mr. *Badman* could not abide, nor could the good Man abide the bad ways of his base Apprentice. Yet would his Master, if he could, have kept him, and also have learnt him his Trade.

Atten. If he could! why he might, if he would, might he not?

Wife. Alas, *Badman* ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed. For he gave him no occasion to run away, except it was by holding of him as much as he could (and that he could do but little) to good and honest rules of Life. And had it been one's own Case, one should have let him go. For what should a Man do, that had either regard to his own Peace, his Childrens Good, or the preservation of the rest of his Servants from evil, but let him go? Had he staid, the House of Correction had been most fit for him, but thither his Master was loth to send him, because of the love that he bore to his Father. An House of Correction, I say, had been the fittest Place for him, but his Master let him go.

Atten. He ran away, you say, but whither did he run?

Wife. Why, to one of his own Trade, and also like himself. Thus the wicked joined Hand in Hand, and there he served out his time.

Atten. Then, sure, he had his heart's desire, when he was with one so like himself.

Wife. Yes. So he had, but God gave it him in his Anger.

Atten. How do you mean?

Wife. I mean as before, that for a wicked Man to be by the Providence of God, turned out of a good Man's Doors, into a wicked Man's House to dwell, is a sign of the Anger of God. For God by this, and such Judgments, says thus to such an one: *Thou wicked one, thou lovest not me, my ways, nor my People; Thou castest my Law and good Counsel behind thy back: Come, I will dispose of thee in my Wrath; thou shalt be turned over to the ungodly, thou shalt be put to School to the Devil, I will leave thee to sink and swim in Sin, till I shall visit thee with Death and Judgment.* This was therefore another Judgment that did come upon this young *Badman*.

Atten. You have said the truth, for God by such a Judgment as this, in effect says so indeed; for he takes them out of the Hand of the just, and binds them up in the Hand of the wicked, and whither they then shall be carried, a Man may easily imagine.

Wife. It is one of the saddest tokens of God's Anger that happens to such kind of Persons: And that for several Reasons.

1. Such an one, by this Judgment, is put out of the way, and from under the means which ordinarily are made use of to do good to the Soul. For a Family where Godliness is professed, and practised, is God's Ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of such a Family into a bad, a wicked one, as

Young *Badman* runs away from his Master.

He gets a new Master like himself.

A sign of God's anger upon young *Badman*.

Gen. 18. 18, 29.

Many are made Whores by promises of Marriage, &c.

Clark's Looking Glass for Sinners. Chap. 2. Pag. 12.

* *Badman* and his Master abhor one another.

Prov. 29. 27.

as Mr. *Badman* was, must needs be in Judgment, and a sign of the Anger of God. For in ungodly Families Men learn to forget God, to hate goodness, and to estrange themselves from the ways of those that are good.

2. In Bad Families, they have continually fresh Examples, and also incitements to evil, and fresh encouragements to it too. Yea moreover, in such Places evil is commended, praised, well-spoken of, and they that do it, are applauded; and this, to be sure, is a drowning Judgment.

3. Such Places are the very Haunts and Walks of the infernal Spirits, who are continually poisoning the Cogitations and Minds of one or other in such Families, that they may be able to poison others. Therefore observe it, usually in wicked Families, some one, or two, are more arch for Wickedness than are any other that are there. Now such are Satan's Conduit-pipes; for by them he conveys of the spawn of Hell, through their being crafty in wickedness, into the Ears and Souls of their Companions. Yea, and when they have once conceived Wickedness, they travel with it, as doth a Woman with Child, till they have brought it forth; *Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth Falshood.* Some Men, as here is intimated in the Text, and as was hinted also before, have a kind of mystical, but hellish copulation with the Devil, who is the Father, and their Soul the Mother of Sin and Wickedness; and they, so soon as they have conceived by him, finish, by bringing forth Sin, both it, and their own damnation.

Atten. * How much then doth it concern those Parents that love their Children, to see, that if they go from them, they be put into such Families as be good, that they may learn there betimes to eschew evil, and to follow that which is good?

Wife. It doth concern them indeed; and it doth also concern them * that take Children into their Families, to take heed what Children they receive. For a Man may soon by a bad Boy, be damaged both in his Name, Estate, and Family, and also hindred in his Peace and peaceable Pursuit after God and Godliness; I say, by one such *Vermin* as a wicked and filthy Apprentice.

Atten. True, for one Sinner destroyeth much good, and a poor Man is better than a Liar. But many times a Man cannot help it; for such as at the beginning promise very fair, are by a little time proved to be very Rogues, like young *Badman*.

Wife. That is true also, but when a Man has done the best he can to help it, he may with the more confidence expect the Blessing of God to follow, or he shall have the more peace, if things go contrary to his desire.

Atten. Well, but did Mr. *Badman* and his Master agree so well? I mean his last Master, since they were Birds of a Feather,

I mean since they were so well met for Wickedness.

Wife. This second Master, was, as before I told you, *bad enough*; but yet he would often fall out with young *Badman* his Servant, and chide, yea and sometimes beat him too, for his naughty doings.

Atten. What! for all he was so bad himself! This is like the Proverb, *The Devil corrects Vice.*

Wife. I will assure you, 'tis as I say. For you must know, that *Badman's* ways suited not with his Master's gains. Could he have done as the Damsel that we read of *Acts 16.* did, to wit, fill his Master's Purse * with his badness, he had certainly been his *White-boy*, but it was not so with young *Badman*; and therefore, though his Master and he did suit well enough in the main, yet in *this* and *that point* they differed. † Young *Badman* was for neglecting of his Master's Business, for going to the Whore-house, for beguiling of his Master, for attempting to debauch his Daughters, and the like: No marvel then if they disagreed in these points. Not so much for that his Master had an antipathy against the fact itself, for he could do so when he was an Apprentice; but for that his Servant by his sin made spoil of his Commodities, &c. and so damnified his Master.

Had (as I said before) young *Badman's* Wickedness, only a tendency to his Master's advantage; as could he have sworn, lied, cozened, cheated, and defrauded customers for his Master, (and indeed sometimes he did so) but had that been *all* that he had done, he had not had, no not a wry word from his Master: But this was not always Mr. *Badman's* way.

Atten. That was well brought in, even the *Maid* that we read of in the *Acts*, and the Distinction was as clear betwixt the Wickedness, and Wickedness of servants.

Wife. Alas! Men that are wicked themselves, yet greatly hate it in others, not simply because it is Wickedness, but because it opposeth their interest. Do you think that that *Maid's* Master would have been troubled at the loss of her, if he had not lost, with her, his gain: No, I'll warrant you; she might have gone to the Devil for him: But when her Master saw that the hope of his gain was gone, then, *Acts 16.* then he fell to persecuting *Paul*. But Mr. *Badman's* Master did sometimes lose by Mr. *Badman's* sins, and then *Badman* and his Master were at odds.

Atten. Alas poor *Badman*! Then it seems thou couldest not at all times please thy like.

Wife. No, he could not, and the reason I have told you.

Atten. But do not bad Masters condemn themselves, in condemning the Badness of their servants.

Wife. Yes; in that they condemn that in another

Young *Badman* and his second Master cannot agree.

Reasons of their disagreeing.

Psal. 7. 14.

Jam. 1. 15.

* It concerns Parents to put their Children into good Families.

* Masters should also beware what Servants they entertain.

Acts 16. 17, 18, 19, 20.

Rom. 14. another

Bad Masters condemn themselves when they for Badness beat their Bad servants.

1 Kings 16. 7.

another which they either have, or do allow in themselves. And the time will come, when that very sentence that hath gone out of their own Mouths against the Sins of others, themselves living and taking pleasure in the same, shall return with violence upon their own pates. The Lord pronounced Judgment against *Baalsha*, as for all his evils in general, so for this in special, because he was *like the House of Jeroboam, and yet killed him*. This is Mr. *Badman's* Masters case, he is like his Man, and yet he beats him. He is like his Man, and yet he rails at him for being bad.

Atten. But why did not young *Badman* run away from this Master, as he ran away from the other?

Why young *Badman* did not run away from this Master though he did beat him.

Wife. He did not. And if I be not mistaken, the reason why, was this. There was Godliness in the House of the first, and that young *Badman* could not endure. For fare, for lodging, for work, and time, he had better, and more by this Master's allowance, then ever he had by his last; but all this would not content, because Godliness was promoted there. He could not abide this *praying*, this *reading of Scriptures*, and *hearing*, and *repeating* of Sermons: he could not abide to be told of his Transgressions in a sober and godly manner.

Atten. There is a great deal in the manner of reproof, wicked Men both can, and cannot abide to hear their Transgressions spoken against.

Why *Badman* could bear his last Master's reproof better than he could the first.

Wife. There is a great deal of difference indeed. This last Master of Mr. *Badman* would tell Mr. *Badman* of his Sins in Mr. *Badman's* own dialect; he would swear, and curse, and damn, when he told him of his sins, and this he could bear better, than to be told of them after a godly sort. Besides, that last Master would, when his Passions and Rage was over, laugh at and make merry with the sins of his Servant *Badman*: And that would please young *Badman* well. Nothing offended *Badman* but blows, and those he had but few of now, because he was pretty well grown up. For the most part when his Master did rage and swear, he would give him Oath for Oath, and Curse for Curse, at least secretly, let him go on as long as he would.

Atten. This was hellish living.

By what means *Badman* came to be compleated in his wickedness.

Wife. 'Twas hellish living indeed: And a Man might say, that with this Master, young *Badman* compleated himself yet more and more in Wickedness, as well as in his trade: for by that he came out of his time, what with his own Inclination to sin, what with his acquaintance with his three Companions, and what with this last Master, and the Wickedness he saw in him; he became a Sinner in grain. I think he had a Bastard laid to his charge before he came out of his time.

Atten. Well, but it seems he did live

Vol. II.

to come out of his time, but what did he then?

Badman out of his time.

Wife. Why, he went home to his Father; and he like a loving and tender-hearted Father received him into his House.

Atten. And how did he carry it there?

Wife. Why, thereason why he went home, was, for Money to set up for himself, he staid but a little at home, but that little while that he did stay, he refrained himself as well as he could, and did not so much discover himself to be base, for fear his Father should take distaste, and so should refuse, or for a while forbear to give him Money.

He goes home to his Father.

He refrains himself for Money.

Yet even then he would have his times, and companions, and the fill of his lusts with them, but he used to blind all with this, he was glad to see his old acquaintance, and they as glad to see him, and he could not in civility but accommodate them with a bottle or two of Wine, or a dozen or two of Drink.

Atten. And did the old Man give him Money to set up with?

Wife. Yes, above two hundred pounds.

Atten. Therein, I think, the old Man was out. Had I been his Father, I would have held him a little at staves-end, till I had had far better proof of his manners to be good; (for I perceive that his Father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good Master for a bad, &c.) He should not therefore have given him Money so soon. What if he had pinched a little, and gone to Journey work for a time, that he might have known what a penny was, by his earning of it? Then in all probability, he had known better how to have spent it: Yea, and by that time perhaps, have better considered with himself, how to have lived in the World. Ay, and who knows but he might have come to himself with the Prodigal, and have asked God and his Father Forgiveness for the Villanies that he had committed against them.

Severity, what it inclines to.

Wife. If his Father could also have blessed this manner of dealing to him, and have made it effectual for the ends that you have propounded; then I should have thought as you. But alas, alas, you talk as if you never knew, or had at this present forgot what the Bowels and Compassions of a Father are. Why, did you not serve your own Son so? But 'tis evident enough, that we are better at giving good counsel to others, than we are at taking good counsel our selves. But mine honest neighbour, suppose that Mr. *Badman's* Father had done as you say, and by so doing had driven his Son to ill courses, what had he bettered either himself or his son in so doing?

We are better at giving then taking good Counsel.

Atten. That's true, but it doth not follow,

9 F

This is to
be con-
sidered.

low, that if the Father had done as I said, the Son would have done as you suppose. But if he had done as you have supposed, what had he done worse than what he hath done already?

Wife. He had done bad enough, that's true. But suppose his Father had given him no Money, and suppose that young *Badman* had taken a pet thereat, and in an anger had gone beyond Sea, and his Father had neither seen him, nor heard of him more. Or suppose that of a mad and headstrong stomach he had gone to the High-way for Money, and so had brought himself to the Gallows, and his Father and Family to great contempt, or if by so doing he had not brought himself to that end, yet he had added to all his Wickedness, such and such evils besides: And what comfort could his Father have had in this?

Besides, when his Father had done for him what he could, with desire to make him an honest Man, he would then, whether his Son had proved honest or no, have laid down his Head with far more Peace, than if he had taken your Counsel.

Atten. Nay I think I should not have been forward to have given advice in the cause; but truly you have given me such an account of his Villanies, that the hearing thereof has made me angry with him.

Wife. In an angry mood we may soon out-shoot ourselves, but poor wretch, as he is, he is gone to his place. But, as I said, when a good Father hath done what he can for a bad Child, and that Child shall prove never the better, he will lie down with far more peace, than if through severity, he had driven him to inconveniencies.

* A good
Woman
and her
bad Son.

I remember that I have heard of a good Woman, that had (as this old Man) a bad and ungodly * son, and she prayed for him, counselled him, and carried it Motherly to him for several Years together; but still he remained bad. At last, upon a time, after she had been at prayer, as she was wont, for his Conversion, she comes to him, and thus, or to this effect, begins again to admonish him. *Son*, said she, *Thou hast been and art a wicked Child, thou hast cost me many a Prayer and Tear, and yet thou remainest wicked. Well, I have done my Duty, I have done what I can to save thee; now I am satisfied, that if I shall see thee damned at the day of Judgment, I shall be so far off from being grieved for thee, that I shall rejoyce to hear the sentence of thy Damnation at that Day:* And it converted him.

I tell you, that if Parents carry it lovingly towards their Children, mixing their Mercies with loving Rebukes, and their loving Rebukes with Fatherly and Motherly Compassions, they are more likely to save their Children, than by being churlish

and severe toward them: but if they do not save them, if their mercy doth them no good, yet it will greatly ease them at the Day of Death, to consider; I have done by love as much as I could, to save and deliver my Child from Hell.

Atten. Well I yield. But pray let us return again to Mr. *Badman*: You say, that his Father gave him a piece of Money that he might set up for himself.

Wife. Yes, his Father did give him a piece of Money, and he did set up, and almost as soon set down again: for he was not long set up, but by his ill managing of his Matters at Home, together with his extravagant expences Abroad, he was got so far into Debt, and had so little in his Shop to pay, that he was hard put to it to keep himself out of Prison. But when his Creditors understood that he was about to marry, and in a fair way to get a rich Wife, they said among themselves, We will not be hasty with him, if he gets a rich Wife he will pay us all.

Atten. But how could he so quickly run out, for I perceive 'twas in little time, by what you say?

Wife. 'Twas in little time indeed, I think he was not above two Years and an half in doing of it: but the reason is apparent; for he being a wild young Man, and now having the bridle loose before him, and being wholly subjected to his Lusts and Vices, he gave himself up to the way of his Heart, and to the sight of his Eye, forgetting that for all these things God will bring him to Judgment; and he that doth thus, you may be sure, shall not be able long to stand on his Legs. The reason of his running out. Eccl. 11.9.

Besides he had now an Addition of * new * Companions; Companions you must think, most like himself in Manners, and so such that cared not who sunk, if they themselves might swim. These would often be haunting of him, and of his Shop too when he was absent. They would commonly egg him to the Ale-house, but yet make him Jack-pay-for-all; they would also be borrowing Money of him, but take no care to pay again, except it was with more of their Company, which also he liked very well; and so his Poverty came like one that travelleth, and his want like an armed Man. * New Companions.

But all the while they studied his Temper; he loved to be flattered, praised and commended for Wit, Manhood and Personage; and this was like stroaking him over the Face. Thus they Collogued with him, and yet got more and more into him, and so (like Horse-leaches) they drew away that little that his Father had given him, and brought him quickly down, almost to dwell next door to the Beggar. Mr. Badman's Temper.

Atten. Then was the saying of the wise Man fulfilled, *He that keepeth Company with Harlots, and a Companion of Fools, shall be destroyed.* Pro. 29.3. Chap. 13. 20.

Wife.

Pro. 28.7. *Wife.* Ay, and that too, *A Companion of riotous Persons shameth his Father*; For he, poor Man, had both Grief and Shame, to see how his Son (now at his own Hand) behaved himself in the Enjoyment of those good things, in and under the lawful use of which he might have lived to God's glory, his own comfort, and credit among his Neighbours. *But he that followeth vain Persons, shall have Poverty enough.* The way that he took, led him directly into this Condition; for who can expect other things of one that follows such Courses? Besides, when he was in his Shop, he could not abide to be doing; he was naturally given to Idleness: He loved to live high, but his Hands refused to labour; and what else can the end of such an one be, but that which the wise Man saith? *The Drunkard and the Glutton shall come to Poverty, and Drowsiness shall cloath a Man with Rags.*

Atten. But now, methinks, when he was brought thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the Breast, and have returned.

His Behaviour under his decays.

Wife. Consideration, good consideration was far from him, he was as stout and proud now, as ever in all his Life, and was as high too in the pursuit of his Sin, as when he was in the midst of his fulness; only he went now like a tyred Jade, the Devil had rid him almost off of his Legs.

Atten. Well, but what did he do when all was almost gone?

How he covered his decays.

Wife. Two things were now his play. 1. He bore all in hand by Swearing, and Cracking and Lying, that he was as well to pass, as he was the first Day he set up for himself, yea that he had rather got than lost; and he had at his beck some of his Companions that would swear to confirm it as fast as he.

Atten. This was double wickedness, 'twas a Sin to say it, and another to swear it.

Wife. That's true, but what evil is that that he will not do, that is left of God, as I believe Mr. Badman was?

Atten. And what was the other thing?

Badman is for a rich Wife.

Wife. Why that which I hinted before, he was for looking out for a rich Wife: and now I am come to some more of his invented, devised, designed, and abominable Roguery, such that will yet declare him to be a most desperate sinner.

The thing was this: A Wife he wanted, or rather Money; for as for a Woman, he could have Whores enow at his whistle. But, as I said, he wanted Money, and that must be got by a Wife or no way; nor

Badman has a godly Maid in his Eye.

could he so easily get a Wife neither, except he became an Artist at the way of dissembling; nor would dissembling do among that People that could dissemble as well as he. But there dwelt a Maid not far from him, that was both godly, and one that

He seeks to get her, why, and how.

had a good Portion, but how to get her, there lay all the craft. Well, he calls a Council of some of his most trusty and cunning Companions, and breaks his mind to them; to wit, that he had a mind to marry: and he also told them to whom: But, said he, how shall I accomplish my end, she is Religious, and I am not? Then one of them made Reply, saying, Since she is Religious, you must pretend to be so likewise, and that for some time before you go to her: Mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave yourself soberly, and make as if you liked the Word wonderful well; stand also where she may see you, and when you come home, be sure that you walk the street very soberly, and go within sight of her: This done for a while, then go to her, and first talk of how sorry you are for your Sins, and shew great love to the Religion that she is off; still speaking well of her Preachers and of her godly Acquaintance, bewailing your hard hap, that it was not your Lot to be acquainted with her and her fellow Professors sooner; and this is the way to get her. Also you must write down Sermons, talk of Scriptures, and protest that you came a wooing to her, only because she is Godly, and because you should count it your greatest Happiness if you might but have such an one: As for her Money, flight it, it will be never the further off, that's the way to come soonest at it, for she will be jealous at first that you come for her Money; you know what she has, but make not a Word about it. Do this, and you shall see if you do not intangle the Lads.

Thus was the Snare laid for this poor honest Maid, and she was quickly caught in his Pit.

Atten. Why, did he take this Counsel?

Wife. Did he! yes, and after a while, he went as boldly to her, and that under a Vizard of Religion, as if he had been for Honesty and Godliness, one of the most sincere and upright-hearted in England. He observed all his Points, and followed the Advice of his Counsellors, and quickly obtained her too; for natural Parts he had, he was tall, and fair, and had plain, but very good Cloaths on his Back; and his Religion was the more easily attained; for he had seen something in the House of his Father, and first Master, and so could the more readily put himself into the Form and Shew thereof.

So he appointed his Day, and went to her, as that he might easily do, for she had neither Father nor Mother to oppose. Well, when he was come, and had given her a civil Complement, to let her understand why he was come, then he began and told her, That he had found in his Heart a great deal of Love to her Person; and that,

He calls his Companions together, and they advise him how to get her

Badman goes to the Damocel as his Council advised him.

Badman goes to the Damocel as his Council advised him.

Badman's Complement, his lying Complement.

of

of all the Damofels in the World he had pitched upon her, if she thought fit, to make her his beloved Wife. The Reasons, as he told her, why he had pitched upon her were, her Religious and personal Excellencies; and therefore intreated her to take his Condition into her tender and loving Consideration. As for the World, quoth he, I have a very good Trade, and can maintain my self and Family well, while my Wife fits still on her Seat; I have got thus and thus much already, and feel Money come in every Day, but that is not the thing that I aim at, 'tis an honest and godly Wife. Then he would present her with a good Book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly Ministers, especially of those that he perceived she liked, and loved most. Besides he would be often telling of her, what a godly Father he had, and what a new Man he was also become himself; and thus did this treacherous Dealer, deal with this honest and good Girl, to her great Grief and Sorrow, as afterward you shall hear.

Atten. But had the Maid no Friend to look after her?

Wife. Her Father, and Mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty lying Tongue. But if she had never so many Friends, she might have been beguiled by him. It is too much the Custom of young People now, to think themselves wise enough to make their own Choice, and that they need not ask Counsel of those that are elder, and also wiser than they: but this is a great Fault in them, and many of them have paid dear for it. Well, to be short, in little time Mr. *Badman* obtains his desire, gets this honest Girl and her Money, is married to her, brings her home, makes a Feast, entertains her royally, but her portion must pay for all.

Atten. This was wonderful deceitful doings, a Man shall seldom hear of the like.

Wife. By this his doing, he shewed how little he feared God, and what little dread he had of his Judgments. For all this Carriage, and all these Words were by him premeditated evil, he knew he lyed, he knew he dissembled; yea, he knew that he made use of the Name of God, of Religion, good Men, and good Books, but as a Stalking-Horse, thereby the better to catch his Game. In all this his glorious Pretence of Religion, he was but a glorious painted Hypocrite, and Hypocrisy is the highest Sin that a poor carnal Wretch can attain unto; it is also a Sin that most dareth God, and that also bringeth the greater Damnation. Now was he a whited Wall, now was he a painted Sepulchre; *now was he a Grave that appeared not*: For this poor honest, godly Damofel, little thought that both her Peace and Comfort, and Estate,

and Liberty, and Person, and all, were going to her Burial, when she was going to be married to Mr. *Badman*; and yet so it was, she enjoyed herself but little afterwards; she was as if she was dead and buried to what she enjoyed before.

Atten. Certainly some wonderful Judgment of God must attend and overtake such wicked Men as these.

Wife. You may be sure that they shall have Judgment to the full, for all these Things, when the Day of Judgment is come. But as for Judgment upon them in this Life, it doth not always come, no not upon those that are worthy thereof. *They that tempt God are delivered, and they that work Wickedness are set up*: But they are reserved to the Day of Wrath, and then for their Wickedness, God will repay them to their Faces. *The Wicked is reserved to the Day of Destruction, they shall be brought forth to the Day of Wrath: Who shall declare his Way to his Face? and who shall repay him what he hath done? Yet shall he be brought to the Grave, and remain in the Tomb.* That is, ordinarily they escape God's Hand in this Life, save only a few Examples are made, that others may be cautioned, and take warning thereby: But at the Day of Judgment they must be rebuked for their Evil with the Lashes of devouring Fire.

Atten. Can you give me no Examples of God's Wrath upon Men that have acted this tragical wicked Deed of Mr. *Badman*?

Wife. Yes; *Hamor* and *Shechem*, and all the Men of their City, for attempting to make God and Religion the Stalking-Horse to get *Jacob's* Daughters to Wife, were together slain with the edge of the Sword. A Judgment of God upon them, no doubt, for their dissembling in that matter. All manner of Lying and Dissembling is dreadful, but to make God and Religion a Disguise, therewith to blind thy Dissimulation from others Eyes, is highly provoking to the Divine Majesty.

I knew one that dwelt not far off from our Town, that got him a Wife as Mr. *Badman* got his; but he did not enjoy her long: for one Night as he was riding home (from his Companions, where he had been at a neighbouring Town) his Horse threw him to the Ground, where he was found dead at break of Day; frightfully and lamentably mangled with his Fall, and besmeared with his own Blood.

Atten. Well, but pray return again to Mr. *Badman*, how did he carry it to his Wife, after he was married to her?

Wife. Nay, let us take things along as we go. He had not been married but a little while, but his Creditors came upon him for their Money: He deferred them a little while, but at last things were come to that point, that pay he must, or must do worse; so he appointed them a time, and they

Neglect
of Coun-
sel about
Marriage
danger-
ous.

Badman
obtains
his Desire,
is married,
&c.

His Car-
riage
judged
ungodly
and wicked.

Mat. 23.

The great
Alteration
that
quickly
happened
to Bad-
man's
Wife.

Mala. 3.

15.

Expecta-
tion of
Judgment
is for such
things.

Job 21.

30, 31, 32.

An exam-
ple of
God's An-
ger on
such as
have here-
tofore
committed
this
Sin of Mr.
Badman.
Gen. 34.

AfterBad-
man is
married,
his Credi-
tors come
upon him,
and his
Wives
Portion
pays for
that
which his
Whores
were
feasted
with be-
fore he
was mar-
ried.

they came for their Money, and he payed them down with her Money before her Eyes, for those Goods that he had profusely spent among his Whores long before (besides the Portion that his Father gave him) to the Value of two hundred Pounds.

Atten. This beginning was bad; but what shall I say? 'twas like Mr. *Badman* himself. Poor Woman, this was but a bad beginning for her, I fear it filled her with trouble enough, as I think such a beginning would have done, one, perhaps much stronger than she.

Wife. Trouble, ay, you may be sure of it, but now 'twas too late to repent, she should have looked better to herself, when being wary would have done her good; her Harms may be an Advantage to others, that will learn to take heed thereby; but for her self, she must take what follows, even such a Life now as Mr. *Badman* her Husband will lead her, and that will be bad enough.

Atten. This beginning was *bad*, and yet I fear it was but the beginning of *bad*.

Wife. You may be sure, that it was but the beginning of badness, for other Evils came on apace; as for Instance: It was but a little while after he was married, but he hangs his Religion upon the Hedge, or rather dealt with it as Men deal with their old Cloaths, who cast them off, or leave them to others to wear, for his part he would be Religious no longer.

NowBad-
man has
got him a
Wife by
Religion,
he hangs
it by as a
thing out
of ule, and
entertains
his old
Compani-
ons.

Now therefore he had pulled off his Vizard, and began to shew himself in his old shape, a base, wicked debauched Fellow, (and now the poor Woman saw that she was betrayed indeed) now also his old Companions begin to flock about him, and to haunt his House and Shop as formerly: And who with them but Mr. *Badman*? and who with him again but they?

He drives
good
Company
from his
Wife.

Now those good People that used to company with his Wife, began to be amazed and discouraged; also he would frown and glout upon them, as if he abhorred the Appearance of them: so that in little time he drove all good Company from her, and made her sit solitary by herself. He also began now to go out a Nights to those Drabs who were his Familiars before, with whom he would stay sometimes till Midnight, and sometimes till almost Morning, and then would come home as drunk as a Swine; and this was the course of Mr. *Badman*.

He rails at
his Wife.

Now when he came home in this case, if his Wife did but speak a Word to him, about where he had been, and why he had abused himself, though her Words were spoken in never so much Meekness and Love, then she was Whore, and Bitch, and Jade! and it was well if she mis'd his Fingers and Heels. Sometimes also he would bring his Punks home to his House, and wo be to his Wife when they were

gone, if she did not entertain them with all Varieties possible, and also carry it lovingly to them.

Thus this good Woman was made by *Badman* her Husband, to possess nothing but Disappointments, as to all that he had promised her, or that she hoped to have at his Hands.

But that that added pressing Weight to all her Sorrow, was, that, as he had cast away all Religion himself, so he attempted, if possible to make her do so too. He would not suffer her to go out to the Preaching of the Word of Christ, nor to the rest of his Appointments, for the Health and Salvation of her Soul: he would now taunt at and reflectingly speak of her Preachers; and would receive, yea raise Scandals of them, to her very great Grief and Affliction.

Now she scarce durst go to an honest Neighbour's House, or have a good Book in her Hand; especially when he had his Companions in his House, or had got a little Drink in his Head. He would also, when he perceived that she was dejected, speak tauntingly, and mockingly to her in the Presence of his Companions, calling of her his Religious Wife, his demure Dame, and the like; also he would make a Sport of her among his wanton ones abroad.

If she did ask him (as sometimes she would) to let her go out to a Sermon, he would in a currish manner reply, *Keep at Home, keep at Home, and look to your Business, we cannot live by hearing of Sermons.*

If she still urged that he would let her go, then he would say to her, *Go if you dare.* He would also charge her with giving of what he had to her Ministers, when, vile Wretch, he had spent it on his vain Companions before.

This was the Life that Mr. *Badman*'s good Wife lived, within few Months after he had married her.

Atten. This was a Disappointment indeed.

Wife. A Disappointment indeed, as ever, I think, poor Woman had. One would think that the Knave might a little let her have had her will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a Portion, for she brought Hundreds into his House: I say, one would think he should have let her had her own Will a little, since she desired it only in the Service and Worship of God: but could she win him to grant her that? no, not a bit if it would have saved her Life. True, sometimes she would steal out when he was from home, or on a Journey, or among his drunken Companions, but with all privacy imaginable; and, poor Woman, this Advantage she had, she carried it so to all her Neighbours, that, though many of them were but carnal, yet they would not betray her, or tell of her going out to the Word, if they saw it, but would rather endea-

your to hide it from Mr. *Badman* himself.

Atten. This carriage of his to her, was enough to break her heart.

Her Repentance and Complaint.

Psal. 120.

Wife. It was enough to do it indeed, yea it did effectually do it. It killed her in time, yea it was all the time a killing of her. She would oftentimes when she sat by her self, thus mournfully bewail her condition: *Wo is me that I sojourn in Meshech, and that I dwell in the Tents of Kedar; my soul hath long time dwelt with him that hateth peace. O what shall be given unto thee, thou deceitful Tongue? or what shall be done unto thee, thou false Tongue? I am a Woman grieved in Spirit, my Husband has bought me and sold me for his Lusts: 'Twas not me, but my Money that he wanted: O that he had had it, so I had had my Liberty!*

This she said, not of contempt of his Person, but of his Conditions, and because she saw that by his hypocritical Tongue, he had brought her not only almost to beggary, but robbed her of the Word of God.

The evil of being unequally yoked together.

Atten. It is a deadly thing, I see, to be unequally yoked with Unbelievers. If this Woman had had a good Husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in the Faith, and Ways of God: But now, poor Creature, instead of this, there is *nothing* but the quite contrary.

2 Cor. 6. 13.

Wife. It is a deadly thing indeed, and therefore, by the Word of God his People are forbid to be joyned in marriage with them. *Be not, saith it, unequally yoked together with Unbelievers; for what Fellowship hath Righteousness with Unrighteousness? and what Communion hath light with Darkness? And what Concord hath Christ with Belial? or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?*

Gen. 3. 15.

Deut. 2. 43.

There can be no agreement where such Matches are made, even God himself hath declared the contrary, from the beginning of the World. *I (says he) will put enmity betwixt thee and the Woman, betwixt thy seed and her seed. Therefore he saith in another place, They can mix no better than Iron and Clay.* I say, they cannot agree, they cannot be one, and therefore they should be aware at first, and not lightly receive such into their Affections. God has often made such Matches bitter, especially to his own. Such Matches are, as God said of *Eli's* Sons that were spared, *to consume the Eyes, and to grieve the Heart.* Oh the Wailing, and Lamentation that they have made that have been thus yoked, especially if they were such as would be so yoked, against their light, and good counsel to the contrary.

Atten. Alas! he deluded her with his Tongue, and feigned Reformation.

Wife. Well, well; she should have gone more warily to work: what if she had acquainted some of her best, most knowing, and godly Friends therewith? what if she had engaged a godly Minister or two to have talked with Mr. *Badman*? Also, what if she had laid wait round about him, to espy if he was not otherwise behind her Back than he was before her Face? And besides, I verily think (since in the multitude of Counsellors there is safety) that if she had acquainted the Congregation with it, and desired them to spend some time in prayer to God about it, and if she must have had him, to have received him as to his Godliness, upon the Judgment of others, rather than her own, (she knowing them to be godly and judicious, and unbiassed Men) she had had more peace all her Life after; than to trust to her own poor, raw, womanish Judgment, as she did. Love is blind, and will see *nothing* amiss, where others may see an hundred faults. Therefore I say, she should not have trusted to her own thoughts in the matter of his Goodness.

As to his Person, there she was fittest to judge, because she was to be the Person pleased, but as to his Godliness, there the Word was the fittest Judge, and they that could best understand it, because God was therein to be pleased. I wish * that all * *A Caution to young Maidens.* young Maidens will take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked Men, as she was; lest they repent with her, when (as to this) repentance will do them no good, but for their Unadvisedness go sorrowing to their graves.

Atten. Well, things are past with this poor Woman, and cannot be called back, let others † beware, by her misfortunes, lest they also fall into her distress. *† Let Mr. Badman's Wife be your Example.*

Wife. That is the Thing that I say, let them take heed, lest for their Unadvisedness they smart, as this poor Woman has done. And ah! methinks, that they that yet are single Persons, and that are tempted to marry to such as Mr. *Badman*; would, to inform, and warn themselves in this matter, before they intangle themselves, but go to some that already are in the Snare, and ask them how it is with them, as to the suitable, or unsuitableness of their marriage, and desire their advice. Surely they would ring such a peal in their Ears about the inequality, unsuitableness, disadvantages, and disquietments, and sins that attend such marriages, that would make them beware as long as they live. *But the bird in the air, knows not the notes of the bird in the snare, until she comes thither herself:* Besides, to make up such marriages, Satan

Satan, and carnal Reason, and Lust, or at least Inconsiderateness, has the chiefest hand; and where these things bear sway, designs, though never so destructive, will go headlong on: and therefore I fear, that but little warning will be taken by young Girls, at Mr. *Badman's* wives Affliction.

Atten. But are there no dissuasive arguments to lay before such, to prevent their future misery.

Wife. Yes: There is the Law of God, that forbiddeth marriage with unbelievers. These kind of marriages also are condemned even by *irrational* Creatures. 1. It is forbidden by the Law of God both in the Old Testament and in the New. 1. In the

Deut. 7.
4, 5.

Old. *Thou shalt not make Marriages with them; Thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son,* Deut. 7. 4, 5. 2. In the

1 Cor. 7.
39.

New Testament it is forbidden. *Be not*

2 Cor. 6.
14, 15, 16.

unequally yoked together with unbelievers; Let them marry to whom they will, only in the Lord.

Rules for
those that
are to
marry.

Here now is a Prohibition, plainly forbidding the Believer to marry with the Unbeliever, therefore they should not do it. Again, these unwarrantable Marriages, are, as I may so say, condemned by *irrational* Creatures, who will not couple but with their own sort: Will the *Sheep* couple with a *Dog*, the *Patridge* with a *Crow*, or the *Pheasant* with an *Owl*? No, they will strictly tie up themselves to those of their own sort only: Yea, it sets all the World a wondring, when they see or hear the contrary. Man only is most subject to wink at, and allow of these unlawful mixtures of Men and Women; Because Man only is a sinful Beast, a sinful Bird, therefore he, above all, will take upon him by rebellious Actions to answer, or rather to oppose and violate the Law of his God and Creator; nor shall these, or other Interrogatories, [*What fellowship? what concord? what agreement? what communion can there be in such Marriages?*] be counted of weight, or thought worth the answering by him.

If you
love your
Souls take
heed.

But further. The dangers that such do commonly run themselves into, should be to others a dissuasive argument to stop them from doing the like: for besides the distresses of Mr. *Badman's* Wife, many that have had very hopeful beginnings for Heaven, have by virtue of the Mischiefs that have attended these unlawful marriages, miserably and fearfully miscarried. Soon after such marriages, Conviction (the first step toward Heaven) hath ceased; Prayer (the next step toward Heaven) hath ceased; Hungrings and Thirstings after Salvation (another step towards the Kingdom of Heaven) hath ceased. In a word, such marriages have estranged them from the Word, from their godly and faithful Friends, and have brought them again into carnal company, among carnal Friends,

and also into carnal Delights, where, and with whom they have in Conclusion both sinfully abode, and miserably perished.

And this is one reason why God hath forbidden this kind of unequal marriages. *For they, saith he, meaning the ungodly, will turn away thy son from following me, that they may serve other Gods, so will the anger of the Lord be kindled against you, and destroy you suddenly.* Now mark, there were some in *Israel*, that would, notwithstanding this Prohibition, venture to marry to the Heathens and Unbelievers: But what followed? They served their Idols, they sacrificed their Sons and their Daughters unto Devils. Thus were they defiled with their own Works, and went a Whoring with their own Inventions: Therefore was the Wrath of the Lord kindled against his People, insomuch that he abhorred his own Inheritance.

Deut. 7.

Psal. 106.
35, to 41.

Atten. But let's return again to Mr. *Badman*; had he any Children by his Wife?

Wife. Yes, seven.

Atten. I doubt they were but badly brought up.

Wife. One of them loved its Mother dearly, and would constantly hearken to her Voice. Now that Child she had the Opportunity to instruct in the Principles of the Christian Religion, and it became a very gracious Child. But that Child Mr. *Badman* could not abide, he would seldom afford it a pleasant Word, but would scold and frown upon it, speak churlishly and doggedly to it, and tho' as to Nature it was the most feeble of the seven, yet it ofteneft felt the weight of its Father's Fingers. Three of his Children did directly follow his steps, and began to be as vile as (in his youth) he was himself. The other that remained became a kind of mungrel Professors, not so bad as their Father, nor so good as their Mother, but were betwixt them both. They had their Mother's *Notions*, and their Father's *Actions*, and were much like those that you read of in the Book of *Nehemiah*; *These Children spake half of Ashdod, and could not speak in the Jews language, but according to the language of each People.*

Badman's
Children
that he
had
by this
good
Woman.

Nehemiah
13. 24.

Atten. What you say in this matter, is observable, and if I take not my mark amiss, it often happeneth after this manner, where such unlawful Marriages are contracted.

Wife. It sometimes doth so, and the reason, with respect to their Parents, is this: Where the one of the Parents is godly, and the other ungodly and vile, (though they can agree in begetting of Children, yet) they strive for their Children when they are born. The godly Parent strives for the Child, and by Prayers, Counsel and good Examples, labours to make it holy in Body and Soul, and so fit for the Kingdom of Heaven; but the ungodly would have it like himself, wicked and

How the
ungodly
Father
and god-
ly Mo-
ther do
strive for
the Chil-
dren that
God doth
give them.

base

base and sinful; and so they both give instructions accordingly: Instructions did I say? yea, and Examples too, according to their minds. Thus the godly, as *Hannah*, is presenting her *Samuel* unto the Lord: but the ungodly, like them that went before them, are for offering their Children to *Moloch*, to an Idol, to Sin, to the Devil, and to Hell. Thus one hearkeneth to the Law of their Mother, and is preserved from Destruction, but as for the other, as their Fathers did, so do they. Thus did Mr. *Badman* and his Wife part some of their Children betwixt them; but as for the other three that were as 'twere Mungrels, betwixt both, they were like unto those that you read of in *Kings*, they heard

^{2 King. 17.} the Lord, but served their own Idols. They had, as I said, their Mother's Notions, and I will add, Profession too; but their Father's Lusts, and something of his Life. Now their Father did not like them, because they had their Mother's Tongue; and the Mother did not like them because they had still their Father's Heart and Life; nor were they indeed fit Company for good or bad. The good would not trust them because they were *bad*, the bad would not trust them because they were *good*, viz. The good would not trust them because they were bad in their Lives, and the bad would not trust them because they were good in their Words: So they were forced with *Esau* to joyn in affinity with *Ismael*; to wit, to look out a People that were Hypocrites, like themselves, and with them they matcht, and lived and died.

Atten. Poor Woman, she could not but have much perplexity.

Wife. Yea, and poor Children, that ever they were sent into the World as the Fruit of the Loyns, and under the Government of such a Father as Mr. *Badman*.

Atten. You say right, for such Children, lye almost under all manner of disadvantages: but we must say nothing, because this also is the soveraign Will of God.

Wife. We may not by any means object against God: yet we may talk of the advantages, and disadvantages that Children have, by having for their Parents such as are either Godly, or the contrary.

Atten. You say right, we may so, and pray now, since we are about it, speak something in brief unto it, that is, unto this; What advantage those Children have above others, that have for their Parents such as indeed are Godly.

Wife. So I will, only I must first premise these two or three things.

1. They have not the advantage of *Election* for their Fathers sakes.

2. They are born, as others, the *Children of Wrath*, though they come of Godly Parents.

3. Grace comes not unto them as an Inheritance, because they have Godly Pa-

rents. These things premised I shall now proceed.

1. The Children of godly Parents are the Children of many Prayers: they are prayed for before, and prayed for after they are born; and the Prayer of a godly Father and godly Mother doth much.

2. They have the Advantage of what Restraint is possible, from what Evils their Parents see them inclinable to, and that is a second Mercy.

3. They have the Advantage of godly Instruction, and of being told which be, and which be not the right ways of the Lord.

4. They have also those ways commend- ed unto them, and spoken well of in their hearing, that are good.

5. Such are also, what may be kept out of evil Company, from evil Books, and from being taught the way of Swearing, Lying, and the like, as Sabbath-breaking, and Mocking at good Men, and good Things, and this is a very great Mercy.

6. They have also the Benefit of a godly Life set before them doctrinally by their Parents, and that Doctrine back'd with a godly and holy Example: And all these are very great Advantages.

Now all these Advantages, the Children of ungodly Parents want; and so are more in Danger of being carried away with the Error of the Wicked. For ungodly Parents neither pray for their Children, nor do, nor can they heartily instruct them; they do not after a godly manner restrain them from Evil, nor do they keep them from evil Company. They are not grieved at, nor yet do they forewarn their children to beware of such evil Actions that are abomination to God, and to all good Men. They let their Children break the Sabbath, swear, lye, be wicked and vain. They commend not to their Children an holy Life, nor set a good Example before their Eyes. No, they do in all things contrary: Estranging of their Children what they can, from the love of God and all good Men, so soon as they are born. Therefore it is a very great Judgment of God upon Children, to be the Offspring of base and ungodly men. ^{Job 30. 8.}

Atten. Well, but before we leave Mr. *Badman's* Wife and Children, I have a mind if you please, to enquire a little more after one thing, the which I am sure you can satisfy me in.

Wife. What is that?

Atten. You said a while ago, that this Mr. *Badman* would not suffer his Wife to go out to hear such godly Ministers as she liked, but said if she did, she had as good never come home any more. Did he often carry it thus to her?

Wife. He did say so, he did often say so. This I told you then, and had also then told you more, but that other things put me out.

Atten.

The ad-
van-
tages
that Chil-
dren have,
whose
Parents
are both
godly.

The Dis-
advanta-
ges that
Children
of ungod-
ly Parents
have.

A contest
betwixt
Mr. Bad-
man and
his Wife.

Ephes. 5.
28.

Mr. Bad-
man's
Heart dis-
covered
as to its
Enmity a-
gainst the
Friends
of his
Wife.

Atten. Well said, pray therefore now go on.

Wife. So I will. Upon a time, she was on a Lord's Day for going to hear a Sermon, and Mr. *Badman* was unwilling she should: but she at that time, as it seems, did put on more courage than she was wont: and therefore after she had spent upon him, a great many fair Words and Entreaties, if perhaps she might have prevailed by them, but all to no purpose at all: At last she said she would go, and rendred this reason for it; I have an Husband, but also a God; my God has commanded me, and that upon pain of Damnation to be a continual Worshipper of him, and that in the way of his own Appointments: I have an Husband, but also a Soul, and my Soul ought to be more unto me than all the World besides. This Soul of mine I will look after, care for, and (if I can) provide it an Heaven for its Habitation. You are commanded to love me, as you love your own Body, and so do I love you; but I tell you true, I prefer my Soul before all the World, and its Salvation I will seek.

At this, first he gave her an ugly With, and then fell into a fearful Rage, and swore moreover that if she did go, he would make both her and all her damnable Brotherhood (for so he was pleased to call them) to repent their coming thither.

Atten. But what should he mean by that?

Wife. You may easily guess what he meant: he meant he would turn Informer, and so either weary out those that she loved, from meeting together to worship God; or make them pay dearly for their so doing; the which if he did, he knew it would vex every Vein of her tender Heart.

Atten. But do you think Mr. *Badman* would have been so base?

Wife. Truly he had Malice, and Enmity enough in his Heart to do it, only he was a Tradesman; also he knew that he must live by his Neighbours, and so he had that little wit in his Anger, that he refrained himself, and did it not. But, as I said, he had Malice and Envy enough in his Heart to have made him to do it, only he thought it would worst him in his Trade: yet these three things he would be doing.

1. He would be putting of others on to molest and abuse her Friends.

2. He would be glad when he heard that any Mischief befel them.

3. And would laugh at her, when he saw her troubled for them. And now I have told you Mr. *Badman*'s way as to this.

Atten. But was he not afraid of the Judgments of God, that did fly about at that time?

Wife. He regarded not the Judgment nor Mercy of God, for had he at all done that, he could not have done as he did. But what Judgments do you mean?

Atten. Such Judgments, that if Mr. *Bad-*
Vol. II.

man himself had taken but sober notice of, they might have made him hung down his Ears.

Wife. Why, have you heard of any such Persons that the Judgments of God have overtaken.

Atten. Yes, and so, I believe, have you too, though you make so strange about it.

Wife. I have so indeed to my Astonishment and Wonder.

Atten. Pray therefore, if you please, tell me what it is, as to this, that you know; and then, perhaps, I may also say something to you of the same.

Wife. In our town there was one *W. S.* a Mark: Man of a very wicked life; and he, when there seemed to be countenance given to it, would needs turn Informer. Well, so he did, and was as diligent in his Business as most of them could be; he would watch a Nights, climb Trees, and range the Woods a Days, if possible, to find out the Meeters, for then they were forced to meet in the Fields: yea he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like a Bedlam in his course a while, and had done some Mischiefs to the People, he was stricken by the Hand of God, and that in this manner.

1. Although he had his Tongue naturally at will, now he was taken with a faltering in his Speech, and could not for Weeks together speak otherwise, than just like a Man that was drunk.

2. Then he was taken with a drauling, or slabbering at his Mouth, which Slabber sometimes would hang at his Mouth well nigh half way down to the Ground.

3. Then he had such a weakness in the back Sinews of his Neck, that oft times he could not look up before him, unless he clapped his Hand hard upon his Forehead, and held up his Head that way, by strength of Hand.

4. After this his Speech went quite away, and he could speak no more than a Swine or a Bear. Therefore, like one of them, he would gruntle and make an ugly noise, according as he was offended, or pleased, or would have any thing done, &c.

In this posture he continued for the space of half a Year, or thereabouts, all the while otherwise well, and could go about his Business, save once that he had a fall from the Bell as it hangs in our Steeple, which 'twas a wonder it did not Kill him: But after that he also walked about, 'till God had made him a sufficient Spectacle of his Judgment for his Sin, and then on a sudden he was stricken, and died miserably: And so there was an end of him and his doings.

I will tell you of another. About four Miles from *St. Neots*, there was a Gentleman had a Man, and he would needs be an Informer, and a lusty young Man he was.

Well, an Informer he was, and did much distress some People, and had perfected his Informations so effectually against some, that there was nothing further to do, but for the Constables to make distress on the People, that he might have the Money or Goods; and as I heard, he hastened them much to do it. Now while he was in the heat of his Work, as he stood one Day by the Fire-side, he had (it should seem) a mind to a Sop in the Pan, (for the Spit was then at the Fire,) so he went to make him one; but behold, a Dog, (some say his own Dog) took distaste at something, and bit his Master by the Leg; the which Bite, notwithstanding all the means that was used to cure him, turned (as was said) to a Gangrene; however, that Wound was his Death, and that a dreadful one too: For my Relator said, that he lay in such a Condition by this Bite, (as the beginning) 'till his Flesh rotted from off him before he went out of the World. But what need I instance in particular Persons, when the judgment of God against this kind of People was made manifest, I think I may say, if not in all, yet in most of the Counties in *England* where such poor Creatures were. But I would, if it had been the Will of God, that neither I nor any body else, could tell you more of these Stories: True Stories, that are neither *Lye*, nor *Romance*.

Atten. Well, I also heard of both these my self, and of more too, as remarkable in their kind as these, if I had any list to tell them; but let us leave those that are behind to others, or to the coming of Christ, who then will justify or condemn them, as the merit of their Work shall require; or if they repented, and found Mercy, I shall be glad when I know it, for I wish not a curse to the Soul of mine Enemy.

Wife. There can be no Pleasure in the telling of such Stories, though to hear of them may do us a Pleasure: They may put us in mind that there is a God that judgeth in the Earth, and that doth not always forget nor defer to hear the Cry of the destitute; they also carry along with them both Caution and Counsel to those that are the survivors of such. Let us tremble at the Judgments of God, and be afraid of sinning against him, and it shall be our Protection. It shall go well with them that fear God, that fear before him.

Atten. Well Sir, as you have intimated, so I think we have in this Place spoken enough about these kind of Men; if you please, let us return again to Mr. *Badman* himself, if you have any more to say of him.

Wife. More! we have yet scarce thoroughly begun with any Thing that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said any thing to them: But we will pass them, and pro-

ceed. You have heard of the Sins of his Youth, of his Apprentiship, and how he set up, and married, and what a Life he hath led his Wife; and now I will tell you some more of his Pranks. He had the very knack of Knavery; had he, as I said before, been bound to serve an Apprentiship to all these Things, he could not have been more cunning, he could not have been more artificial at it.

Atten. Nor perhaps so artificially neither. For as none can teach Goodness like to God himself, so concerning Sin and Knavery, none can teach a Man it like the Devil, to whom, as I perceive, Mr. *Badman* went to School from his Childhood to the end of his Life. But pray, Sir, make a beginning.

Wife. Well so I will. You may remember that I told you what a Condition he was in for Money before he did Marry, and how he got a rich Wife, with whose Money he paid his Debts: Now when he had paid his Debts, he having some Money left, he sets up again as briskly as ever, keeps a great Shop, drives a great Trade, and runs again a great way into Debt; but now not into the Debt of one or two, but into the Debt of many, so that at last he came to owe some Thousands; and thus he went on a good while. And to pursue his ends the better, he began now to Study to please all Men, and to suit himself to any Company; he could now be as they, say as they, that is, if he listed; and then he would list, when he perceived that by so doing, he might either make them his Customers or Creditors for his Commodities. If he dealt with honest Men, (as with some honest Men he did) then he would be as they; talk as they, seem to be Sober as they, talk of Justice and Religion as they; and against Debauchery as they; yea, and would too seem to shew a dislike of them that said, did, or were otherwise than honest.

Again, when he did light among those that were *bad*, then he would be as they, but yet more close and cautiously, except he were sure of his company: Then he would carry it openly, be as they; say, damn them and sink them, as they. If they railed on good Men, so could he; if they railed on Religion, so could he: if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any the like Villanies, so was he. This was now the path he trod in, and could do all artificially, as any man alive. And now he thought himself a perfect Man, he thought he was always a Boy till now. What think you now of Mr. *Badman*?

Atten. Think! why, I think he was an Atheist: For no man but an Atheist can do this. I say, it cannot be, but that the man that is such as this Mr. *Badman*, must be a rank

James A. ...
New dis-
course of
Mr. Bad-
man.

Mr. Bad-
man plays
a new
prank.

Mr. Bad-
man's Per-
fections.

a rank and stinking Atheist; for he that believes that there is either God or Devil, Heaven or Hell, or Death, and Judgment after, cannot do as Mr. *Badman* did; I mean, if he could do these things without reluctance and check of Conscience; yea, if he had not sorrow and remorse for such abominable sins as these.

Wife. Nay, he was so far off from reluctances and remorse of Conscience for these things, that he counted them the excellency of his Attainments, the quintessence of his Wit, his rare and singular virtues, such as but few besides himself could be the Masters of. Therefore, as for those that made boggle and stop at things, and that could not in Conscience, and for fear of Death and Judgment, do such things as he; he would call them Fools and Noddies, and charge them for being frightened with the talk of unseen bugbears; and would encourage them, if they would be men indeed, to labour after the attainment of this his excellent art. He would oftentimes please himself with the Thoughts of what he could do in this matter, saying within himself; I can be religious, and irreligious, I can be any thing, or nothing; I can swear, and speak against swearing; I can lie, and speak against lying; I can drink, wench, be unclean, and defraud, and not be troubled for it: Now I enjoy myself, and am Master of mine own ways, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his Wife, who he knew durst not divulge it; or among his intimates, to whom he knew he might say any thing.

Atten. Did I call him before an Atheist? I may call him now a Devil, or a Man possessed with one, if not with many. I think that there cannot be found in every corner such an one as this. True, it is said of 2 Chron. 28. 22. King *Abaz*, that he sinned more and more; 1 King 21. 25. and of *Ahab*, that he sold himself to work wickedness; and of the men of *Sodom*, that they were sinners exceedingly before the Lord. Gen. 13. 13.

Wife. An Atheist he was no doubt, if there be such a thing as an Atheist in the world, but for all his brags of perfection, and security in his wickedness, I believe that at times God did let down fire from Heaven into his Conscience. True, I believe he would quickly put it out again, and grow more desperate and wicked afterward, but this also turned to his destruction, as afterward you may hear.

But I am not of your mind, to think that there are but few such in the world; except you mean as to the Degree of wickedness unto which he had attained. For otherwise, no doubt, * there is abundance of such as he: men of the same mind, of the same principles, and of the same conscience too, to put them into practice. Yea, I believe that there are many that are

endeavouring to attain to the same pitch of wickedness; and all them are such as he, in the Judgment of the Law; nor will their want of hellish wit to attain thereto, excuse them at the day of Judgment. You know that in all Science, some are more arch than some; and so it is in the art, as well as in the practice of wickedness: some are two-fold, and some seven-fold more the Children of Hell than others (and yet all the Children of Hell) else they would all be Masters, and none Scholars in the School of wickedness. But there must be Masters, and there must be Learners; Mr. *Badman* was a Master in this Art, and therefore it follows that he must be an arch and chief one in that Mystery.

Atten. You are in the right, for I perceive that some men, though they desire it, cannot be so arch in the Practice thereof as others, but are (as I suppose they call them) Fools and Dunces to the rest, their Heads and Capacities will not serve them to act and do so wickedly. But Mr. *Badman* wanted not a wicked Head to contrive, as well as a wicked Heart to do his wickedness.

Wife. True, but yet I say, such men shall at the Day of Judgment, be judged, not only for what they are, but also for what they would be. For if the thought of Foolishness is Sin, doubtless the Desire of Foolishness is more Sin: and if the desire be more, the endeavour after it must needs be more and more. * He then that is not an artificial Atheist and Transgressor, yet if he desires to be so, if he endeavour to be so, he shall be judged and condemned to Hell for such an one. For the Law judgeth men, as I said, according to what they would be. *He that looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart.* By the same rule, he that would steal, doth steal; he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit Adultery, doth do so. For God judgeth Men according to the working of their Minds, and saith, *As he thinketh, so is he.* That is, so is he in his Heart, in his intentions, in his desires, in his endeavours; and God's Law, I say, lays hold of the desires, intentions, and endeavours, even as it lays hold of the act of wickedness itself. A man then that desires to be as bad as Mr. *Badman* (and Desires to be so wicked have many in their Hearts) though he never attains to that proficiency in wickedness as he, shall yet be judged for as bad a man as he, because it was in his desires to be such a wicked one.

Atten. But this height of Wickedness in Mr. *Badman*, will not yet out of my Mind. This hard, desperate, or what shall I call it, diabolical frame of heart, was in him

How Mr. *Badman* came to enjoy himself.

2 Chron. 28. 22.
1 King 21. 25.
Gen. 13. 13.

Job. 21. 17.

* There are abundance like Mr. *Badman*.

Prov. 24. 9.

* He that would be bad is bad.

Matth. 5. 28.

Prov. 23. 7.

Matth. 5.

Rom. 7. 7.

a Foundation, a Groundwork to all Acts and Deeds that were Evil.

A bad heart makes a bad Man.

* 1 Sam. 24. 13.

Mat. 7. 16, 17, 18.

Wife. The Heart, and the desperate Wickedness of it, is the Foundation and Ground-work of all. Atheism, professed and practical, spring both out of the Heart, yea and all manner of evils besides. For they be not bad deeds that make a bad Man, but he is already a bad Man that doth bad deeds. A Man must be wicked before he can do Wickedness. * *Wickedness proceedeth from the Wicked. 'Tis an evil Tree that bears evil Fruit. Men gather no Grapes of Thorns; the Heart therefore must be evil, before the Man can do evil, and good before the Man doth good.*

Atten. Now I see the reason why Mr. *Badman* was so base, as to get a Wife by Dissimulation, and to abuse her so like a Villain when he had got her, it was because he was before by a wicked Heart prepared to act Wickedness.

Mar. 7. 20 to 24.

Wife. You may be sure of it; for from within, out of the Heart of Man proceedeth evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness. All these things come from within, and defile a Man. And a Man, as his naughty Mind inclines him, makes use of these, or any of these, to gratify his Lust, to promote his Designs, to revenge his Malice, to enrich, or to wallow himself in the foolish pleasures and pastimes of this Life: And all these did Mr. *Badman* do, even to the utmost, if either opportunity, or purse, or perfidiousness, would help him to the obtaining of his purpose.

Atten. Purse! Why he could not but have a Purse to do almost what he would, having married a Wife with so much Money.

Wife. Hold you there; some of Mr. *Badman's* sins were costly, as his drinking, and whoring, and keeping other bad company; though he was a Man that had ways too many to get Money, as well as ways too many to spend it.

Atten. Had he then such a good Trade, for all he was such a bad Man? or was his Calling so gainful to him, as always to keep his Purse belly full, though he was himself a great spender?

Wife. No: It was not his Trade that did it, though he had a pretty Trade too. He had another way to get Money, and that by hatfuls and pocketfuls at a time.

Atten. Why I trow he was no Highwayman, was he?

Wife. I will be sparing in my speech as to that, though some have muttered as if he could ride out now and then, about no body but himself knew what, over night, and come home all dirty and weary next morning. But that is not the thing I aim at.

Atten. Pray let me know it, if you think it convenient that I should.

Wife. I will tell you: It was this, he had an art to break, and get hatfuls of Money by breaking.

Atten. But what do you mean by Mr. *Badman's* breaking? you speak mystically, do you not?

Wife. No, no, I speak plainly. Or, if you will have it in plainer language, 'tis this: When Mr. *Badman* had swaggared and whored away most of his wife's Portion, he began to feel that he could not much longer stand upon his legs in this course of Life, and keep up his Trade and Repute (such as he had) in the World; but by the new Engine of *Breaking*. Wherefore, upon a time, he gives a great, and sudden † rush into several Mens debts, to the value of about four or five thousand pound, driving at the same time a very great Trade, by selling many things for less than they cost him, to get him custom, therewith to blind his Creditors eyes. His Creditors therefore seeing that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. *Badman* had well feathered his Nest with other Mens Goods and Money, after a little time || he breaks. And by and by it is || He noised abroad that Mr. *Badman* had shut up Shop, was gone, and could trade no longer. Now, by that time his breaking was come to his Creditors ears, he had by Craft and Knavery made so sure of what he had, that his Creditors could not touch a penny. Well, when he had done, he sends his mournful sugared letters to his Creditors, to let them understand what had happened unto him, and desired them not to be severe with him; || for he bore towards all Men an honest mind, and would pay so far as he was able. Now he sends his letters by a Man † confederate with him, who could make both the worst, and best of Mr. *Badman's* case: The best for Mr. *Badman*, and the worst for his Creditors. So when he comes to them, he both bemoans them, and condoles Mr. *Badman's* Condition: Telling of them, that without a speedy bringing of things to a Conclusion, Mr. *Badman* would be able to make them no Satisfaction, but at present he both could, and would, and that to the utmost of his Power: and to that end, he desired that they would come over to him. Well, his Creditors appoint him a time, and come over; and he, mean while, authorizes another to treat with them, but will not be seen himself, unless it was on a Sunday, lest they should snap him with a Writ. So his deputed friend treats with them about their concern with Mr. *Badman*, first telling them of the great care that

Mr. *Badman* had an art to break, and to get Money that way.

† How he managed things in order to his breaking.

|| He breaks.

|| Mr. *Badman's* sugared words to his Creditors.

† *Badman's* friend.

that Mr. *Badman* took to satisfy them and all Men for whatsoever he ought, as far as in him lay, and, how little he thought a while since to be in this low Condition. He pleaded also the greatness of his Charge, the greatness of Taxes, the badness of the Times, and the great Losses that he had by many of his customers, some of which died in his debt, others were run away, and for many that were alive, he never expected a farthing from them. Yet nevertheless he would shew himself an honest Man, and would pay as far as he was able; and if they were willing to come to terms, he would make a Composition with them, (for he was not able to pay them all.) The

What Mr. *Badman* propounds to his Creditors.

Creditors asked what he would give? 'Twas reply'd, *Half a Crown in the Pound*. At this they began to *buff*, and he to renew his complaint and entreaty; but the Creditors would not hear, and so for that time their meeting without success broke up. But after his Creditors were in cool blood, and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and by many words, and great ado, they obtained *five shillings i' th' Pound*. So the Money was produced, Receipts and Discharges drawn, signed, and sealed, Books crossed, and all things confirmed; and then Mr. *Badman* can put his Head out a Doors again, and be a better Man than when he shut up Shop, by several thousands of pounds.

They at last agree, and Mr. *Badman* gains by breaking.

Atten. And did he do thus indeed?

Wife. Yes, once, and again. I think he brake twice or thrice.

Atten. And did he do it before he had need to do it?

There is no plea for his dishonesty.

Wife. Need! What do you mean by Need? there is no need at any time for a Man to play the *Knave*. He did it of a wicked mind, to defraud and beguile his Creditors: he had wherewithal of his Father, and also by his Wife, to have lived upon, with lawful labour, like an honest Man. He had also when he made this wicked Break (though he had been a profuse and prodigal spender) to have paid his Creditors their own to a Farthing. But had he done so, he had not done like himself, like Mr. *Badman*; had he, I say, dealt like an honest Man, he had then gone out of Mr. *Badman's* road. He did it therefore of a dishonest mind, and to a wicked End; to wit, that he might have wherewithal, howsoever unlawfully gotten, to follow his Cups and Queans, and to live in the full swinge of his Lusts, even as he did before.

Atten. Why this was a meer Cheat.

Wife. It was a Cheat indeed. *This way of breaking*, it is nothing else but a more neat way of Thieving, of picking of Pockets, of breaking open of Shops, and of taking from Men what one has nothing

No. XXXV. Vol. II.

to do with. But though it seem easy, it is hard to learn, no Man that has conscience to God or Man, can ever be his Crafts Master in this hellish art.

Atten. Oh! Sirs! what a wicked Man was this!

Wife. A wicked Man indeed. By this art he could tell how to make Men send their goods to his Shop, and then be glad to take a penny for that for which he had promised before it came thither, to give them a Groat: I say, he could make them glad to take a Crown for a pounds worth, and a thousand for that for which he had promised before to give them four thousand pounds.

Atten. This argueth that Mr. *Badman* had but little Conscience.

Wife. This argued that Mr. *Badman* had no Conscience at all; for Conscience, the least spark of a good Conscience cannot endure this.

Atten. Before we go any further in Mr. *Badman's* matters, let me desire you, if you please, to give me an answer to these two questions.

1. What do you find in the Word of God against such a practice, as this of Mr. *Badman's* is? An answer to two questions.

2. What would you have a Man do that is in his Creditor's debt, and can neither pay him what he owes him, nor go on in a Trade any longer?

Wife. I will answer you as well as I can. And first to the first of your questions: To wit, *What I find in the Word of God against such a Practice, as this of Mr. Badman's is.* 1. Question.

Ans. The Word of God doth forbid this Wickedness; and to make it the more odious in our Eyes, it joyns it with Theft and Robbery: *Thou shalt not, says God, defraud thy Neighbour, nor rob him.* Thou shalt not defraud, that is, deceive or beguile. Now thus to break, is to defraud, deceive and beguile; which is, as you see, forbidden by the God of Heaven: *Thou shalt not defraud thy Neighbour, nor rob him.* It is a kind of theft and robbery, thus to defraud, and beguile. It is a wilfully robbing of his Shop, and picking of his Pocket: a Thing odious to Reason and Conscience, and contrary to the Law of Nature. It is a designed piece of Wickedness, and therefore a double Sin. A Man cannot do this great Wickedness on a sudden, and through a violent assault of Satan. He that will commit this Sin, must have time to deliberate, that by *Invention* he may make it formidable, and that with *lies* and high *Dis-simulations*. He that commits this Wickedness, must first hatch it upon his bed, beat his head about it, and lay his plot strong: So that to the compleating of such a Wickedness, there must be adjoined many sins, and they too must go hand in hand until it be compleated. But what saith the Scripture? *Let no Man go beyond, and defraud his Brother in any matter, because the Lord is the avenger of all such.* The hairnourness of this Sin.

But this kind 1 Thess. 4. 6. Fair warning.

of Breaking is a going beyond my Brother; This is a compassing of him about that I may catch him in my Net; and as I said, an Art to rob my Brother, and to pick his Pocket, and that with his Consent. Which doth not therefore mitigate, but so much the more greaten and make odious the Offence. For Men that are thus wilily abused cannot help themselves, they are taken in a deceitful net. But God will here concern himself, he will be the Avenger, he will be the Avenger of all such either here or in another World.

Colof. 3.
25.

+ Fair
warning
again.

And this, the Apostle testifies again, where he saith; *But he that doth wrong, shall receive † for the wrong that he hath done, and there is no respect of Persons.* That is, there is no Man, be he what he will, if he will be guilty of this Sin, of going beyond, of beguiling of, and doing wrong to his Brother, but God will call him to an Account for it, and will pay him with Vengeance for it too; for there is no respect of Persons.

He that
designed-
ly com-
mits this
Sin is like
the Devil.

I might add, that this Sin of wronging, of going beyond, and defrauding of my Neighbour, it is like that first Prank that the Devil plaid with our first Parents (as the Altar that *Uriah* built for *Abaz*, was taken from the Fashion of that that stood at *Damascus*, to be the very Pattern of it.) *The Serpent beguiled me*, says *Eve*; *Mr. Badman* beguiles his Creditors. The Serpent beguiled *Eve* with lying Promises of Gain; and so did *Mr. Badman* beguile his Creditors. The Serpent said one thing and meant another, when he beguiled *Eve*; and so did *Mr. Badman* when he beguiled his Creditors.

That Man therefore that doth thus deceive and beguile his Neighbour, imitateth the Devil; he taketh his Examples from him, and not from God, the Word, or good Men: and this did *Mr. Badman*.

2. Questi-
on.

And now to your second question: To wit, *What I would have a Man do that is in his Creditors Debt, and that can neither pay him, nor go on in a Trade any longer?*

Ans. First of all: If this be his case, and he knows it, let him not run one Penny further in his Creditors Debt. For that cannot be done with good Conscience. *He that knows he cannot pay, and yet will run into Debt*; does knowingly wrong and defraud his Neighbour, and falls under that Sentence of the Word of God, *The Wicked borroweth, and payeth not again.* Yea worse, he borrows, though at the very same time he knows that he cannot pay again. He doth also craftily take away what is his Neighbours. That is therefore the first thing that I would propound to such: *Let him not run any farther into his Creditors Debt.*

How
those that
are Bank-
rupts
should
deal with
their Con-
sciences.

Good Ad-
vice.

Secondly, After this, let him consider, how, and by what means he was brought into such a Condition that he could not pay his just Debts. To wit, whether it as by his own Remissness in his Calling, by

living too high in Diet or Apparel, by lending too lavishly that which was none of his own, to his Loss; or whether by the immediate Hand and Judgment of God.

If by searching, he finds, that this is come upon him through Remissness in his Calling, Extravagancies in his Family, or the like; let him labour for a Sense of his Sin and Wickedness, for he has sinned against the Lord: *First*, in his being *slothful in Business*, and in *not providing*, to wit, of his own, by the Sweat of his Brows, or other honest ways, for those of his own House. And *Secondly*, in being lavishing in Diet and Apparel in the Family, or in lending to others that which was none of his own. This cannot be done with good Conscience: It is both against Reason and Nature, and therefore must be a Sin against God. I say therefore, if thus this Debtor hath done, if ever he would live quietly in Conscience, and comfortably in his Condition for the future, let him humble himself before God, and repent of this his Wickedness. For *he that is slothful in his work, is* *Brother to him that is a great waster.* To be slothful and a waster too, is to be as it were a double Sinner.

Rom. 12.

11.

1 Tim. 5.

8.

Prov. 18.

9.

But again, as this Man should enquire into these things, so he should also into this. How came I into this way of Dealing in which I have now miscarried? is it a way that my Parents brought me up in, put me Apprentice to, or that by Providence I was first thrust into? or is it a way into which I have twisted my self, as not being contented with my first lot, that by God and my Parents I was cast into? This ought duly to be considered. * And if upon Search, a Man shall find that he is out of the Place and Calling into which he was put by his Parents, or the Providence of God, and has miscarried in a new way, that through Pride and Dislike of his first State he has chose rather to embrace; his Miscarriage is his Sin, the Fruit of his Pride, and a Token of the Judgment of God upon him for his leaving of his first State. And for this he ought, as for the former, to be humble and penitent before the Lord.

* Good

Counsel

again.

But if by search, he finds, that his Poverty came by none of these; if by honest Search, he finds it so, and can say with good Conscience, *I went not out of my Place and State in which God by his Providence had put me; but have abode with God in the Calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly, nor indirectly made away with my Creditors Goods:*

How to

find that

thy Decay

came by

the Judg-

ment of

God, or

by thy

miscarri-

age.

Then has his Fall come upon him by the immediate hand of God, whether by visible or invisible ways. For sometimes it comes by *visible* ways, to wit, by Fire, by Thieves, by Loss of Cattle, or the Wickedness of sinful Dealers, &c. And sometimes by means *invisible*, and then no Man knows how;

how; we only see Things are going, but cannot see by what way they go. Well, now suppose that a Man, by an immediate Hand of God, is brought to a *Morsel of Bread, what must he do now?*

Another Question.

I answer: His surest way is still to think, that this is the Fruit of some Sin, though possibly not Sin in the Management of his Calling, yet of some other Sin. *God casteth away the Substance of the Wicked.* There-

Prov. 10. 3.

1 Pet. 5. 6.

fore let him still humble himself before his God, because his Hand is upon him, and say, What Sin is this, for which this Hand of God is upon me? and let him be diligent to find it out, for some Sin is the Cause of this Judgment; for God *doth not willingly afflict nor grieve the Children of Men.* Either the Heart is too much set upon the World, or Religion is too much neglected in thy Family, or some thing. There is a *Snake in the Grass, a Worm in the Gourd;* some Sin in thy Bosom, for the sake of which God doth thus deal with thee.

Lam. 3. 33.

Good Advice again.

Thirdly, This thus done, let that Man again consider thus with himself: Perhaps God is now changing of my Condition and State in the World; he has let me live in Fashion, in Fulness, and abundance of worldly Glory, and I did not to his Glory improve, as I should, that his good Dispensation to me. But when I lived in full and fat Pasture, I did there lift up the Heel: Therefore he will now turn me into hard Commons, that with Leanness, and Hunger, and Meanness, and Want, I may spend the rest of my Days. But let him do this without murmuring, and repining; let him do it in a godly manner, submitting himself to the Judgment of God.

Deut. 32. 15.

James 1. 9, 10.

Let the Rich rejoice in that he is made low.

This is Duty, and it may be Privilege to those that are under this Hand of God. And for thy Encouragement to this hard work, (for this is a hard work) consider of these four things.

Consider four things.

Job 1. 21. Chap. 2. 8.

1. This is right lying down under God's Hand, and the way to be exalted in God's Time: when God would have *Job* embrace the Dunghil, he embraces it, and says, *The Lord giveth, and the Lord hath taken away, blessed be the Name of the Lord.*

2. Consider, That there are Blessings also that attend a low Condition, more than all the World are aware of. A poor Condition has preventing Mercy attending of it. The Poor, because they are poor, are not not capable of sinning against God as the rich Man does.

Psal. 49. 6.

3. The Poor can more clearly see himself preserved by the Providence of God than the Rich, for he trusteth in the Abundance of his Riches.

Jam. 2. 5.

4. It may be God has made thee poor, because he would make thee rich. *Hearken my beloved Brethren, hath not God chosen the Poor of this World, Rich in Faith, and Heirs*

of a Kingdom which God hath promised to them that love him?

I am persuaded, if Men upon whom this Hand of God is, would thus quietly lye down and humble themselves under it, they would find more Peace, yea more Blessing of God attending them in it, than the most of Men are aware of. But this is an hard Chapter, and therefore I do not expect that many should either read it with Pleasure, or desire to take my Counsel.

Having thus spoken to the Broken Man, with reference to his own self, I will now speak to him as he stands related to his Creditors.

In the next place therefore, let him fall upon the most † honest way of dealing with his Creditors, and that I think must be this. *First,* Let him timely make them acquainted with his Condition, and also do to them these three things.

† Honest Dealing with Creditors.

1. Let him heartily and unfeignedly ask them Forgiveness for the Wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the World; let him hide nothing, let him strip himself to his Raiment for them; let him not keep a Ring, a Spoon, or any thing from them.

3. If none of these two will satisfy them, let him proffer them his Body, to be at their dispose, to wit, either to abide Imprisonment their Pleasure, or to be at their Service, till by Labour and Travel he hath made them such amends as they in Reason think fit, only reserving something for the Succour of his poor and distressed Family out of his Labour, which in Reason, and Conscience, and Nature, he is bound also to take care of. Thus shall he make them what amends he is able, for the Wrong that he hath done them in wasting and spending of their Estates.

By thus doing, he submits himself to God's Rod, commits himself to the dispose of his Providence: yea, by thus doing, he casteth the Lot of his present and future Condition into the Lap of his Creditors, and leaves the whole dispose thereof to the Lord, even as he shall order and incline their Hearts to do with him. And let that be either to forgive him; or to take that which he hath for Satisfaction; or to lay his Body under Affliction, this way or that, according to Law; can he, I say, thus leave the whole dispose to God, let the Issue be what it will, that Man shall have Peace in his Mind afterwards. And the Comforts of that State (which will be Comforts that attend Equity, Justice, and Duty) will be more unto him, because more according to Godliness, than can be the Comforts that are the Fruits of Injustice, Fraudulency, and Deceit. Besides, this is the way to engage God to favour him by the Sentence of his Creditors; (for he can intreat them to use him kindly) and he will do it when

Prov. 16. 33.

1 Sam. 12.
3. plea of *Samuel*: Behold here I am, says he, witness against me, before the Lord, and before his Anointed, whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded, whom have I oppressed, &c? This was to do like a Man of good Conscience indeed. And in this his Appeal, he was so justified in the Consciences of the whole Congregation, that they could not but with one Voice, as with one Mouth, break out joyntly and say, *Thou hast not defrauded us, nor oppressed us.*

Ver. 4.

A Professor, and defraud, away with him! A Professor should not owe any Man any thing, but love. A Professor should provide things, not of other Mens, but of his own, of his own honest getting, and that only in the sight of God, but of all Men; that he may adorn the Doctrine of God our Saviour in all things.

* A Question.

Atten. * But suppose God should blow upon a Professor in his Estate, and Calling, and he should be run out before he is aware, must he be accounted to be like Mr. *Badman*, and lie under the same reproach as he?

† An answer.

Wife. † No: If he hath dutifully done what he could to avoid it. It is possible for a Ship to sink at Sea, notwithstanding the most faithful endeavour of the most skilful Pilot under Heaven. And thus, as I suppose, it was with the Prophet, that left his Wife in debt, to the hazarding the slavery of her Children by the Creditors. He was no profuse Man, nor one that was given to defraud, for the Text says, he feared God; yet, as I said, he was run out more than she could pay.

2 Kings 4.
1, 2.Hag. 1. 9.
God does sometimes blow upon his own people. How they should do at that time.

If God would blow upon a Man, who can help it? and he will do so sometimes, because he will change Dispensations with Men, and because he will try their Graces. Yea, also, because he will overthrow the Wicked with his Judgments; and all these things are seen in *Job*. But then the Consideration of this, should bid Men have a care that they be honest, lest this comes upon them for their sin: It should also bid them beware of launching further into the World, than in an honest way by ordinary means they can godlily make their retreat; for the further in, the greater fall. It should also teach them, to beg of God his blessing upon their endeavours, their honest and lawful endeavours. And it should put them upon a diligent looking to their steps, that if in their going they should hear the Ice crack, they may timely go back again.

These things considered, and duely put in practice, if God will blow upon a Man, then let him be content, and with *Job* embrace the Dunghil; let him give unto all their dues, and not fight against the Providence of God, (but humble himself rather under his mighty hand,) which comes to strip him naked and bare: for he that doth

Vol II.

otherwise, fights against God; and declares that he is a stranger to that of *Paul*; I know both how to be abased, and I know how to abound; every where, in all things, I am instructed both to be full, and to be hungry, both to abound, and to suffer need.

I Philip. 4.

Atten. But Mr. *Badman* would not, I believe, have put this difference 'twixt things feigned, and those that fall of necessity.

Wife. If he will not, God will, Conscience will; and that not thine own only, but the Consciences of all those that have seen the way, and that have known the Truth of the Condition of such an one.

Atten. Well: Let us at this time leave this matter, and return again to Mr. *Badman*.

Wife. With all my heart will I proceed to give you a Relation of what is yet behind of his Life, in order to our discourse of his Death.

Atten. But pray do it with as much brevity as you can.

Wife. Why? are you a weary of my relating of things?

Atten. No. But it pleases me to hear a great deal in few words.

Wife. I profess not my self an artist that way, but yet as briefly as I can, I will pass through what of his Life is behind; and again I shall begin with his fraudulent dealing (as before I have shewed with his Creditors, so now) with his Customers, and those that he had otherwise to deal withal.

He dealt by deceitful Weights and Measures. He kept weights to buy by, and weights to sell by; measures to buy by, and measures to sell by: those he bought by were too big, those he sold by were too little. Besides, he could use a thing called slight of hand, if he had to do with other Mens weights and measures, and by that means make them whether he did buy or sell, yea though his Customer or Chapman looked on, turn to his own advantage.

More of Mr. Badman's fraudulent dealing. He used deceitful weights and scales.

Moreover, he had the art to mis-reckon Men in their Accounts, whether by weight, or measure, or money, and would often do it to his worldly advantage, and their loss: What say you to Mr. *Badman* now?

And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his Book, or Word: this was Mr. *Badman*'s practice; What think you of Mr. *Badman* now?

Atten. Think! Why I can think no other but that he was a Man left to himself, a naughty Man; for these, as his other, were naughty things; if the Tree, as indeed it may, ought to be judged, what it is by its fruits; then Mr. *Badman* must needs be a bad Tree. But pray, for my further Satisfaction, shew me now by the Word of God, the evil of this his practice:

9 K

and

and first of his using false Weights and Measures.

Wife. The Evil of that! why the Evil of that appears to every Eye: The Heathens, that live like Beasts and Brutes in many things, do abominate and abhor such Wickedness as this. Let a Man but look upon these things as he goes by, and he shall see enough in them from the Light of Nature to make him loath so base a Practice; although Mr. Badman loved it.

Atten. But shew me something out of the Word against it, will you?

Levit. 19.
35, 36.

Wife. I will willingly do it. And first look into the Old Testament: *You shall, faith God there, do no Unrighteousness in Judgment, in Mete-yard, in Weights or in Measures, a just Ballance, a just Weight, a just Ephah, and a just Hin shall you have.*

Of just
Weights
and Mea-
sures.
Ezek. 45.
10.

This is the Law of God, and that which all Men according to the Law of the Land ought to obey. So again: *Ye shall have just Ballances, and a just Ephah, &c.*

Prov. 20.
23.
Chap. 11.
1.

The Evil
of deceit-
ful Bal-
lances,
Weights
and Mea-
sures.

Now having shewed you the Law, I will also shew you how God takes swerving therefrom. *A false Ballance is not good; a false Ballance is an Abomination to the Lord.* Some have just Weights, but false Ballances; and by Vertue of those false Ballances, by their just Weights, they deceive the Country: Wherefore, God first of all commands that the *Ballance* be made Just: *A just Ballance shalt thou have. Else they may be, yea are, Deceivers, notwithstanding their just Weights.*

Now, having commanded that Men have a just Ballance, and testifying that a false one is an Abomination to the Lord, he proceedeth also unto Weight and Measure.

Thou shalt not have in thy Bag divers Weights, a great and a small; that is, one to buy by, and another to sell by, as Mr. Badman had. Thou shalt not have in thy House divers Measures, a great and a small (and these had Mr. Badman also) but thou shalt have a perfect and a just Weight; a perfect and a just Measure shalt thou have, that thy Days may be lengthened in the Land which the Lord thy God giveth thee. For all that do such Things (that is, that use false Weights and Measures) and all that do unrighteously are Abomination to the Lord. See now both how plentiful, and how punctual the Scripture is in this matter. But perhaps it may be objected, that all this is old Law, and therefore hath nothing to do with us under the New Testament. (Not that I think you, Neighbour, will object thus.) Well, to this foolish Objection, let

Deut. 25.
13, 14, 15,
16.

us make an Answer. *First*, he that makes this Objection, if he doth it to overthrow the Authority of those Texts, discovereth that himself is first Cousin to Mr. Badman: For a just Man is willing to speak reverently of those Commands. That Man therefore hath, I doubt, but little Conscience,

The Old
and New
Law com-
mands all
Men to be
honest and
upright
in their
Weights
and Mea-
sures.

if any at all that is good, that thus objecteth against the Text: but let us look into the New Testament, and there we shall see how Christ confirmeth the same: Where he commandeth that Men make to others good Measure, including also that they make good Weight; telling such that do thus, or those that do it not, that they may be encouraged to do it: *Good Measure, pressed down, shaken together, and running over, shall Men give into your Bosom; for with the same Measure that ye mete withal it shall be measured to you again:* To wit, both from God and Man. For as God will shew his Indignation against the false Man, by taking away even that he hath, so he will deliver up the false Man to the Oppressor, and the Extortioner shall catch from him, as well as he hath caught from his Neighbour; therefore another Scripture faith, *When thou shalt cease to deal treacherously, they shall deal treacherously with thee.* That the New Testament also, hath an Inspection into Mens Trading, yea even with their Weights and Measures, is evident from these general Exhortations. *Defraud not; lye not one to another; let no Man go beyond his Brother in any matter, for God is the Avenger of all such: Whatsoever you do, do it heartily, as unto the Lord, doing all in his Name, to his Glory; and the like.* All these Injunctions and Commandments do respect our Life and Conversation among Men, with Reference to our Dealing, Trading, and so consequently they forbid false, deceitful, yea all Doings that are corrupt.

Having thus in a Word or two shewed you that these things are bad; I will next, for the Conviction of those that use them, shew you where they are to be found.

Where
false
Weights
and Mea-
sures are
to be
found.

1. They are not to be found in the House of the good and godly man, for he, as his God, abhors them; but they are to be found in the House of evil Doers, such as Mr. Badman's is. *Are there, faith the Prophet, yet the Treasures of Wickedness in the House of the Wicked, and the scant Measure that is Abomination?* Are they there yet, notwithstanding God's forbidding, notwithstanding God's tokens of Anger against those that do such Things? O how loth is a wicked Man to let go a sweet, a gainful Sin, when he hath hold of it! They hold fast Deceit, they refuse to let it go.

1. With
evil doers

Mic. 6. 10.

2. These deceitful Weights and Measures are not to be found in the House of the merciful, but in the House of the Cruel; in the House of them that love to oppress. *The Ballances of Deceit are in his Hand, he loveth to oppress.* He is given to Oppression and Cruelty, therefore he useth such wicked Things in his Calling. Yea, he is a very cheat, and, as was hinted before, concerning Mr. Badman's breaking, so I say now, concerning his using these deceitful Weights and Measures, it is as bad, as base, as to take a Purse, or pick a Pocket; for

2. With
the Mer-
cilefs and
Oppres-
sors.

Hof. 12. 7.

for it is a plain Robbery, it takes away from a Man that which is his own, even the Price of his Money.

3. With such as would swallow up the Poor.

Amos 8. 4, 5, 6, 7.

3. The deceitful Weights and Measures are not to be found in the House of such as relieve the Belly, and that cover the Loyns of the Poor, but of such as indeed would swallow them up. *Hear ye this, ye that swallow up the needy, and that make the Poor of the Land to fail, saying, When will the new Moon be gone that we may sell Corn, and the Sabbath that we may set forth Wheat, making the Ephah small and the Sheckle great, (making the Measure small, and the Price great) and falsifying the Ballances by Deceit, that ye may buy the Poor for Silver, and the needy for a pair of Shoes, and sell the refuse of the Wheat. The Lord hath sworn by the excellency of Jacob, surely I will not forget any of their Works.* So detestable and vile a Thing is this in the Sight of God.

4. With impure ones.

Mic. 6. 11.

4. God abominates the Thoughts of calling of those that use false Weights and Measures, by any other Term, than that they be Impure Ones, or the like: *Shall I count them pure, (saith he) with the Bag of deceitful Weights?* no, by no means, they are impure ones, their Hands are defiled, deceitful Gain is in their Houses, they have gotten what they have by coveting an evil Covetousness, and therefore must and shall be counted among the impure, among the Wicked of the World.

Thus you see how full and plain the Word of God is, against this Sin, and them that use it. And therefore Mr. *Badman*, for that he used by these things thus to rook and cheat his Neighbours, is rightly rejected from having his Name in, and among the Catalogue of the godly.

Atten. But I am persuaded, that the using of these Things, and the doing by them thus deceitfully, is not counted so great an evil by some.

Wife. Whether it be counted an Evil or a Vertue, by Men, it mattereth not; you see by the Scriptures, the Judgment of God upon it. It was not counted an evil by Mr. *Badman*, nor is it by any that still are treading in his Steps. But, I say, 'tis no matter how Men esteem of things, let us adhere to the Judgment of God. And the rather, because when we ourselves have done weighing and measuring to others, then God will weigh and measure both us and our Actions. And when he doth so, as he will do shortly, then woe be to him to whom, and of whose Actions it shall be thus said by him: *Tekel, thou art weigh'd in the Ballance, and art found wanting.* God will then recompense their Evil of Deceiving upon their own Head, when he shall shut them out of his Presence, Favour, and Kingdom, for ever and ever.

Dan. 5. 27.

Atten. But 'tis a Wonder, that since Mr. *Badman's* common Practice was to do thus, that some one or more did not find him

out, and blame him for this his Wickedness.

Wife. For the generality of People he went away clever with his Knavery. For what with his Ballance, his false Ballance, and good Weight, and what with his slight of hand to boot, he beguiled sometimes a little, and sometimes more, most that he had to deal with: Besides, those that use this naughty Trade, are either such as blind Men with a shew of Religion, or by hectoring the Buyer out by Words. I must confess Mr. *Badman* was not so arch at the first; that is, to do it by shew of Religion; for now he began to grow threadbare (though some of his Brethren are arch enough this way, yea and of his Sisters too, for I told you at first that there were a great many of them, and never a one of them good :) but for hectoring, for swearing, for lying, if these things would make Weight and Measure, they should not be wanting to Mr. *Badman's* Customers.

How Mr. *Badman* did cheat, and hide his cheating.

Atten. Then it seems he kept good Weights, and a bad Ballance; well that was better than that both should be bad.

Wife. Not at all. There lay the Depth of his Deceit: For if any at any time found fault, that he used them hardly, and that they wanted their weight of things; he would reply: why did you not see them weighed? will you not believe your own Eyes? If you question my *Weights*, pray carry them whither you will, I will maintain them to be good and just. The same he would say of his *Scales*. So he blinded all by his *Ballance*.

Good Weights and a bad Ballance a deep piece of Knavery.

Atten. This is cunning indeed: but as you say, there must be also something done or said, to blind therewith, and this I perceive Mr. *Badman* had.

Wife. Yes, he had many ways to blind, but he was never clever at it by making a shew of Religion, (though he cheated his Wife therewith :) for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch Villains this way; they shall to view live a whole Life religiously, and yet shall be guilty of these most horrible Sins: And yet Religion in itself is never the worse, nor yet the true Professors of it. But as *Luther* says, *In the Name of God begins all Mischief.* For Hypocrites have no other way to bring their Evils to Maturity, but by using and mixing the Name of God and Religion therewith. Thus they become *whited Walls*; for by *this White*, the *white* of Religion, the Dirt of their Actions is hid. Thus also they become *Graves that appear not*, and they that go over them, (that have to do with them) are not aware of them, but suffer themselves to be deluded by them. Yea, if there shall, as there will sometimes, rise a Doubt in the Heart of the Buyer about the Weight and Measure

Matt. 23. A Cloak of Religion to blind Mr. Cheat's Knavery.

sure he should have, why, he suffereth his very Senses to be also deluded, by recalling of his Chapman's Religion to mind, and thinks verily that not his good Chapman but himself is out; for he dreams not that his Chapman can deceive. But if the buyer shall find it out, and shall make it apparent, that he is beguiled; then shall he be healed by having amends made, and perhaps fault shall be laid upon Servants, &c. and so *Master Cheat* shall stand for a right honest Man in the Eye of his Customer, though the next time he shall pick his pocket again.

* Some plead Custom for their Cheat, as if that could acquit them before the Tribunal of God: And others say, it came to them for so much, and therefore another must take it for so much, though there is wanting both as to weight and measure: but in all these things there are Juggles; or if not, such must know, † That that which is *altogether just, they must do*. Suppose that I be cheated my self with a Brass half Crown, must I therefore cheat another therewith? if this be bad in the whole, it is also bad in the Parts. Therefore however thou art dealt withal in thy buying, yet thou must deal justly in selling, or thou sinnest against thy Soul, and art become as *Mr. Badman*. And know, that a pretence to custom is nothing worth. 'Tis not custom, but good conscience that will help at God's Tribunal.

Atten. But I am perswaded, that that which is gotten by Men this way, doth them but little good.

Wise. I am of your mind for that, but this is not considered by those thus minded. For if they can get it, though they get, as we say, *the Devil and all*, by their getting, yet they are content, and count that their getting is much.

Little good! Why do you think they consider that? No: no more than they consider what they shall do in the Judgment, at the Day of God Almighty, for their wrong getting of what they get, and that is just nothing at all.

But to give you a more direct answer. This kind of getting, is so far off from doing them *little* good, that it doth them *no* good at all; because thereby they lose their own Souls; *What shall it profit a Man if he shall gain the whole World, and lose his own Soul?* He loseth then, he loseth greatly that getteth after this fashion. This is the Man that is *penny-wise* and *pound-foolish*; this is he that *loseth his good Sheep for a halfpennyworth of tarr*; that loseth a Soul for a little of the World. And then what doth he get thereby, but loss and damage? Thus he getteth, or rather loseth about the World to come: But what doth he get in this World, more than travel and sorrow, vexation of spirit, and disappointment? Men aim at Blessedness in getting, I

mean, at temporal Blessedness; but the Man that thus getteth, shall not have that. For though an Inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too, but what says *Solomon*? God casteth it away. *The Lord will not suffer the Soul of the Righteous to famish, but he casteth away the substance of the Wicked.*

The time, as I said, that they do enjoy it, it shall do them no good at all; but, long to be sure they must not have it. For God will either take it away in their life time, or else in the Generation following, according to that of *Job*: *He, the Wicked, may prepare it, but the just shall put it on, and the Innocent shall divide the Silver.* *Job 27.17.*

Consider that also that is written in Proverbs: *A good Man leaveth an Inheritance to his Childrens Children, and the wealth of the Sinner is laid up for the Just.* *Prov. 13.22.* What then doth he get thereby, that getteth by dishonest means? why he getteth Sin and Wrath, Hell and Damnation: and now tell me how much he doth get.

This, I say, is his getting; so that as *David* says, we may be bold to say too: *I beheld the Wicked in great Prosperity, and presently I cursed his Habitation*: for it cannot prosper with him. Fluster and huff, and make ado for a while he may, but God hath determined that both *he* and *it*, shall melt like grease, and any observing Man may see it so. Behold, the unrighteous Man in a way of injustice getteth much, and loadeth himself with thick Clay, but anon it withereth, it decayeth, and even he, or the Generation following decline, and return to beggary.

And this *Mr. Badman*, notwithstanding his cunning and crafty tricks to get Money, did dye, no body can tell whether worth a farthing or no.

Atten. He had all the bad tricks, I think, that it was possible for a Man to have, to get money; one would think that he should have been rich.

Wise. You reckon too fast, if you count these *all* his bad tricks to get Money: For he had more besides. *More of Mr. Badman's bad tricks.*

If his Customers were in his Books (as it should go hard but he would have them there; at least, if he thought he could make any advantage of them,) then, then would he be sure to impose upon them his worst, even very bad Commodity, yet set down for it the Price that the best was sold at: like those that sold the Refuge Wheat, or the worst of the Wheat; making the Sheckle great, yet hoisting up the Price: This was *Mr. Badman's* way. * *Heart to cheat withal.* *Amos. 8. Another* would sell goods that cost him not the best Price by far, for as much as he sold his best of all for. He had also a trick to mingle his

* Some plead Custom to cheat.

† Deut. 16.20.

They get nothing that cozen and cheat.

Mar. 9.

Prov. 10.

Jer. 15.13.

Chap. 17.

3.

his Commodity, that that which was bad might go off with the least mistrust.

Besides, if his Customers at any time paid him money, let them look to themselves, and to their Acquaintances, for he would usually attempt to call for that Payment again, especially if he thought that there was hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of the Payment, a hundred to one but they paid it again. Sometimes the honest Chapman would appeal to his Servants for proof of the Payment of Money, but they were trained up by him to say after his mind, right or wrong: so that, relief that way, he could get none.

Atten. It is a bad, yea an abominable thing for a Man to have such Servants. For by such means a poor Customer may be undone, and not know how to help himself. Alas! if the Master be so unconscionable, as I perceive Mr. *Badman* was, to call for his Money twice, and if his Servant will swear that it is a due debt, where is any help for such a Man? he must sink, there is no remedy.

Wife. This is very bad, but this has been a Practice, and that hundreds of years ago. But what faith the Word of God? *I will punish all those that leap upon the threshold, which fill their Masters houses with violence and deceit.*

Mr. *Badman* also had *this Art*; could he get a Man at advantage, that is, if his Chapman durst not go from him, or if the Commodity he wanted could not for the present be conveniently had elsewhere; Then let him look to himself, he would surely make his purse-strings crack; he would exact upon him without any Pity or Conscience.

Atten. That was Extortion, was it not? I pray let me hear your Judgment of Extortion, what it is, and when committed?

Wife. Extortion is a screwing from Men more than by the Law of God or Men is right; and it is committed sometimes by them in Office, about Fees, Rewards, and the like: but 'tis most commonly committed by Men of Trade, who without all conscience, when they have the advantage, will make a prey of their Neighbour. And thus was Mr. *Badman* an Extortioner; for although he did not exact, and force away, as *Bailiffs* and *Clerks* have used to do; yet he had his opportunities, and such cruelty to make use of them, that he would often, in his way, be extorting and forcing of Money out of his Neighbour's Pocket. For every Man that makes a prey of his advantage upon his Neighbour's necessities, to force from him more than in reason and conscience, according to the present prizes of things such Commodity is worth; may very well be called an Extortioner, and judged for one that hath No

inheritance in the Kingdom of God.

Atten. Well, this *Badman* was a sad wretch.

Wife. Thus you have often said before: But now we are in discourse of this, give me leave a little to go on. We have a great many People in the Country too that live all their Days in the Practice, and so under the guilt of Extortion: People, alas! that think scorn to be so accounted.

As for Example: There is a poor Body that dwells, we will suppose, so many miles from the Market; and this Man wants a Bushel of Grist, a pound of Butter, or a Cheese for himself, his Wife and poor Children: But dwelling so far from the Market, if he goes thither, he shall lose his days work, which will be eight pence or ten pence damage to him, and that is something to a poor Man. So he goeth to one of his Masters or Dames for what he wanteth, and asks them to help him with such a thing: Yes, say they, you may have it; but withal they will give him a gripe, perhaps make him pay as much (or more) for it at home, as they can get when they have carried it five miles to a Market, yea and that too for the Refuse of their Commodity. But in this the Women are especially faulty, in the sale of their Butter and Cheese, &c. Now this is a kind of Extortion, it is a making a prey of the Necessity of the Poor, it is a grinding of their Faces, a buying and selling of them.

But above all, your *Hucksters*, that buy up the poor Man's Victuals by wholesale, and sell it to him again for unreasonable gains, by Retail, and as we call it, by peace-meal; they are got into a way, after a stinging rate, to play their game upon such by Extortion: I mean such who buy up Butter, Cheese, Eggs, Bacon, &c. by Wholesale, and sell it again (as they call it) by penny worths, two penny worths, a half penny worth, or the like, to the Poor, all the Week after the Market is past.

These, though I will not condemn them all, do, many of them, bite and pinch the Poor by this kind of evil dealing. These destroy the Poor because he is Poor, and that is a grievous Sin. *He that oppresseth the Poor to increase his riches, and that giveth to the rich, shall surely come to want.* Therefore he saith again, *Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the Soul of them that spoil them.*

Oh that he that gripeth and grindeth the Face of the Poor, would take notice of these two Scriptures! Here is threatned the Destruction of the Estate, yea and of the Soul too, of them that oppress the Poor. Their Soul we shall better see where, and in what condition that is in, when the day of Doom is come; but for the Estates

9 L

of

Zeph. 1.9.
Servants,
observe
these
words.

Of Extor-
tion.

1. Cor. 6.
9, 10.

Vol. II.

of such, they usually quickly moult; and that sometimes all Men, and sometimes no Man knows how.

Deut. 23.
19.

Besides, these are Usurers, yea they take usury for *victuals*, which thing the Lord has forbidden. And because they cannot so well do it on the Market-day, therefore they do it, as I said, when the Market is over; for then the Poor falls into their Mouths, and are necessitated to have, as they can, for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my meddling thus with other folks matters, and for my thus prying into the secrets of their iniquity. But to such I would say, since such actions are Evil, 'tis time they were hissed out of the World. For all that do such things, offend against God, wrong their Neighbour, and like Mr. *Badman* do provoke God to Judgment. God knows, there is abundance of deceit in the World!

Wife. Deceit! Ay, but I have not told you the thousandth part of it; nor is it my Business now to rake to the bottom of that Dunghil: what would you say, if I should anatomize some of those vile wretches called *Pawn-Brokers*, that lend Money and Goods to poor People, who are by necessity forced to such an inconvenience; and will make, by one trick or other, the Interest of what they so lend, amount to thirty, forty, yea sometimes fifty pound by the Year; notwithstanding the Principal is secured by a sufficient Pawn; which they will keep too at last, if they can find any shift to cheat the wretched borrower.

Atten. Say! Why such Miscreants are the Pest and Vermin of the common-wealth, not fit for the Society of Men; but methinks by some of those things you discoursed before, you seem to import that it is not lawful for a Man to make the best of his own.

Whether
it be law-
ful for a
man to
make the
best of his
own.
Proved in
negative
by eight
reasons.

Wife. If by making the *best*, you mean, to sell for as much as by *hook* or *crook* he can get for his Commodity; then I say, it is *not lawful*. And if I should say, the contrary, I should justify Mr. *Badman* and all the rest of that Gang: but that I never shall do, for the Word of God condemns them. But that it is not lawful for a Man at all times, to sell his Commodity for as much as he can, I prove by these reasons.

First, If it be lawful for me alway to sell my Commodity as dear, or for as much as I can, then 'tis lawful for me to lay aside in my dealing with others, good Conscience, to them, and to God: but it is not lawful for me, in my dealing with others, to lay aside good Conscience, &c. Therefore it is not lawful for me always to sell my Commodity as dear, or for as much as I can.

That it is not lawful to lay aside good conscience in our dealings, has already been proved in the former part of our Discourse: But that a Man must lay it aside that will sell his Commodity always as dear, or for as much as he can, is plainly manifest thus.

1. He that will (as is mentioned afore) sell his Commodity as dear as he can, must sometimes make a Prey of the Ignorance of his Chapman: But that he cannot do with a good Conscience (for that is to overreach, and to go beyond my Chapman, and is forbidden, 1 *Thess.* 4. 6.) Therefore he that will sell his Commodity, as afore, as dear, or for as much as he can, must of necessity lay aside a good Conscience.

We must
not make
a Prey
of our
Neigh-
bour's Ig-
norance.

2. He that will sell his Commodity always as dear as he can, must needs, sometimes make a Prey of his Neighbour's Necessity; but that he cannot do with a good Conscience (for that is to go beyond and defraud his Neighbour, contrary to 1 *Thess.* 4. 6.) Therefore he that will sell his Commodity, as afore, as dear, or for as much as he can, must needs cast off and lay aside a good Conscience.

Nor of his
Neigh-
bour's ne-
cessity.

3. He that will (as afore) sell his Commodity as dear, or for as much as he can, must, if need be, make a Prey of his Neighbour's Fondness; but that a Man cannot do with a good Conscience, (for that is still a going beyond him, contrary to 1 *Thess.* 4. 6.) Therefore, he that will sell his Commodity as dear, or for as much as he can, must needs cast off, and lay aside a good Conscience.

Nor of his
Fondness
of our
Commo-
dity.

The same also may be said for *buying*; no Man may always buy as cheap as he can, but must also use good Conscience in buying; the which he can by no means use and keep, if he buys always as cheap as he can, and that for the Reasons urged before. For such will make a Prey of the Ignorance, Necessity, and Fondness of their Chapman, the which they cannot do with a good Conscience.

We must
use good
Consci-
ence in
buying.

When *Abraham* would buy a Burying-place of the Sons of *Heth*, thus he said unto them. *Intreat for me to Ephron the Son of Zohar, that he may give me the Cave of Machpelah, which he hath in the End of his Field. For as much as it is worth shall he give it me*, Gen. 23. 8, 9. He would not have it under foot, he scorned it, he abhorred it: It stood not with his Religion, Credit, nor Conscience. So also when *David*, would buy a Field of *Ornon* the *Jebusite*: Thus he said unto him: *Grant me the Place of the Threshing-floor, that I may build an Altar there unto the Lord. Thou shalt give it me for the full Price*. He also, as *Abraham*, made Conscience of this kind of Dealing: He would not lie at catch to go beyond, no not the *Jebusite*, but will give him

1 Chron.
22. 24.

him his full Price for his Field. For he knew that there was Wickedness, as in selling too dear, so in buying too cheap, therefore he would not do it.

There ought therefore to be good Conscience used, as in selling, so in buying; for 'tis also unlawful for a Man to go beyond or to defraud his Neighbour in buying; yea 'tis unlawful to do it in *any matter*, and God will plentifully avenge that Wrong: as I also before have warned and testified. See also the * Text in the Margent. But,

*Levit.
25. 14.

Charity
must be
used in
our Deal-
ings.

Secondly, if it be lawful for me always to sell my Commodity as dear, or for as much as I can, then it is lawful for me to deal with my Neighbour without the use of Charity: But it is not lawful for me to *lay aside*, or to deal with my Neighbour *without* the use of Charity, therefore it is not lawful for me always to sell my Commodity to my Neighbour for as much as I can. A Man in Dealing should as really design his Neighbour's Good, Profit, and Advantage, as his own: For this is to exercise Charity in his Dealing.

That I should thus use, or exercise Charity towards my Neighbour in my buying and selling, &c. with him, is evident from the general Command; *Let all your things*

1 Cor. 16.
14.

be done in Charity: But that a Man cannot live in the Exercise of Charity, that selleth, as afore, as dear, or that buyeth as cheap as he can, is evident by these Reasons.

1. He that selleth his Commodity as dear, or for as much Money (always) as he can, seeks himself, and himself only; (*But Charity seeketh not her own, nor her own only*.) So then, he that seeks himself, and himself only, as he that sells (as afore) as dear as he can, does; maketh not use of, nor doth he exercise Charity, in his so dealing.

1 Cor. 13.

2. He that selleth his Commodity (always) for as much as he can get, hardeneth his Heart against all reasonable Entreaties of the Buyer. But he that doth so, cannot exercise Charity in his Dealing; therefore it is not lawful for a Man to sell his Commodity, as afore, as dear as he can.

Thirdly, If it be lawful for me to sell my Commodity, as afore, as dear as I can, then there can be no Sin in my Trading, how unreasonably soever I manage my Calling, whether by Lying, Swearing, Cursing, Cheating; for all this is but to sell my Commodity as dear as I can: But that there is Sin in these, is evident, therefore I may not sell my Commodity always as dear as I can.

Eph. 4. 25.

There
may be
and is Sin
in tra-
ding.

Fourthly, He that sells, as afore, as dear as he can, offereth Violence to the Law of Nature: For that faith, *Do unto all Men, even as ye would that they should do unto you*. Now, was the Seller a Buyer, he would not that he of whom he buys, should sell him always as dear as he can; therefore he should not sell so himself, when it is

Matt. 7.
12.

A Man in
trading
must not
offer vio-
lence to
the law of
nature.

his lot to sell, and others to buy of him. Job 37. 7.

Fifthly, He that selleth, as afore, as dear as he can, makes use of that Instruction, that God hath not given to *others*, but seal-^{We must not abuse the Gift we have in the knowledge of earthly things.} ed up in *his* Hand, to abuse his Law, and to wrong his Neighbour withal; which indeed is contrary to God. God hath given thee more Skill, more Knowledge and Understanding in thy Commodity, than he hath given to him that would buy of thee. But what! canst thou think, that God has given thee this, that thou mightest thereby make a Prey of thy Neighbour? that thou mightest thereby go beyond and beguile thy Neighbour? No, verily; but he hath given thee it for *his* help; that thou mightest in *this*, *be Eyes to the Blind*, and save thy Neighbour from that Damage that his Ignorance, or Necessity, or Fondness would betray him into the Hands of.

Sixthly, In all that a Man does, he should have an Eye to the Glory of God, but that he cannot have, that sells his Commodity always for as much as he can, for the Reasons urged before.

1 Cor. 10.
13.

An Eye
to the
Glory of
God in
all we
should
have.

Seventhly, All that a Man does, he should do in the Name of the Lord Jesus Christ; that is, as being commanded and authorized to do it by him: But he that selleth always as dear as he can, cannot so much as pretend to this, without horrid blaspheming of that Name because commanded by him to do otherwise.

Colof. 3.
17.

Eighthly, and *lastly*, In all that a Man does, he should have an Eye to the Day of Judgment, and to the Consideration of how his Actions will be esteemed of in that Day: Therefore there is not any Man can or ought to sell always as dear as he can: unless he will, yea he must say, in so doing, I will run the Hazard of the Tryal of that day.

Acts 24.
15, 16.

If thou sell ought unto thy Neighbour, or buyest ought of thy Neighbour, ye shall not oppress one another.

Levit. 25.
14.

Atten. But why do you put in those cautionary Words? They must not sell *always* as dear, nor buy *always* as cheap as they can: Do you not thereby intimate that a Man may sometimes do so?

Wise I do indeed intimate that sometimes the Seller may sell as dear, and the Buyer buy as cheap as he can; but this is allowable only in these Cases: When he that sells is a Knave, and lays aside all good Conscience in selling; or when the Buyer is a Knave, and lays aside all good Conscience in Buying. If the Buyer therefore lights of a Knave, or if the Seller lights of a Knave, then let them look to themselves: But yet so, as not to lay aside Conscience, because he that thou dealest with doth so: But how vile or base soever the Chapman is, do thou keep thy Commodity at a reasonable Price: Or if thou buyest, offer reasonable Gain for the thing thou wouldest have; and if this will not do with the Buyer or Seller, then seek thee

thee a more honest Chapman. If thou objectest, But I have not Skill to know when a Penny-worth is before me: Get some that have more Skill than thy self in that Affair, and let them in that matter dispose of thy Money. But if there were no Knaves in the World, these Objections need not be made.

And thus, my very good Neighbour, have I given you a few of my Reasons, why a Man that hath it, should not always sell too dear, nor buy as cheap as he can: But should use good Conscience to God, and Charity to his Neighbour in both.

Atten. But were some Men here, to hear you, I believe they would laugh you to scorn.

Wife. I question not that at all, for so ** Mr. Badman* used to do, when any Man told him of his Faults: he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly Spirit, that did stick or boggle at any Wickedness. But let Mr. *Badman* and his Fellows laugh, I will bear it, and still give them good Counsel. But I will remember also, for my further Relief and Comfort, that thus they that were covetous of old, served the Son of God himself. *It is their time to laugh now, that they may mourn in time to come.* And, I say again, when they have laughed out their laugh; He that useth not good Conscience to God, and Charity to his Neighbour, in buying and selling, dwells next Door to an Infidel, and is near of kin to Mr. *Badman*.

* *Badman* used to laugh at them that told him of his Faults.

Luke 16. 13, 14, 15. Chap. 6. 25.

A Question.

Atten. Well, but what will you say to this Question? You know that there is no settled Price set by God upon any Commodity that is bought or sold under the Sun; but all things that we buy and sell do ebb and flow, as to Price, like the Tide: How then, shall a Man of a tender Conscience do, neither to wrong the Seller, Buyer, nor himself, in buying and selling of Commodities?

An Answer.

Wife. This Question is thought to be frivolous by all that are of Mr. *Badman's* way; 'tis also difficult in itself: yet I will endeavour to shape you an Answer, and that first to the matter of the Question; to wit, *How a Tradesman should, in Trading, keep a good Conscience;* (a Buyer or Seller either.) Secondly, *How he should prepare himself to this Work, and live in the Practice of it.*

* *Preparations to be good Dealer.*

For the first: *He must observe what hath been said before, to wit, he must have Conscience to God, Charity to his Neighbour; and I will add, much Moderation in Dealing. Let him therefore keep within the bounds of the Affirmative of those eight Reasons, that before were urged to prove, that Men ought not in their Dealing, but to do justly and mercifully betwixt Man and

Man; and then there will be no great Fear of wronging the Seller, Buyer or himself.

But particularly to prepare, or instruct a Man to this Work:

1. Let the Tradesman or others consider, that there is not that in great Gettings, and in Abundance, which the most of Men do suppose: For all that a Man has over and above what serves for his present Necessity and Supply, serves only to feed the Lusts of the Eye. *For what good is there to the owners thereof, save the beholding of them with their Eyes?* Men also, many times, in getting of riches, get therewith a snare to their Soul: But few get good by getting of them. But this Consideration, Mr. *Badman* could not abide.

2. Consider, that the getting of wealth dishonestly (as he does, that getteth it without good Conscience and Charity to his Neighbour,) is a great Offender against God. Hence he says, *I have smitten mine hands at thy dishonest gain, which thou hast made.* It is a Manner of speech that shews anger in the very making of mention of the Crime. Therefore,

3. Consider, that a little honestly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith, than will a stalled Ox, ill gotten. *Better is a little with Righteousness, than great revenues without right.*

4. Be thou confident, that God's Eyes are upon all thy ways, and that he pondereth all thy goings, and also that he marks them, writes them down, and seals them up in a Bag, against the Time to come.

5. Be thou sure that thou remembrest, that thou knowest not the Day of thy Death. Remember also, that when Death comes, God will give *thy* substance, for the which *thou* hast laboured, and for the which perhaps thou hast hazarded thy Soul, to *one*, thou knowest not who, nor whether he shall be a wise Man or a Fool. And then, *what profit hath he that laboreth for the Wind?*

Besides, thou shalt have nothing that thou mayest so much as carry away in thine Hand. Guilt shall go with thee, if thou hast got it dishonestly, and they also to whom thou shalt leave it, *shall receive it to their hurt.*

These things duly considered, and made use of by thee to the preparing of thy Heart to thy calling of buying or selling; I come in the next place to shew thee how thou shouldst live in the practick part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend; if thou buyest, do not dispraise, any otherwise, but to give the Thing that thou hast to do with, its just value and worth; for thou canst not do otherwise knowingly, but of a covetous and wicked Mind. Wherefore else are commodities overvalued by the Seller, and also undervalued by the Buyer.

Ecc'el. 5.

10, 11.

1 Tim. 6.

7, 8, 9.

Ezek. 22.

13.

Prov. 15.

17.

Chap. 16.

8.

1 Sam. 2.

5.

Prov. 5.

21.

Job 14. 17.

Ecc'el. 5.

13, 14, 15.

Prov. 20. 14. Buyer. *It is naught, it is naught, says the buyer, but when he hath got his Bargain he boasteth thereof.* What hath this Man done now, but lied in the dispraising of his Bargain? and why did he dispraise it, but of a covetous Mind to wrong and beguile the Seller?

2. Art thou a Seller, and do things grow dear? set not thy hand to help, or hold them up higher; this cannot be done without Wickedness neither; *for this is a making of the Sheckle great:* Art thou a Buyer, and do things grow dear? use no cunning or deceitful language to pull them down: for that cannot be done but wickedly too. What then shall we do? will you say. Why I answer: Leave things to the Providence of God, and do thou with moderation submit to his Hand. But since, when they are growing dear, the Hand that upholds the Price, is, for the Time, more strong than that which would pull it down; That being the Hand of the Seller, who loveth to have it dear, especially if it shall rise in his Hand: therefore I say, do thou take heed, and have not a Hand in it. The which thou mayest have to thine own and thy Neighbour's hurt, these three Ways:

1. By crying out *scarcity, scarcity*, beyond the Truth and state of things: especially take heed of doing this by way of a prognostick for time to come. 'Twas for this for which he was trodden to death in the Gate of *Samaria*, that you read of in the Book of *Kings*. This Sin has a double Evil in it. 1. It beliethe the present blessing of God amongst us: and, 2. It undervalueth the Riches of his Goodness, which can make all good things to abound towards us.

2. This wicked Thing may be done by hoarding up, when the Hunger and Necessity of the Poor calls for it. Now that God may shew his dislike against this, he doth, as it were, license the People to curse such an hoarder up. *He that withholdeth Corn, the People shall curse him, but blessing shall be upon the Head of him that selleth it.*

3. But if things will rise, do thou be grieved; Be also moderate in all thy sellings, and be sure let the Poor have a Penny worth, and sell thy Corn to those in necessity: Which then thou wilt do, when thou shewest Mercy to the Poor in thy selling to him, and when thou for his sake, because he is poor, undersellest the Market. This is to buy and sell with good conscience: thy buyer thou wrongest not, thy conscience thou wrongest not, thy self thou wrongest not, for God will surely recompense thee.

I have spoken concerning Corn, but thy duty is, to let thy Moderation in all things be known unto all Men, the Lord is at Hand.

Philip. 4. 5. Vol II.

Atten. Well, Sir, now I have heard enough of Mr. *Badman's* Naughtiness, pray now proceed to his Death.

Wife. Why Sir, the Sun is not so low, we have yet three hours to Night.

Atten. Nay; I am not in any great haste, but I thought you had even now done with his Life.

Wife. Done! no, I have yet much more to say.

Atten. Then he has much more Wickedness than I thought he had.

Wife. That may be. But let us proceed: This Mr. *Badman*, added to all his Wickedness this, *He was a very proud Man*, a ^{Mr. Badman a very proud Man.} Very proud Man. He was exceeding

proud and haughty in Mind: he looked, that what he said, ought not, must not be contradicted or opposed. He counted himself as wise as the wisest in the Country, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him, or that their wit or personage should by others be set before his. He had scarce a fellowly carriage for his equals. But for those that were of an inferior rank, he would look over them in great contempt. And if at any time he had any remote occasion of having to do with them, he would shew great height, and a very domineering Spirit. So that in this it may be said, that *Solomon* gave a characteristical note of him, when he said: *Proud and haughty scorner is his Name, who dealeth in proud Wrath.* He never thought his Diet well enough dressed, his Cloaths fine enough made, or his Praise enough refined.

Atten. This Pride, is a Sin that sticks as close to nature I think, as most Sins. There is Uncleaness and Pride, I know not of any two gross sins that stick closer to Men than they. They have, as I may call it, an interest in Nature; it likes them because they most suit its lusts and fancies: and therefore no marvel though Mr. *Badman* was tainted with Pride, since he had so wickedly given up himself to work all iniquity with Greediness.

Wife. You say right; Pride, is a Sin that sticks close to Nature, and is one of the first follies wherein it shews it self to be polluted. For even in Childhood, even in little Children, Pride will first of all shew it self; it is a hasty, an early appearance of the Sin of the Soul. It, as I may say, is that Corruption that strives for predominancy in the Heart, and therefore usually comes out first. But though Children are so incident to it, yet methinks those of more years, should be ashamed thereof. I might at the first have begun with Mr. *Badman's* Pride, only I think it is not the Pride in Infancy, that begins to make a difference betwixt one and another, as did,

and do those wherewith I began my Relation of his Life: therefore I passed it over, but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years; I have taken the occasion in this place to make mention of his pride.

Atten. But pray, if you can remember them, tell me of some places of Scripture that speak against Pride. I the rather desire this, because that pride is now a reigning Sin, and I happen sometimes to fall into the Company of them that in my Conscience are proud, very much, and I have a mind also to tell them of their Sin; now when I tell them of it, unless I bring God's Word too, I doubt they will laugh me to scorn.

Wife. Laugh you to scorn! the proud Man will laugh you to scorn, bring to him what text you can, except God shall smite him in his conscience by the Word: Mr. *Badman* did use to serve them so that did use to tell him of his: and besides, when you have said what you can, they will tell you they are not proud, and that you are rather the proud Man, else you would not judge, nor so malapertly meddle with other Mens matters as you do. Nevertheless, since you desire it, I will mention two or three Texts: They are these. *Pride and arrogancy do I hate. A Man's pride shall bring him low. And he shall bring down their Pride. And all the proud, and all that do wickedly shall be as stubble, and the Day that comes shall burn them up.* This last, is a dreadful Text; it is enough to make a proud Man shake: God, saith he, will make the proud ones as stubble; that is, as fuel for the Fire, and the Day that cometh shall be like a burning Oven, and that Day shall burn them up, saith the Lord. But Mr. *Badman* could never abide to hear Pride spoken against, nor that any should say of him, He is a proud Man.

Atten. What should be the reason of that?

Wife. He did not tell me the reason; but I suppose it to be that which is common to all vile Persons. They love this Vice, but care not to bear its name. The Drunkard loves the Sin, but loves not to be called a Drunkard. The Thief loveth to steal, but cannot abide to be called a Thief, the Whore loveth to commit Uncleaness, but loveth not to be called a Whore: And so Mr. *Badman* loved to be proud, but could not abide to be called a proud Man. The sweet of Sin, is desirable to polluted and corrupted Man, but the Name thereof, is a blot in his Scutcheon.

Atten. 'Tis true that you have said: but pray how many sorts of Pride are there?

Wife. There are two sorts of Pride; Pride

of Spirit, and Pride of Body. The first of these is thus made mention of in the Scriptures. *Every one that is proud in Heart is Abomination to the Lord. A high look, and a proud Heart, and the plowing of the Wicked is Sin. The Patient in Spirit is better than the proud in Spirit.* Bodily Pride these Scriptures mention. *In that day the Lord shall take away the bravery of their tinkling Ornaments about their Feet, and their Cauls, and their round Tires like the Moon, the Chains and the Bracelets, and the Mufflers, the Bonnets, and the Ornaments of the Legs, and the Head-Bands, and the Tablets, and the Ear-Rings, the Rings and the Nose Jewels: The changeable Suits of Apparel, and the Mantles, and the Wimples, and the Crisping Pins, the Glasses, and the fine Linnen, and the Hoods and the Vails.* By these Expressions it is evident that there is a Pride of Body, as well as a Pride of Spirit, and that both are Sin, and so abominable to the Lord. But these Texts Mr. *Badman* could never abide to read, they were to him as *Micaiah* was to *Ahab*, they never spake good of him, but evil.

Atten. I suppose that it was not Mr. *Badman's* Case alone even to malign those Texts that speak against their Vices: For I believe, that most ungodly Men, where the Scriptures are, have a secret Antipathy against those Words of God that do most plainly and fully rebuke them for their Sins.

Wife. That is out of doubt, and by that Antipathy, they shew that Sin and Satan are more welcome to them, than are the wholesome Instructions of Life and Godliness.

Atten. Well, but not to go off from our Discourse of Mr. *Badman*. You say he was proud: but will you shew me now some Symptoms of one that is proud?

Wife. Yes, that I will: And first I will shew you some Symptoms of Pride of Heart. Pride of Heart, is seen by outward things, as Pride of Body in general, is a sign of Pride of Heart; for all proud Gestures of the Body flow from Pride of Heart: therefore Solomon saith; *There is a Generation, O how lofty are their Eyes, and their Eye-lids are lifted up: And again, There is that exalteth their gate,* their going. Now these lofty Eyes, and this exalting of the gate, is a sign of a proud Heart: for both these Actions come from the Heart: For out of the Heart comes Pride, in all the visible Appearances of it. But more particularly:

1. Heart Pride is discovered by a stretched out Neck, and by mincing as they go. For the Wicked, the Proud, have a proud Neck, a proud Foot, a proud Tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly, and carry it huffingly among their Neighbours.

2. A proud Heart, is a persecuting one: *The Wicked through his Pride doth persecute the Poor.*

Prov. 8.

23.

Chap. 29.

23.

Isa. 25. 11.

Mal. 4. 1

Proud
Men do
not love to
be called
proud.

Two sorts

of Pride.

Prov. 16.

Chap. 21.

4.

Eccles. 7.

8.

Isa. 3. 17,

18, 19, 20,

21, 22.

Wicked

Men do

hate that

Word

that re-

proves

their Vice.

Signs of

a proud

Man in

general.

Prov. 30.

13.

Prov. 17.

19.

Mar. 7.

In parti-

cular.

Psal. 10. 2.

2. A

Pfal. 10. 4. 3. A prayerless Man is a proud Man.
Prov. 13. 10. 4. A contentious Man is a proud Man.
Pfal. 119. 51. 5. The disdainful Man is a proud Man.
Ver. 122. 6. The Man that oppresses his Neighbour is a proud Man.

Jer. 13. 17. 7. He that hearkeneth not to God's Word with Reverence and Fear, is a proud Man.

Chap. 43. 8. And he that calls the Proud happy, is, be sure, a proud Man. All these are proud in Heart, and this their Pride of Heart doth thus discover itself.

Of outward Pride. As to bodily Pride, it is discovered, that is something of it, by all the Particulars mentioned before; for though they are said to be Symptoms of Pride of Heart, yet they are Symptoms of that Pride, by their shewing of themselves in the Body. You know Diseases that are within, are seen oft-times by outward and visible Signs, yet by them very Signs even the outside is defiled also. So all those visible Signs of Heart Pride

are Signs of Bodily Pride also. But to come to more outward Signs: The putting on of Gold, and Pearls, and costly Array; the pleating of the Hair, the following of Fashions, the seeking by Gestures to imitate the Proud, either by Speech, Looks, Dresses, Goings, or other Fools Baubles, of which at this time the World is full, all these, and many more, are Signs, as of a proud Heart, so of bodily Pride also.

Mr. Badman was not for having pride called pride. But Mr. *Badman* would not allow, by any means, that this should be called Pride, but rather Neatness, Handsomness, Comeliness, Cleanliness, &c. neither would he allow, that following of Fashions was any thing else, but because he would not be proud, singular, and esteemed fantastical by his Neighbours.

Atten. But I have been told, that when some have been rebuked for their Pride, they have turned it again upon the Brotherhood of those by whom they have been rebuked: Saying, Physician heal thy Friends, look at home, among your Brotherhood, even among the wisest of you, and see if you yourselves be clear, even you Professors: For who is prouder than you Professors? scarcely the Devil himself.

Professors guilty of the Sin of pride. Wife. My Heart akes at this Answer, because there is too much Cause for it. This very Answer would Mr. *Badman* give his Wife, when she (as she would sometimes) reproved him for his Pride; We shall have, says he, great Amendments in living now, for the Devil is turned a Corrector of Vice: For no Sin reigneth more in the World, quoth he, than Pride among Professors. And who can contradict him? let us give the Devil his due, the thing is too apparent for any Man to deny.

And I doubt not but the same Answer is ready in the Mouths of Mr. *Badman's* Friends; for they may and do see Pride display itself in the Apparel and Carriages of Professors; one may say, almost as much, as

among any People in the Land, the more is the Pity. Ay, and I fear that even their Extravagancies in this, hath hardened the Heart of many a one, as I perceive it did somewhat the Heart of Mr. *Badman* himself.

For mine own part, I have seen many my self, and those Church-Members too, so deck'd and bedaubed with their Fangles and Toys, and that when they have been at the solemn Appointments of God, in the way of his Worship, that I have wondred with what Face such painted Persons could sit in the place where they were without frowning. But certainly the Holiness of God, and also the Pollution of themselves by Sin, must need be very far out of the Minds of such People, what Profession soever they make.

I have read of an Whore's Forehead, and I have read of Christian Shamefacedness; I have read of costly Array, and of that which becometh Women professing Godliness, with good Works; but if I might speak, I know what I know, and could say, and yet do no wrong, that which would make some Professors shrink in their places; but now I forbear.

Atten. Sir, you seem to be greatly concerned at this, but what if I shall say more? it is whispered, that some good Ministers have countenanced their People in their light and wanton Apparel, yea have pleaded for their Gold and Pearls, and costly Array, &c.

Wife. I know not what they have pleaded for, but 'tis easily seen that they tolerate, or at least wile, wink and connive at such things, both in their Wives and Children.

And so from the Prophets of Jerusalem is profaneness gone forth into all the Land. * And when the Hand of the Rulers are chief in a Trespas, who can keep their People from being drowned in that Trespas? * Ezra. 9.

Atten. This is a Lamentation, and must stand for a Lamentation.

Wife. So it is, and so it must. And I will add, it is a Shame, it is a Reproach, it is a Stumbling-block to the Blind; for though Men be as blind as Mr. *Badman* himself, yet they can see the foolish lightness that must needs be the bottom of all these apish and wanton Extravagancies. But many have their Excuses ready; to wit, their Parents, their Husbands, and their Breeding calls for it, and the like: yea, the Examples of good People prompt them to it: but all these will be but the Spider's Web, when the Thunder of the Word of the great God shall rattle from Heaven against them, as it will at Death or Judgment; but I wish it might do it before. But alas! these Excuses are but bare Pretences, these proud ones love to have it so. I once talked with a Maid, by way of Reproof, for her fond and gaudy Garment. But she told me, The Tailor would make it so: when alas, poor proud Girl,

Girl, she gave order to the Taylor so to make it. Many make Parents, and Husbands, and Taylors, &c. the *Blind* to others, but their naughty Hearts, and their giving of way thereto, that is the original cause of all these evils.

Atten. Now you are speaking of the Cause of Pride, pray shew me yet further why Pride is now so much in request?

Wife. I will shew you what I think are the Reasons of it.

Why
pride is
in such
request.

1 Reason.

Mar. 7.
22, 23.

Obad. 3.

1 Joh. 2.
16.

1 Pet. 3. 1,
2, 3, 4, 5.

1. The first is, Because such Persons are led by their own Hearts, rather than by the Word of God. I told you before, that the original Fountain of Pride is the Heart. For out of the Heart comes Pride; it is therefore because they are led by their Hearts, which naturally tends to lift them up in Pride. This Pride of Heart, tempts them; and by its Deceits overcometh them; yea it doth put a bewitching Virtue into their Peacocks Feathers, and then they are swallowed up with the Vanity of them.

2. Another Reason why Professors are so proud, (for those we are talking of now) is because they are more apt to take Example by those that are of the World, than they are to take Example of those that are Saints indeed. Pride is of the World. For all that is of the World, the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life, are not of the Father but of the World. Of the World therefore Professors learn to be proud. But they should not take them for Example. It will be objected, No, nor your Saints neither, for you are as proud as others: Well, let them take Shame that are guilty. But when I say, Professors should take Example for their Life by those that are Saints indeed, I mean as *Peter* says: They should take Example of those that were in old time, the Saints; for Saints of old time were the best, therefore to these he directeth us for our Pattern.

Let the Wives Conversation be chaste, and also coupled with fear. Whose adorning, saith *Peter*, let it not be that outward adorning, of pleating the Hair, and of wearing of Gold, or of putting on of Apparel: but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price. For after this manner, in the old time, the holy Women also who trusted in God, adorned themselves, being in subjection to their own Husbands.

3. Another Reason is, because they have forgotten the Pollution of their Nature. For the Remembrance of that must needs keep us humble, and being kept humble, we shall be at a Distance from Pride. The proud and the humble are set in opposition; (God resisteth the Proud, but giveth Grace to the Humble.) And can it be imagined, that a sensible Christian should be a proud one; Sense of Baseness tends to lay us low, not to lift us up with pride; not with pride

of Heart, nor pride of Life: But when a Man begins to forget what he is, then he, if ever, begins to be proud.

Methinks it is one of the most senseless and ridiculous things in the World, that a Man should be proud of that which is given him on purpose to cover the Shame of his Nakedness with.

4. Persons that are proud, have gotten God and his Holiness out of their Sight. If God was before them, as he is behind their back; And if they saw him in his Holiness, as he sees them in their Sins and Shame, they would take but little Pleasure in their apish Knacks. The Holiness of God makes the Angels cover their Faces, crumbles Christians, when they behold it, into Dust and Ashes: And as his Majesty is, such is his Word; therefore they abuse it, that bring it to countenance pride.

Lastly, But what can be the end of those that are proud, in the decking of themselves after their antick manner? Why are they for going with their Bull's Fore-tops, with their naked Shoulders, and Paps hanging out like a Cow's Bag? Why are they for painting their Faces, for stretching out their Neck, and for putting of themselves into all the Formalities which proud Fancy leads them to? Is it because they would honour God? because they would adorn the Gospel? because they would beautify Religion, and make Sinners to fall in love with their own Salvation? No, no, it is rather to please their Lusts, to satisfy their wild and extravagant Fancies; and I wish none doth it to stir up Lust in others, to the end they may commit Uncleaness with them. I believe whatever is their end, this is one of the great Designs of the Devil: and I believe also, that Satan has drawn more into the Sin of Uncleaness, by the spangling Shew of fine Cloaths, than he could possibly have drawn unto it without them. I wonder what it was, that of old was called the Attire of an Harlot: certainly it could not be more bewitching and tempting, than are the Garments of many Professors this Day.

Atten. I like what you say very well, and I wish that all the proud Dames in England that profess, were within the reach and found of your Words.

Wife. What I have said, I believe is true; but as for the proud Dames in England that profess, they have *Moses* and the Prophets, and if they will not hear them, how then can we hope that they should receive good, by such a dull sounding Ram's-Horn as I am? however, I have said my Mind, and now if you will, we will proceed to some other of Mr. *Badman's* Doings.

Atten. No: pray before you shew me any thing else of Mr. *Badman*, shew me yet more particularly the evil Effects of this sin of Pride.

Wife.

The evil
Effects of
the Sin of
pride.

Wife. With all my heart, I will answer your request.

1 Evil effect.

1. Then: 'Tis Pride that makes poor Man so like the Devil in Hell, that he cannot in it be known to be the Image and Similitude of God. The Angels when they became Devils, 'twas through their being lifted or puffed up with Pride. 'Tis Pride also that lifteth or puffeth up the Heart of the Sinner, and so makes him to bear the very image of the Devil.

2 Evil effect.

Psal. 138. 9.

2. Pride makes a Man so odious in the Sight of God, that he shall not, must not, come nigh his Majesty. *Though the Lord be high, yet hath he respect to the lowly, but the proud he knows afar off.* Pride sets God and the Soul at a distance; Pride will not let a Man come nigh God, nor God will not let a proud Man come nigh unto him: Now this is a dreadful Thing.

3 Evil effect.

3. As Pride sets, so it keeps God and the Soul at a distance. *God resisteth the Proud; resists,* that is, he opposes him, he thrusts him from him, he contemneth his Person and all his Performances. Come in to God's Ordinances, the proud Man may; but come into his Presence, have Communion with him, or Blessing from him, he shall not. For the high God doth resist him.

4 Evil effect. Prov. 16. 25.

4. The Word saith, that *The Lord will destroy the House of the Proud.* He will destroy his House; it may be understood, he will destroy him and his. So he destroyed proud Pharaoh, so he destroyed proud Corab, and many others.

5 Evil effect.

Pro. 11. 2.

Pro. 16. 8.

5. Pride, where it comes, and is entertained, is a certain forerunner of some Judgment that is not far behind. When Pride goes before, Shame and Destruction will follow after. *When Pride cometh, then cometh Shame. Pride goeth before Destruction, and a haughty Spirit before a Fall.*

6 Evil effect.

1 Tim. 3. 6.

6. Persisting in Pride makes the Condition of a Poor Man as remediless as is that of the Devils themselves.

And this I fear was Mr. Badman's Condition, and that was the Reason that he died so as he did; as I shall shew you anon.

A general character of Mr. Badman.

But what need I thus talk of the particular Actions, or rather the prodigious Sins of Mr. Badman, when his whole Life and all his Actions, went as it were to the making up one massy body of Sin? Instead of believing that there was a God, his Mouth, his Life and Actions declared, that he believed no such thing. *His Transgression said within my Heart, that there was no fear of God before his Eyes.* Instead of

Psal. 36. 1.

A brief relation of Mr. Badman's ways.

honouring of God, and of giving glory to him for any of his Mercies, or under any of his good Providences towards him (for God is good to all, and lets his Sun shine, and his Rain fall upon the unthankful and unholy,) he would ascribe the Glory to

Vol. II.

other causes. If they were Mercies, he would ascribe them (if the open Face of the Providence did not give him the Lye) to his own wit, labour, care, industry, cunning, or the like: if they were crosses, he would ascribe them, or count them the offspring of fortune, ill luck, chance, the ill management of matters, the ill will of Neighbours, or to his wife's being Religious, and spending, as he called it, too much time in Reading, Praying, or the like. It was not in his way to acknowledge God, (that is, graciously) or his hand in things.

But, as the Prophet saith; *Let favour be shewed to the Wicked, yet will he not learn* Isa. 26. 16.

Righteousness. And again, *They returned not to him that smote them, nor did they seek the Lord of hosts.* Isa. 9. 13.

This was Mr. Badman's temper, neither Mercies nor Judgment Isa. 26. 11.

would make him seek the Lord. Nay, as another Scripture says, *He would not see the Works of God, nor regard the Operations of his Hands either in Mercies or in Judgments.* Psal. 29. 5.

But further, when by Providence he has been cast under the best Means for his Soul, (for, as was shewed before, he having had a good Master, and before him a good Father, and after all a good Wife, and being sometimes upon a Journey, and cast under the hearing of a good Sermon, as he would sometimes for novelties sake go to hear a good Preacher;) he was always without heart to make use thereof: *In this Land of Righteousness he would deal unjustly, and would not behold the Majesty of the Lord.* Pro. 17. 6.

Instead of reverencing the Word, when Mr. Badman's judgment of the Scriptures.

he heard it preached, read, or discoursed of, he would sleep, talk of other Business, or else object against the Authority, Harmony, and Wisdom of the Scriptures. Saying, How do you know them to be the Word of God? how do you know that these sayings are true? the Scriptures, he would say, were as a Nose of Wax, and a Man may turn them whithersoever he lists: one Scripture says one thing, and another says the quite contrary; Besides, they make mention of a thousand impossibilities; they are the cause of all dissensions and discords that are in the Land: Therefore you may (would he say) still think what you will, but in my mind, they are best at ease that have least to do with them.

Instead of loving and honouring of them that did bear in their Foreheads the Name, and in their Lives the Image of Christ, Good men's song.

they should be his Song, the matter of his Jest, and the objects of his Slanders. He would either make a mock at their sober deportment, their gracious language, quiet behaviour, or else desperately swear that they did all in deceit and hypocrisy. He would endeavour to render godly Men as odious and contemptible as he could: any lies that were made by any, to their disgrace, those he would avouch for truth, and

9 N

and would not endure to be controlled. He was much like those that the Prophet speaks of, *that would sit and slander his Mother's Son*; yea, he would speak reproachfully of his Wife, though his Conscience told him, and many would testify, that she was a very vertuous Woman. He would also raise slanders of his Wife's friends himself, affirming that their doctrine tended to lasciviousness, and that in their assemblies they acted and did unbeseeming Men and Women, that they committed Uncleaness, &c. He was much like those that affirmed the A-

Psal. 50.
19, 20.

Rom. 3. 7.
8.

Jer. 23. 10.

postle should say, *Let us do evil that good may come*: Or like those of whom it is thus written; *Report, say they, and we will report it*. And if he could get any thing by the end that had scandal in it, if it did but touch professors, how falsely soever reported; Oh! then he would glory, laugh, and be glad, and lay it upon the whole party: Saying, Hang them Rogues, there is not a barrel better Herring of all the holy Brotherhood of them: *Like to like*, quoth the Devil to the Collier, this is your precise Crew. And then he would send all home with a Curse.

Atten. If those that make profession of Religion be wise, Mr. *Badman's* watchings and words will make them the more wary and careful in all things.

Wife. You say true. For when we see Men do watch for our halting, and rejoice to see us stumble and fall, it should make us the more careful.

When the wicked watch, God's people should be wary.

I do think it was as delightful to Mr. *Badman* to hear, raise, and tell lies, and lying stories of them that fear the Lord, as it was for him to go to bed when a weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these, many more the like.

He was an * *angry, wrathful, envious Man*, a Man that knew not what Meekness or Gentleness meant, nor did he desire to learn. His natural temper was to be surly, huffy, and rugged, and worse; and he so gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, especially against Goodness it self, and against other things too, when he was displeased.

* *Badman* an angry, envious Man.

Atten. Solomon saith, *He is a Fool that rageth*.

Pro. 14.
16.

Wife. He doth so; and says moreover, *That anger rests in the Bosom of Fools*. And truly, if it be a sign of a Fool to have anger rest in his Bosom, then was Mr. *Badman*, notwithstanding the conceit that he had of his own abilities, a Fool of no small size.

Eccle. 7. 9.

Atten. Fools are mostly most wise in their own Eyes.

Wife. True. But I was a saying, that if it be a sign that a Man is a Fool, when Anger rests in his bosom; *Then what is it a*

sign of, think you, when Malice and Envy rests there? For to my knowledge Mr. *Badman* was as malicious and as envious a Man as commonly you can hear of.

Atten. Certainly, malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the Devil: And I thought, that since you spake of the Pride of Mr. *Badman* before, we should have something of these before we had done.

Whence Envy flows.

Wife. Envy flows from Ignorance indeed. And this Mr. *Badman* was so Envious an one, where he set against, that he would swell with it, as a Toad, as we say, swells with poison. He whom he maligned, might at any time even read envy in his Face wherever he met with him, or in whatever he had to do with him.

His envy was so rank and strong, that if it at any time turned its head against a Man, it would hardly ever be pulled in again: He would watch over that Man to do him mischief, as the Cat watches over the Mouse to destroy it; yea, he would wait seven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his Envy.

Envy is a devilish thing, the Scripture intimates that none can stand before it.

A Stone is heavy, and the Sand weighty, but a Fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous, but who can stand before envy?

Prov. 27.
3, 4.

Envy the worst of the four.

This Envy, for the Foulness of it, is reckoned among the foulest Villanies that are, as Adultery, Murder, Drunkenness, Revellings, Witchcrafts, Heresies, Seditions, &c. Yea, it is so malignant a Corruption, that it rots the very Bones of him in whom it dwells. *A sound Heart is life to the Flesh, but Envy the Rottenness of the Bones.*

Gal. 5. 19,
20.

Prov. 14.
30.

Atten. This Envy is the very Father and Mother of a great many hideous and prodigious Wickednesses: I say, it is the very Father and Mother of them; it both begets them, and also nourishes them up, till they come to their cursed maturity in the Bosom of him that entertains them.

Envy is the Father and Mother of many wickednesses.

Wife. You have given it a very right Description, in calling of it the Father and Mother of a great many other prodigious Wickednesses: for it is so venomous and vile a thing, that it puts the whole course of Nature out of order, and makes it fit for nothing but Confusion, and a hold for every evil Thing. *For where Envy and Strife is, there is Confusion, and every evil work.* Wherefore, I say, you have rightly called it, The very Father and Mother of a great many other Sins. And now for our further Edification, I will reckon up some of the births of Envy.

Jam. 3. 14,
15.

(1. Envy,

1. *Envy*, as I told you before, it rotteth the very Bones of him that entertains it. And,

2. As you have also hinted, it is heavier than a Stone, than Sand; yea, and I will add, it falls like a Mill-stone upon the Head. Therefore,

3. It kills him that throws it, and him at whom it was thrown. *Envy slayeth the silly one.* That is, him in whom it resides, and him who is its Object.

4. 'Twas *that* also that slew Jesus Christ himself; for his Adversaries persecuted him thro' their *Envy*.

5. *Envy* was that, by Vertue of which *Joseph* was sold by his Brethren into *Egypt*.

6. 'Tis *Envy* that hath the Hand in making of Variance among God's Saints.

7. 'Tis *Envy* in the Hearts of Sinners, that stirs them up to thrust God's Ministers out of their Coasts.

8. What shall I say? 'Tis *Envy* that is the very Nursery of Whisperings, Debates, Backbitings, Slanders, Reproaches, Murders, &c.

'Tis not possible to repeat all the particular Fruits of this sinful Root. Therefore, it is no marvel that Mr. *Badman* was such an ill natured Man, for the great Roots of all manner of Wickedness were in him, unmortified, unmaimed, untouched.

Atten. But it is a rare Case, even this of Mr. *Badman*, that he should never in all his Life be touched with remorse for his ill-spent Life.

Wife. Remorse, I cannot say he ever had, if by Remorse you mean Repentance for his Evils. Yet twice I remember he was under some Trouble of Mind about his Condition: Once when he broke his Leg as he came home drunk from the Alehouse; and another time when he fell sick, and thought he should die: Besides these two times, I do not remember any more.

Atten. Did he break his Leg then?

Wife. Yes: Once, as he came home drunk from the Alehouse.

Atten. Pray how did he break it?

Wife. Why upon a time he was at an Alehouse, that wicked House about two or three Miles from Home, and having there drank hard the greatest part of the Day, when Night was come, he would stay no longer, but calls for his Horse, gets up, and like a Mad-man (as drunken persons usually ride) away he goes, as hard as Horse could lay Legs to the Ground. Thus he rid, 'till coming to a dirty place, where his Horse flouncing in, fell, threw his Master, and with his Fall broke his Leg: So there he lay. But you would not think how he swore at first. But after a while, he coming to himself, and feeling by his pain, and the usefulness of his Leg, what case he was in, and also fearing that this bout might be his Death; he began to cry

out after the manner of such; Lord help me, Lord have Mercy upon me, good God deliver me, and the like. So there he lay, till some came by, who took him up, carried him home, where he lay for some time, before he could go abroad again.

Atten. And then you say he call'd upon God.

Wife. He cried out in his Pain, and would say, O God; and O Lord help me: But whether it was that his Sin might be pardoned, and his Soul saved, or whether to be rid of his pain, I will not positively determine; though I fear it was but for the last; because when his pain was gone, and he had got Hopes of mending, even before he could go abroad, he cast off Prayer, and began his old Game; to wit, to be as bad as he was before. He then would send for his old Companions; his Sluts also would come to his House to see him, and with them he would be, as well as he could for his lame Leg, as vicious as they could be for their Hearts.

Atten. 'Twas a Wonder he did not break his Neck.

Wife. His Neck had gone instead of his Leg, but that God was long suffering towards him; he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their Horses when drunk, as he; but they have gone from the Pot to the Grave; for they have broken their Necks 'twixt the Ale-house and Home. One hard by us also drunk himself dead; he drank, and died in his drink.

Atten. 'Tis a sad thing to die drunk.

Wife. So it is: But yet I wonder that no more do so. For considering the heinousness of that Sin, and with how many other Sins it is accompanied, as with Oaths, Blasphemies, Lyes, Revellings, Brawlings, &c. it is a wonder to me, that any that live in that Sin should escape such a Blow from Heaven, that should tumble them into their Graves. Besides, when I consider also how, when they are as drunk as Beasts, they, without all Fear of Danger, will ride like Bedlams and mad Men, even as if they did dare God to meddle with them if he durst, for their being drunk: I say, I wonder that he doth not withdraw his protecting Providences from them, and leave them to those Dangers and Destructions that by their Sin they have deserved, and that by their bedlam Madness they would rush themselves into: Only I consider again, that he hath appointed a Day wherein he will reckon with them, and doth also commonly make Examples of some, to shew that he takes notice of their Sin, abhors their way, and will count with them for it at the set time.

Atten. It is worthy of our Remark, to take

He prays

It has no Effect upon him

How many Sins do accompany drunkenness

Acts 17. 30, 31, 32.

take notice how God, to shew his Dislike of the Sins of Men, strikes some of them down with a Blow; as the breaking of Mr. *Badman's* Leg, for doubtless that was a Stroak from Heaven.

Wife. It is worth our Remark indeed. It was an open Stroak, it fell upon him while he was in the height of his Sin: And it looks much like to that in *Job*; *Therefore he knoweth their Works, and overturneth them in the Night, so that they are destroyed. He striketh them as wicked Men in the open Sight of others*: Or as the Margent reads it, *in the Place of Beholders*. He lays them with his Stroak in the Place of Beholders. There was Mr. *Badman* laid, his Stroak was taken notice of by every one: His broken Leg was at this time the Town-talk. Mr. *Badman* has broke his Leg, says one: How did he break it? says another: As he came home drunk from such an Ale-house, said a third: A Judgment of God upon him, said a fourth. This his Sin, his Shame, and Punishment, are all made conspicuous to all that are about him. I will here tell you another Story or two.

I have read in Mr. *Clark's Looking-glass for Sinners*; That upon a time, a certain drunken Fellow boasted in his Cups, that there was neither Heaven nor Hell; also he said, he believed, that Man had no Soul, and that for his own part, *he would sell his Soul to any that would buy it*. Then did one of his Companions buy it of him for a Cup of Wine; and presently the Devil in Man's Shape bought it of that Man again at the same Price; and so in the Presence of them all laid hold on this Soul-Seller, and carried him away through the Air, so that he was never more heard of.

In pag. 148. he tells us also: That there was one at *Salisbury*, in the midst of his health drinking and carousing in a Tavern; and he drank a health to the Devil, saying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil. Whereupon his Companions stricken with fear, hastened out of Room: And presently after, hearing a hideous Noise, and smelling a stinking Savour, the Vintner ran up into the Chamber; and coming in, he missed his Guest, and found the Window broken, the Iron Bar in it bowed, and all bloody: But the Man was never heard of afterwards.

Again, in pag. 149. he tells us of a Bailiff of *Hedley*: Who upon a Lord's Day being drunk at *Melford*, got upon his Horse, to ride through the Streets, saying, *That his Horse would carry him to the Devil*: And presently his Horse threw him, and broke his Neck. These things are worse than the breaking of Mr. *Badman's* Leg, and should be a Caution to all of his Friends that are living, lest they also fall by their Sin into these sad Judgments of God.

But, as I said, Mr. *Badman* quickly for-

got all, his Conscience was choaked, before his Leg was healed. And therefore, before he was well of the Fruit of one Sin, he tempts God to send another Judgment to seize upon him: And so he did quickly after. For not many months after his Leg was well, he had a very dangerous fit of Sicknes, insomuch that now he began to think he must die in very deed.

Atten. Well, and what did he think and do then?

Wife. He thought he must go to Hell; this I know, for he could not forbear but say so. To my best remembrance, he lay crying out all one night for fear, and at times he would so tremble, that he would make the very bed shake under him. || But, Oh! how the thoughts of Death, of Hell-fire, and of eternal Judgment, did then wrack his Conscience. Fear might be seen in his Face, and in his tossings to and fro: It might also be heard in his words, and be understood by his heavy groans. He would often cry, I am undone, I am undone; my vile life has undone me.

Atten. Then his former atheistical Thoughts and Principles, were too weak now to support him from the fears of eternal Damnation.

Wife. Ay! they were too weak indeed. They may serve to stifle Conscience, when a Man is in the midst of his prosperity, and to harden the Heart against all good counsel, when a Man is left of God, and given up to his reprobate mind: * But alas, atheistical Thoughts, Notions and Opinions, must shrink and melt away, when God sends, yea, comes with Sicknes to visit the Soul of such a Sinner for his Sin. There was a Man dwelt about 12 miles off from us, that had so trained up himself in his atheistical Notions, that at last he attempted to write a Book against Jesus Christ, and against the Divine Authority of the Scriptures. (But I think it was not printed:) Well, after many Days God struck him with Sicknes, whereof he died. So, being sick, and musing upon his former doings, the Book that he had written came into his mind, and with it such a sense of his evil in writing of it, that it tore his Conscience as a Lion would tear a Kid. He lay therefore upon his death-bed in sad case, and much affliction of Conscience: some of my friends also went to see him; and as they were in his Chamber one Day, he hastily called for Pen, Ink and Paper, which when it was given him, he took it and writ to this Purpose. *I, such an one, in such a Town, must go to Hell-fire, for writing a Book against Jesus Christ, and against the Holy Scriptures*: And would also have leaped out of the Window of his house to have killed himself, but was by them prevented of that: so he died in his bed, such a Death as it was. 'Twill be well if others take warning by him.

Mr. Badman fallen sick.

His Conscience is wounded.

He cries out in his Sicknes.

* His Atheism will not help him now.

A dreadful example of God's Anger.

Atten.

Atten. This is a remarkable Story.

Wife. 'Tis as true as remarkable; I had it from them that I dare believe, who also themselves were eye and ear Witnesses; and also that catcht him in their Arms, and saved him when he would have leaped out of his Chamber-window, to have destroyed himself.

Atten. Well, you have told me what were Mr. *Badman's* thoughts (now, being sick) of his Condition; pray tell me also what he then did when he was sick?

Wife. Did! he did many things, which I am sure he never thought to have done, and which, to be sure, was not looked for of his Wife and Children.

In this fit of sickness, his Thoughts were quite altered about his Wife; I say his Thoughts, so far as could be judged by his words and carriages to her. For she was his good Wife, his godly Wife, his honest Wife, his duck, and dear, and all. Now he told her, that she had the best of it, she having a good Life to stand by her, while his debaucheries and ungodly Life did always stare him in the Face. Now he told her the Counsel that she often gave him was good; though he was so bad as not to take it.

What Mr. Badman did more when he was sick.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from Hell.

He would also now consent, that some of her good Ministers might come to him to comfort him; and he would seem to shew them Kindness when they came, for he would treat them kindly with words, and hearken diligently to what they said, only he did not care that they should talk much of his ill spent Life, because his Conscience was clogged with that already; he cared not now to see his old Companions, the Thoughts of them were a Torment to him: and now he would speak kindly to that Child of his that took after its mother's Steps, though he could not at all abide it before.

He also desired the Prayers of good People, that God of his Mercy would spare him a little longer, promising that if God would but let him recover this once, what a new, what a penitent Man he would be toward God, and what a loving Husband he would be to his Wife: what liberty he would give her, yea how he would go with her himself to hear her Ministers, and how they should go hand in hand in the Way to Heaven together.

Atten. Here was a fine shew of things; I'll warrant you, his Wife was glad for this.

Wife. His Wife! Ay, and a many good People besides: it was noised all over the Town, what a great change there was wrought upon Mr. *Badman*; how sorry he

Vol. II.

was for his Sins, how he began to love his Wife, how he desired good Men should pray to God to spare him; and what promises he now made to God in his Sickness, that if ever he should raise him from his sick bed to health again, what a new penitent Man he would be towards God, and what a loving husband to his good wife.

Well, Ministers prayed, and good People rejoiced, thinking verily that they now had gotten a Man from the Devil; nay, some of the weaker sort did not stick to say that God had began a work of Grace in his Heart; and his Wife, poor Woman, you cannot think how apt she was to believe it so; she rejoiced, and she hoped as she would have it. But, alas! alas! in little time things all proved otherwise.

His wife is comforted.

After he had kept his Bed a while, his distemper began to abate, and he to feel himself better, so he in little time was so finely mended, that he could walk about the House, and also obtained a very fine stomach to his food: and now did his Wife and her good Friends stand gaping, to see Mr. *Badman* fulfil his promise of becoming new towards God, and loving to his Wife: but the contrary only shewed it self. For so soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to go off his Heart, and he grew as great a stranger to his frights and fears, as if he had never had them.

Mr. Badman recovers and returns to his old course.

But verily, I am apt to think, that one reason of his no more regarding, or remembering of his sick-bed fears, and of being no better for them, was, some words that the Doctor that supplied him with Physick said to him when he was mending. For as soon as Mr. *Badman* began to mend, the Doctor comes and sits him down by him in his house, and there fell into Discourse with him about the Nature of his Disease; and among other things they talked of *Badman's* Trouble, and how he would cry out, tremble, and express his Fears of going to Hell when his Sickness lay pretty hard upon him. To which the Doctor replied: *That those Fears and Out-cries did arise from the height of his distemper, for that disease was often attended with lightness of the head, by reason the sick party could not sleep, and for that the vapours disturbed the Brain: But you see Sir, quoth he, that so soon as you got sleep and betook your self to rest, you quickly mended, and your head settled, and so those frenzies left you.*

Ignorant Physicians kill souls while they cure bodies.

And was it so indeed, thought Mr. *Badman*; was my troubles, only the effects of my distemper, and because ill vapours got up into my Brain? Then surely, since my Physician was my Saviour, my Lust again shall be my God. So he never minded Religion more, but betook him again to the World, his Lusts and wicked Companions:

9 O

The Town-talk of Mr. Badman's change.

nions: And there was an end of Mr. *Badman's* Conversion.

Atten. I thought (as you told me of him) that this would be the Result of the whole; for I discerned by your relating of things, that the true Symptoms of Conversion were wanting in him, and that those that appeared to be any thing like them, were only such as the Reprobates may have.

Wife. You say right, for there wanted in him, when he was most sensible, a Sense of the Pollution of his Nature; he only had Guilt for his sinful Actions, the which *Cain*, and *Pharaoh*, and *Saul*, and *Judas*, those Reprobates, have had before him.

Besides, the great things that he desired, were, to be delivered from going to Hell (and who would willingly?) and that his Life might be lengthened in this World. We find not by all that he said or did, that Jesus Christ the Saviour was desired by him, from a Sense of his need of his Righteousness to cloath him, and of his Spirit to sanctify him.

His own Strength was whole in him, he saw nothing of the Treachery of his own Heart; for had he, he would never have been so free to make Promises to God of Amendment. He would rather have been afraid, that if he had mended, he should have turned with the Dog to the Vomit, and have begged Prayers of Saints, and Assistance from Heaven upon *that* Account, that he might have been kept from doing so. 'Tis true he did beg Prayers of good People, and so did *Pharaoh* of *Moses* and *Aaron*, and *Simon Magus* of *Simon Peter*.

His Mind also seemed to be turned to his Wife and Child; but alas! 'twas rather from Conviction that God had given him concerning their happy Estate over his, than for that he had any true love to the Work of God that was in them. True, some Shews of Kindness he seemed to have for them, and so had rich *Dives* when in Hell, to his five Brethren that were yet in the World; yea he had such love as to wish them in Heaven, that they might not come thither to be tormented.

Atten. Sick-Bed Repentance is seldom good for any thing.

Wife. You say true, it is very rarely good for any thing indeed. Death is unweelcome to Nature, and usually when Sickness and Death visit the Sinner; the first taking of him by the Shoulder, and the second standing at the Bed-chamber Door to receive him; then the Sinner begins to look about him, and to bethink with himself, *These* will have me away before God; and I know that my Life has not been as it should, how shall I do to appear before God! Or if it be more the Sense of the Punishment of Sinners, that also is starting to a defiled Conscience, now roused by Death's lumbring at the Door.

And hence usually is Sick-Bed Repentance,

and the matter of it: To wit, to be saved from Hell, and from Death, and that God will restore them again to Health till they mend; concluding that it is in their Power to mend, as is evident by their large and lavishing Promises to do it.

I have known many, that, when they have been Sick, have had large measures of this kind of Repentance, and while it has lasted, the Noise and the Sound thereof, has made the Town to ring again: But alas! how long has it lasted? oft-times scarce so long as until the Party now Sick has been well. It has passed away like a Mist or a Vapour, it has been a thing of no Continuance. But this kind of Repentance is by God compared to the howling of a Dog. *And they have not cried unto me with their Heart, when they howled upon their Bed.*

Atten. Yet one may see, by this, the Desperateness of Man's Heart: For what is it but desperate Wickedness, to make Promise to God of Amendment, if he will but spare them; and yet so soon as they are recovered, or quickly after, fall to sin as they did before, and never to regard their Promise more.

Wife. It is a Sign of Desperateness indeed; yea of desperate Madness. For surely, they must needs think, that God took notice of their Promise, that he heard the Words that they spake, and that he hath laid them up against the time to come; and will then bring out, and testify to their Faces, that they flattered him with their Mouth, and lied unto him with their Tongue, when they lay sick, to their thinking, upon their Death-Bed, and promised him that if he would recover them they would repent and amend their Ways. But thus, as I have told you, Mr. *Badman* did. He made great Promises that he would be a New Man, that he would leave his Sins, and become a Convert, that he would love, &c. his godly Wife, &c. Yea many fine Words had Mr. *Badman* in his Sickness, but no good Actions when he was well.

Atten. And how did his good Wife take it, when she saw that he had no Amendment, but that he returned with the Dog to his Vomit, to his old Courses again?

Wife. Why it broke her Heart, it was a worse Disappointment to her than the Cheat that he gave her in Marriage: At least she laid it more to Heart, and could not so well grapple with it. You must think that she had put up many a Prayer to God for him before, even all the time that he had carried it so badly to her, and now when he was so affrighted in his Sickness, and so desired that he might live and mend, poor Woman, she thought that the time was come for God to answer her Prayers; nay, she did not let with Gladness, to whisper it out amongst her Friends, *that it was*

Gen. 4.
13, 14.
Exod. 9.
27.
1 Sam. 15.
24.
Matt. 27.
3, 4, 5.

The true
Symptoms of
Conversion want-
ing in all
Mr. Bad-
man's
Sense of
Sin and
Desires of
Mercy.

Exod. 19.
28.
Acts 8.24.

Luke 16.
27, 28.

Of Sick-
Bed Re-
pentance,
and that it
is to be
suspected.

Hos. 7. 14.

A Sign of
the Despe-
rateness
of Man's
Heart.

Deut. 1.
34, 35.

Psal. 78.
34, 35, 36.

Mr. Bad-
man's
Wife's
Heart is
broken.

was so: But when she saw herself disappointed by her Husband's turning Rebel again, she could not stand up under it, but falls into a languishing Distemper, and in a few Weeks gave up the Ghost.

Atten. Pray how did she dye?

Wife. Die! she died bravely; full of Comfort of the Faith of her Interest in Christ, and by him, of the World to come: She had many brave Expressions in her Sickness, and gave to those that came to visit her, many Signs of her Salvation; the Thoughts of the Grave, but especially of her Rising again, were sweet Thoughts to her. She would long for Death, because she knew it would be her Friend. She behaved herself like to some that were making of them

Her Christian Speech.

Heb. 12. 22, 23, 24.

Her talk to her Friends.

Psal. 35. 13.

ready to go meet their Bridegroom. Now, said she, I am going to rest from my Sorrows, my Sighs, my Tears, my Mournings and Complaints: I have heretofore longed to be among the Saints, but might by no means be suffered to go, but now I am going (and no Man can stop me) to the great Meeting, to the general Assembly, and Church of the First-born which are written in Heaven. There I shall have my Heart's Desire; there I shall worship without Temptation or other Impediment; there I shall see the Face of my Jesus, whom I have loved, whom I have served, and who now I know will save my Soul. I have prayed often for my Husband, that he might be converted, but there has been no Answer of God in that matter: Are my Prayers lost? are they forgotten? are they thrown over the Bar? No; they are hanged upon the Horns of the golden Altar, and I must have the Benefit of them myself, that Moment that I shall enter into the Gates, in at which the righteous Nation that keepeth Truth shall enter: I say, I shall have the Benefit of them. I can say as holy David; I say, I can say of my Husband, as he could of his Enemies. *As for me, when they were sick, my cloathing was of Sack-cloth; I humbled my Soul with Fasting, and my Prayer returned into my Bosom.* My Prayers are not lost, my Tears are yet in God's Bottle; I would have had a Crown, and Glory for my Husband, and for those of my Children that follow his Steps; but so far as I can see yet, I must rest in the Hope of having all my self.

Atten. Did she talk thus openly?

Wife. No; this she spake but to one or two of her most intimate Acquaintance, who were permitted to come and see her, when she lay languishing upon her Death-Bed.

Atten. Well, but pray go on in your Relation, this is good: I am glad to hear it, this is a Cordial to my Heart while we sit thus talking under this Tree.

Her talk to her Husband.

Wife. When she drew near her end, she called for her Husband, and when he was come to her, she told him, That now he

and she must part, and said she, God knows, and thou shalt know, that I have been a loving, faithful Wife unto thee; my Prayers have been many for thee; and as for all the Abuses that I have received at thy Hand, those I freely and heartily forgive, and still shall pray for thy Conversion, even as long as I breathe in this World. But Husband, I am going thither, where no bad Man shall come, and if thou dost not convert, thou wilt never see me more with Comfort; let not my plain Words offend thee: I am thy dying Wife, and of my Faithfulness to thee, would leave this Exhortation with thee: Break off thy Sins, fly to God for Mercy while Mercy's Gate stands open; remember, that the Day is coming, when thou, though now lusty and well, must lye at the Gates of Death, as I do: And what wilt thou then do, if thou shalt be found with a naked Soul, to meet with the Cherubims with their flaming Swords? yea, what wilt thou then do, if Death and Hell shall come to visit thee, and thou in thy Sins, and under the Curse of the Law?

Atten. This was honest and plain: but what said Mr. Badman to her?

Wife. He did what he could to divert her talk, by throwing in other Things; he also shewed some kind of Pity to her now, and would ask her, what she would have? and with various kind of Words put her out of her Talk; for when she saw that she was not regarded, she fetcht a deep Sigh, and lay still. So he went down, and then she called for her Children, and began to talk to them. And first she spake to those that were rude, and told them the Danger of dying before they had Grace in their Hearts. She told them also, that Death might be nearer them than they were aware of; and bid them look when they went through the Church-yard again, if there was not little Graves there. And, ah Children, said she, will it not be dreadful to you if we only shall meet at the Day of Judgment, and then part again, and never see each other more? And with that she wept, the Children also wept; so she held on her Discourse: Children, said she, I am going from you, I am going to Jesus Christ, and with him there is neither Sorrow, nor Sighing, nor Pain, nor Tears, nor Death.

He diverts her Discourse.

Her Speech to her Children that were rude.

Rev. 7. 16. Chap. 21. 3, 4.

Thither would I have you go also, but I can neither carry you, nor fetch you thither; but if you shall turn from your Sins to God, and shall beg Mercy at his Hands by Jesus Christ, you shall follow me, and shall, when you die, come to the Place where I am going, that blessed Place of Rest: and then we shall be forever together, beholding the Face of our Redeemer, to our mutual and eternal Joy. So she bid them remember the Words of a dying Mother when she was cold in her Grave, and themselves were hot in their Sins, if perhaps her

Words

Words might put a check to their Vice, and that they might remember and turn to God.

Her
speech to
her Dar-
ling.

Then they all went down, but her Darling, to wit, the Child that she had most love for, because it followed her ways. So she addressed herself to that. Come to me, said she, my sweet Child, thou art the Child of my Joy: I have lived to see thee a Servant of God; thou shalt have eternal Life. I, my sweet Heart, shall go before, and thou shalt follow after; *if thou shalt hold the Beginning of thy Confidence stedfast to the end.* When I am gone, do thou still remember my Words, love thy Bible, follow my Ministers, deny Ungodliness still, and if troublous Times shall come, set an higher Price upon Christ, his Word and Ways, and the Testimony of a good Conscience, than upon all the World besides. Carry it kindly and dutifully to thy Father, but chuse none of his Ways. If thou mayest, go to Service, chuse that, rather than to stay at Home; but then be sure to chuse a Service where thou may'st be helped forwards in the way to Heaven; and that thou may'st have such a Service, speak to my Minister, he will help thee, if possible, to such a one.

I would have thee also, my dear Child, to love thy Brothers and Sisters, but learn none of their naughty Tricks. *Have no Fellowship with the unfruitful Works of Darkness, but rather reprove them.* Thou hast Grace, they have none: Do thou therefore beautify the way of Salvation before their Eyes, by a godly Life and conformable Conversation to the revealed Will of God, that thy Brothers and Sisters may see, and be the more pleased with the good ways of the Lord.

If thou shalt live to marry, take heed of being served as I was; that is, of being beguiled with fair Words, and the Flatteries of a lying Tongue. But first be sure of Godliness: Yea, as sure as it is possible for one to be in this World: Trust not thine own Eyes, nor thine own Judgment; I mean as to that Person's Godliness that thou art invited to marry. Ask Counsel of good Men, and do nothing therein, if he lives, without my Minister's Advice. I have also myself desired him to look after thee. Thus she talked to her Children, and gave them Counsel, and after she had talked to this a little longer, she kiss'd it, and bid it go down.

Well, in short, her time drew on, and the Day that she must die. So she died with a Soul full of Grace, an Heart full of Comfort, and by her Death ended a Life full of Trouble. Her Husband made a Funeral for her, perhaps because he was glad he was rid of her, but we will leave that to be manifest at Judgment.

Atten. This Woman died well: And now we are talking of the dying of Christians, I will tell you a Story of one that died some-

time since in our Town. The Man was a godly old Puritan, for so the Godly were called in time past. This Man after a long and godly Life, fell Sick, of the Sicknels whereof he died. And as he lay drawing on, the Woman that looked to him, thought she heard Musick, and that the sweetest that she heard in her Life, which also continued until he gave up the Ghost: Now when his Soul departed from him, the Musick seemed to withdraw, and to go further and further off from the House, and so it went until the Sound was quite gone out of Hearing.

Wife. What do you think that might be?

Atten. For ought I know, the melodious Notes of Angels, that were sent of God to fetch him to Heaven.

Wife. I cannot say but that God goes out of his ordinary Road with us poor Mortals sometimes. I cannot say this of this Woman, but yet she had better Musick in her Heart, than sounded in this Woman's Ears.

Atten. I believe so; but pray tell me, did any of her other Children hearken to her words, so as to be bettered in their Souls thereby?

Wife. One of them did, and became a very hopeful young Man: But for the rest I can say nothing.

One of her
Children
converted
by her dy-
ing words.

Atten. And what did Mr. Badman do after his Wife was dead?

Wife. Why even as he did before, he scarce mourn'd a Fortnight for her, and his mourning then was, I doubt, more in Fashion than in Heart.

Atten. Would he not sometimes talk of his Wife, when she was dead?

Wife. Yes, when the fit took him, and could commend her too extremely; saying, she was a good, godly, vertuous Woman. But this is not a thing to be wondred at: It is common with wicked Men to hate God's Servants while alive, and to commend them when they are dead. So served the Pharisees the Prophets: Those of the Prophets that were dead they commended; and those that were alive they condemn-
ed.

Matt. 23.

Atten. But did not Mr. Badman marry again quickly?

Wife. No, not a good while after: and when he was asked the Reason, he would make this slight Answer, *Who would keep a Cow of their own, that can have a Quart of Milk for a Penny?* Meaning, who would be at the Charge to have a Wife, that can have a Whore when he listeth? So villainous, so abominable did he continue after the Death of his Wife. Yet at last there was one was too hard for him. For getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a Promise of Marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was

Mr. Bad-
man's
base Lan-
guage.

He mar-
ries again,
and how
he got his
last Wife.

What she was, and how they lived. was as good as he, at all his vile and ranting Tricks: She had her Companions as well as he had his, and she would meet them too at the Tavern and Ale-house, more commonly than he was aware of: To be plain, she was a very Whore, and had as great resort came to her, where time and place was appointed, as any of them all. Aye, and he smelt it too, but could not tell how to help it. For if he began to talk, she could lay in his Dish the Whores that she knew he haunted, and she could fit him also with cursing and swearing, for she would give him Oath for Oath, and Curse for Curse.

Atten. What kind of Oaths would she have?

Wife. Why *damn her*, and *sink her*, and the like.

Atten. These are provoking things.

Wife. So they are: but God doth not altogether let such things go unpunished in this Life. Something of this I have shewed you already, and will here give you one or two Instances more.

There lived, saith one, in the Year 1551. in a City of *Savoy*, a Man who was a monstrous Curser, and Swearer, and though he was often admonished and blamed for it, yet would he by no means mend his Manners. At length a great Plague happening in the City, he withdrew himself into a Garden, where being again admonished to give over his Wickedness, he hardened his Heart more, Swearing, blaspheming God, and giving himself to the Devil: And immediately the Devil snatched him up suddenly, his Wife and Kinswoman looking on, and carried him quite away. The Magistrates advertised hereof, went to the Place and examined the Woman, who justified the Truth of it.

Also at *Oster* in the Dutchy of *Magapole*, saith Mr. *Clark*, a wicked Woman, used in her cursing to give herself Body and Soul to the Devil, and being reproved for it, still continued the same; till, being at a Wedding-Feast, the Devil came in Person, and carried her up into the Air, with most horrible Outcries and Roarings: And in that sort carried her round about the Town, that the Inhabitants were ready to dye for Fear: And by and by he tore her in four Pieces, leaving her four Quarters in four several High-ways; and then brought her Bowels to the Marriage-Feast, and threw them upon the Table before the Mayor of the Town, saying, *Behold, these Dishes of Meat belong to thee, whom the like Destruction waiteth for, if thou dost not amend thy wicked Life.*

Atten. Though God forbears to deal thus with all Men that thus read and tear his Name, and that immediate Judgments do not overtake them; yet he makes their Lives by other Judgments bitter to them, does he not?

Wife. Yes, Yes, and for proof, I need go

no further than to this *Badman* and his Wife; for their Railing, and Cursing, and Swearing ended not in Words: They would fight and fly at each other, and that like Cats and Dogs. But it must be looked upon as the Hand and Judgment of God upon him for his Villany; he had an honest Woman before, but she would not serve his turn, and therefore God took her away, and gave him one as bad as himself. Thus that Measure that he meted to his Wife, this last did mete to him again. And this is a Punishment, wherewith sometimes God will punish wicked Men. So said *Amos* to *Amaziah*: *Thy Wife shall be an Harlot in the City.* With this last Wife Mr. *Badman* lived a pretty while; but as I told you before, in a most sad and hellish manner. And now he would bewail his first Wife's Death: not of Love that he had to her Godliness, for that he could never abide, but for that she used always to keep at home, whereas this would go abroad; his first Wife was also honest, and true to that Relation, but this last was a Whore of her Body: The first Woman loved to keep Things together, but this last would whirl them about as well as he: The first would be silent when he chid, and would take it patiently when he abused her, but this would give him Word for Word, Blow for Blow, Curse for Curse; so that now Mr. *Badman* had met with his Match: God had a Mind to make him see the Baseness of his own Life, in the Wickedness of his Wife's. But all would not do with Mr. *Badman*, he would be Mr. *Badman* still: This Judgment did not work any Reformation upon him, no, not to God nor Man.

Atten. I warrant you, that Mr. *Badman* thought when his Wife was dead, that next time he would match far better.

Wife. What he thought I cannot tell, but he could not hope for it in this Match. For here he knew himself to be caught, he knew that he was by this Woman intangled, and would therefore have gone back again, but could not. He knew her, I say, to be a Whore before, and therefore could not promise himself a happy Life with her. For *he* or *she* that will not be true to their own Soul, will neither be true to Husband nor Wife. And he knew that she was not true to her own Soul, and therefore could not expect she should be true to him: But *Solomon* says, *An Whore is a deep Pit*, and Mr. *Badman* found it true. For when she had caught him in her Pit, she would never leave him till she had got him to promise her Marriage; and when she had taken him so far, she forced him to marry indeed: And after that, they lived that Life that I have told you.

Atten. But did not the Neighbours take notice of this Alteration that Mr. *Badman* had made?

Wife. Yes; and many of his Neighbours, yea, many of those that were carnal said, 'Tis a right-

None did a righteous Judgment of God upon him, pity him for his abusive Carriage and Language to his other Wife: for they were all convinced that *she* was a vertuous Woman, and that *he*, vile Wretch, had killed her, I will not say *with*, but with the *want* of Kindness.

Atten. And how long I pray did they live thus together?

Badman and his last Wife part as poor as Howlets.

Wife. Some fourteen or sixteen Years, even until (though she also brought something with her) they had sinned all away, and parted as poor as *Howlets*. And, in reason, how could it be otherwise? he would have *his* way, and she would have *hers*; he among his Companions, and she among *hers*; he with his Whores, and she with her Rogues; and so they brought their *Noble* to *Nine-pence*.

Atten. Pray of what Disease did Mr. *Badman* die, for now I perceive we are come up to his Death?

Mr. Badman's Sickness and Diseases of which he died.

Wife. I cannot so properly say that he died of *one* Disease, for there were *many* that had consented, and laid their Heads together to bring him to his end. He was dropfical, he was consumptive, he was surfeited, was gouty, and, as some say, he had a tang of the Pox in his Bowels. Yet the Captain of all these Men of Death that came against him to take him away, was the Consumption, for it was that that brought him down to the Grave.

Atten. Although I will not say, but the best Men may die of a Consumption, a Dropsy, or a Surfeit; yea, that these may meet upon a Man to end him; yet I will say again, that many times these Diseases come through Man's inordinate use of things. Much drinking brings Dropsies, Consumptions, Surfeits, and many other Diseases; and I doubt, that Mr. *Badman's* Death did come by his Abuse of himself in the Use of lawful and unlawful Things. I ground this my Sentence upon that Report of his Life that you at large have given me.

Wife. I think verily that you need not call back your Sentence; for 'tis thought by his *Cups* and his *Queans* he brought himself to this his Destruction: He was not an old Man when he died, nor was he naturally very feeble, but strong and of a *healthy* Complexion: Yet, as I said, he moultered away, and went, when set a going, rotten to his Grave. And that which made him stink when he was dead, I mean, that made him stink in his Name and Fame, was, that he died with a spice of the foul Disease upon him: A Man whose life was full of Sin, and whose Death was without Repentance.

Atten. These were Blemishes sufficient to make him stink indeed.

Badman's Name stinks when he is dead.

Wife. They were so, and they did do it. No Man could speak well of him when he was gone. His Name rotted above Ground,

as his Carcass rotted under. And this is according to the Saying of the wise Man: *The Memory of the Just is blessed, but the Name of the Wicked shall rot.* Prov. 10.

This Text, in both the parts of it, was fulfilled upon him and the Woman that he married first. For her Name still did flourish, though she had been dead almost seventeen Years; but his began to stink and rot, before he had been buried seventeen Days.

Atten. That Man that dieth with a Life full of Sin, and with an Heart void of Repentance, although he should die of the most Golden Disease (if there were any that might be so called) I will warrant him his Name shall stink, and that in Heaven and Earth.

Wife. You say true; and therefore doth the Name of *Cain, Pharaoh, Saul, Judas*, and the *Pharisees*, though dead thousands of Years ago, stink as fresh in the Nostrils of the World, as if they were but newly dead.

Atten. I do fully acquiesce with you in this. But, Sir, since you have charged him with dying impenitent, pray let me see how you will prove it: Not that I altogether doubt it, because you have affirmed it, but yet I love to have a Proof for what Men say in such weighty Matters.

Wife. When I said, he died without Repentance, I meant, so far as those that knew him could judge, when they compared his Life, the Word, and his Death together.

Atten. Well said, they went the right way to find out whether he had, that is, did manifest that he had Repentance or no. Now then shew me how they did prove he had none?

Wife. So I will: And first, this was urged to prove it. He had not in all the time of his Sickness, a Sight and Sense of his Sins, but was as secure, and as much at quiet, as if he had never sinned in all his Life.

Atten. I must needs confess that this is a Sign he had none. For how can a Man repent of that of which he hath neither Sight nor Sense? But 'tis strange that he had neither Sight nor Sense of Sin now, when he had such a Sight and Sense of his Evil before: I mean when he was Sick before.

Wife. He was, as I said, as secure now, as if he had been as sinless as an Angel; though all Men knew what a Sinner he was, for he carried his Sins in his Forehead. His debauched Life was read and known of *all Men*; but his Repentance was read and known of *no Man*; for, as I said, he had none. And for ought I know, the Reason why he had no Sense of his Sins now, was because he profited not by that Sense that he had of them before. He liked not to retain that Knowledge of God *then*, that caused his Sins to come to Remembrance: Therefore God gave him up *now* to a reprobate Mind, to Hardness and Stupidity of

1 Proof that he died impenitent.

of Spirit; and so was that Scripture fulfilled upon him, *he hath blinded their Eyes*. And that, *Let their Eyes be darkened that they may not see*. Oh! for a Man to live in Sin; and to go out of the World without Repentance for it, is the saddest Judgment that can overtake a Man.

Atten. But, Sir, although both you and I have consented that without a Sight and Sense of Sin there can be no Repentance, yet that is but our bare say-so; let us therefore now see if by the Scripture we can make it good.

Wife. That is easily done. The three Thousand that were converted, (*Acts* the second) repented not, 'till they had Sight and Sense of their Sins. *Paul* repented not till he had Sight and Sense of his Sins: The Jailor repented not till he had Sight and Sense of his Sins; nor could they. For of what should a Man repent? The Answer is, of Sin. What is it to Repent of Sin?

The Answer is, To be sorry for it, to turn from it. But how can a Man be sorry for it, that has neither Sight nor Sense of it? *David* did not only commit Sins, but abode impenitent for them, until *Nathan* the Prophet was sent from God to give him a Sight and Sense of them; and then, but not till then, he indeed repented of them. *Job*, in order to his Repentance, cries unto God, *Shew me wherefore thou contendest with me*. And again, *That which I see not teach thou me, I have born Chastisement, I will not offend any more*. That is, not in what I know, for I will repent of it; nor yet in what I know not, when thou shalt shew me it.

Also *Ephraim's* Repentance was after he was turned to the Sight and Sense of his Sins, and after he was instructed about the evil of them.

Atten. These are good Testimonies of this Truth, and do (if matter of Fact, with which *Mr. Badman* is charged, be true) prove indeed that he did not repent, but as he lived so he died in his Sin: For without Repentance a Man is sure to die in his Sin; for they will lie down in the Dust with him, rise at the Judgment with him, hang about his Neck like Cords and Chains when he standeth at the Bar of God's Tribunal, and go with him too, when he goes away from the Judgment-Seat, with a *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*; and there shall fret and gnaw his Conscience, because they will be to him a never dying Worm.

Wife. You say well, and I will add a Word or two more to what I have said: Repentance, as it is not produced without a Sight and Sense of Sin, so every Sight and Sense of Sin cannot produce it: I mean every Sight and Sense of Sin cannot produce that Repentance, that is *Repentance* unto Salvation; Repentance never to be repented of. For it is yet fresh be-

fore us, that *Mr. Badman* had a Sight and Sense of Sin, in that Fit of Sicknes that he had before, but it died without procuring any such godly Fruit; as was manifest by his so soon returning with the Dog to his Vomit. Many People think also that Repentance stands in Confession of Sin only, but they are very much mistaken: For Repentance, as was said before, is a being sorry for, and returning from Transgression to God by Jesus Christ. Now, if this be true, that every Sight and Sense of Sin will not produce Repentance, then Repentance cannot be produced there where there is no Sight and Sense of Sin. That every Sight and Sense of Sin will not produce Repentance, to wit, the godly Repentance, that we are speaking of, is manifest in *Cain*, *Pharaoh*, *Saul* and *Judas*, who all of them had Sense, great Sense of Sin, but none of them Repentance unto Life.

Now I conclude, that *Mr. Badman* did die impenitent, and so a Death most miserable.

Atten. But pray now, before we conclude our Discourse of *Mr. Badman*, give me another Proof of his dying in his Sins.

Wife. Another Proof is this, *He did not desire a Sight and Sense of his Sins, that he might have Repentance for them*. Did I say he did not desire it, I will add, he greatly desired to remain in his Security: And that I shall prove by that which follows. First, He could not endure that any Man, now, should talk to him of his sinful Life, and yet that was the way to beget a Sight and Sense of Sin, and so of Repentance from it, in his Soul. But, I say, he could not endure such Discourse. Those Men that did offer to talk unto him of his ill-spent Life, they were as little welcome to him in the time of his last Sicknes, as was *Elijah* when he went to meet with *Ahab*, as he went down to take Possession of *Naboth's Vineyard*. *Hast thou found me*, said *Ahab*, *O mine Enemy*? So would *Mr. Badman* say in his Heart to and of those that thus did come to him, though indeed they came even of love, to convince him of his evil Life, that he might have repented thereof, and have obtained Mercy.

Atten. Did good Men then go to see him in his last Sicknes?

Wife. Yes: Those that were his first Wife's Acquaintance, they went to see him, and to talk with him, and to him, if perhaps he might now, at last, bethink himself, and cry to God for Mercy.

Atten. They did well to try now at last if they could save his Soul from Hell: But pray how can you tell that he did not care for the Company of such?

Wife. Because of the differing Carriage that he had towards them, from what he had when his old carnal Companions came to see him: When his old Companions came to see him, he would stir up himself as much

much as he could both by Words and Looks, to signify they were welcome to him; he would also talk with them freely, and look pleasantly upon them, though the Talk of such could be none other but such as *David* said, carnal Men would offer to him, when they came to visit him in his Sickness:

Psal. 41.
6.

If he comes to see me, says he, he speaketh Vanity, his Heart gathereth Iniquity to itself. But these kind of Talks, I say, Mr. *Badman* better brooked, than he did the Company of better Men.

How *Badman* carried it to good Men when they came to visit him in his last Sickness.

But I will more particularly give you a Character of his Carriage to good Men (and good Talk) when they came to see him.

1. When they were come, he would seem to fail in his Spirits at the Sight of them.

2. He would not care to answer them to any of those Questions that they would at times put to him, to feel what Sense he had of Sin, Death, Hell, and Judgment: But would either say nothing, or answer them by way of Evasion, or else by telling of them he was so weak and spent that he could not speak much.

3. He would never shew Forwardness to speak to, or talk with them, but was glad when they held their Tongues. He would ask them no Question about his State and another World, or how he should escape that Damnation that he had deserved.

4. He had got a haunt at last to bid his Wife and Keeper, when these good People attempted to come to see him, to tell them that he was asleep or inclining to sleep, or so weak for want thereof, that he could not abide any Noise. And so they would serve them time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardned, now, in this time of his Sickness, that he would talk, when his Companions came unto him, to the Disparagement of those good Men (and of their good Doctrine too) that of Love did come to see him, and that did labour to convert him.

6. When these good Men went away from him, he would never say, Pray when will you be pleased to come again, for I have a Desire to more of your Company, and to hear more of your good Instruction? No, not a Word of that, but when they were going would scarce bid them drink, or say, Thank you for your good Company, and good Instruction.

7. His Talk in his Sickness with his Companions, would be of the World, as Trades, Houses, Lands, great Men, great Titles, great Places, outward Prosperity, or outward Adversity, or some such carnal thing.

By all which I conclude, that he did not desire a Sense and Sight of his Sin, that he might repent and be saved.

Atten. It must needs be so as you say, if

these things be true that you have asserted of him. And I do the rather believe them, because I think you dare not tell a Lye of the Dead.

Wife. I was one of them that went to him, and that beheld his Carriage and manner of way, and this is a true Relation of it that I have given you.

Atten. I am satisfied: But pray if you can, shew me now by the Word, what Sentence God doth pass upon such Men?

Wife. Why, the Man that is thus averse to Repentance, that desires not to hear of his Sins, that he might repent and be saved; is said to be a Man that saith unto God, *Depart from me, for I desire not the Knowledge of thy ways.* He is a Man that says in his Heart, and with his Actions, *I have loved Strangers (Sins) and after them I will go.* He is a Man that shuts his Eyes, stops his Ears, and that turneth his Spirit against God. Yea he is the Man that is at Enmity with God, and that abhors him with his Soul.

Atten. What other sign can you give me that Mr. *Badman* died without Repentance?

Wife. Why, he did never heartily cry to God for Mercy all the time of his Affliction. True, when sinking Fits, Stitches or Pains took hold upon him, then he would say as other carnal Men use to do, *Lord help me, Lord strengthen me, Lord deliver me,* and the like: But to cry to God for Mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

Atten. That is another bad Sign indeed; for crying to God for Mercy, is one of the first Signs of Repentance. When *Paul* lay repenting of his Sin upon his Bed, the Holy Ghost said of him, *Behold he prays.* But he that hath not the first Signs of Repentance, 'tis a Sign he hath none of the other, and so indeed none at all. I do not say, but there may be crying, where there may be no sign of Repentance. *They cried,* says *David*, *to the Lord, but he answered them not;* but that he would have done, if their Cry had been the Fruit of Repentance. But, I say, if Men may cry, and yet have no Repentance, be sure, they have none that cry not at all. It is said in *Job*, *they cry not when he bindeth them;* that is, because they have no Repentance; no Repentance, no Cries; false Repentance, false Cries; true Repentance, true Cries.

Wife. I know that it is as possible for a Man to forbear crying that hath Repentance, as it is for a Man to forbear groaning that feelth deadly Pain. He that looketh into the Book of *Psalms* (where Repentance is most lively set forth even in its true and proper Effects) shall there find, that crying, strong crying, hearty crying, great crying, and incessant crying, hath been the Fruits of Repentance: But none of this had

had this Mr. *Badman*, therefore he died in his Sins.

That Crying is an inseparable Effect of Repentance, is seen in these Scriptures.

Psal. 51. 1. Have Mercy upon me, O God, according to the Multitude of thy tender Mercies, blot out my Transgressions. O Lord, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure. Have Mercy upon me, O Lord, for I am weak: O Lord, heal me for my Bones are vexed. My Soul is also vexed, but thou, O Lord, how long: Return, O Lord, deliver my Soul: O save me for thy Mercy's sake: O Lord, rebuke me not in thy Wrath, neither chasten me in thy hot Displeasure; for thine Arrows stick fast in me, and thy Hand presseth me sore. There is no soundness in my Flesh, because of thine Anger, neither is there any rest in my Bones, because of my Sin. For mine Iniquities are gone over mine Head, as an heavy burthen, they are too heavy for me. My Wounds stink and are corrupt; because of my Foolishness. I am troubled, I am bowed down greatly, I go mourning all the Day long. My Loins are filled with a loathsome Disease, and there is no soundness in my Flesh. I am feeble, and sore broken, I have roared by Reason of the Disquietness of my Heart.

I might give you a great Number more of the holy Sayings of good Men, whereby they express how they were, what they felt, and whether they cried or no, when Repentance was wrought in them. Alas, alas, it is as possible for a Man, when the Pangs of Guilt are upon him, to forbear Praying, as it is for a Woman when Pangs of Travel are upon her, to forbear Crying. If all the World should tell me that such a Man hath Repentance, yet if he is not a praying Man, I should not be persuaded to believe it.

Atten. I know no Reason why you should: for there is nothing can demonstrate that such a Man hath it. But pray Sir, what other Sign have you, by which you can prove that Mr. *Badman* died in his Sins, and so in a State of Damnation?

Wife. I have this to prove it. Those who were his old sinful Companions in the time of his Health, were those whose Company and carnal talk he most delighted in, in the time of his Sickness. I did occasionally hint this before, but now I make it an Argument of his want of Grace: For where there is indeed a Work of Grace in the Heart, that Work doth not only change the Heart, Thoughts and Desires, but the Conversation also; yea Conversation and Company too. When *Paul* had a Work of Grace in his Soul, he essayed to join himself to the Disciples. He was for his old Companions in their Abominations no longer: He was now a Disciple, and was for the Company of Disciples. *And he was with them coming in and going out of Jerusalem.*

Atten. I thought something when I heard

Vol. II.

you make mention of it before. Thought I, this is a shrewd Sign that he had not Grace in his Heart. Birds of a Feather, thought I, will flock together: If this Man was one of God's Children, he would herd with God's Children, his Delight would be with, and in the Company of God's Children. As *David* said, *I am a Companion of all them that fear thee, and of them that keep thy Precepts.*

Wife. You say well, for what fellowship hath he that believeth with an Infidel? And although it be true, that all that join to the godly are not godly, yet they that shall inwardly chuse the Company of the ungodly and open prophane, rather than the Company of the godly, as Mr. *Badman* did; surely are not godly Men, but prophane: He was, as I told you, out of his Element, when good Men did come to visit him; but then he was where he would be, when he had his vain Companions about him. Alas! Grace, as I said, altereth all, Heart, Life, Company, and all; for by it the Heart and Man is made new: And a new Heart, a new Man, must have Objects of Delight that are new, and like himself: *Old things are passed away: why? For all things are become new.* Now if all things are become new, to wit, Heart, Mind, Thoughts, Desires, and Delights, it followeth by Consequence that the Company must be answerable: hence it is said, that *they that believed were together; that they went to their own Company; that they were added to the Church; that they were of one Heart and of one Soul; and the like.* Now if it be objected, that Mr. *Badman* was sick, and so could not go to the godly, yet he had a Tongue in his Head, and could, had he had an Heart, have spoken to some to call or send for the godly to come to him. Yea, he would have done so; yea the Company of all others, especially his fellow Sinners, would, even in every Appearance of them, before him, have been a Burden and a Grief unto him. His Heart and Affection standing bent to good, good Companions would have suited him best. But his Companions were his old Associates, his Delight was in them, therefore his Heart and Soul were yet ungodly.

Atten. Pray how was he when he drew near his end? for I perceive that what you say of him now, hath Reference to him and to his Actions, at the beginning of his Sickness? Then he could endure Company, and much talk; besides, perhaps then he thought he should recover and not die, as afterwards he had cause to think, when he quite wasted with pining Sickness, when he was at the Grave's Mouth. But how was he, I say, when he was, (as we say) at the Grave's Mouth, within a Step of Death? when he saw and knew, and could not but know, that shortly he must die, and appear before the Judgment of God?

9 Q

Wife.

How Mr.
Badman
was when
near his
End.

Wife. Why there was not any other Alteration in him, than what was made by his Disease upon his Body: Sicknefs, you know, will alter the Body, also Pains and Stitches will make Men groan; but for his Mind he had no Alteration there. His Mind was the same, his Heart was the same. He was the self-same Mr. *Badman* still: Not only in Name but Conditions, and that to the very Day of his death: yea, so far as could be gathered to the very Moment in which he died.

Atten. Pray how was he in his Death? Was Death strong upon him? or did he die with ease, quietly?

He died
like a
Lamb.

Wife. As quietly as a Lamb. There seemed not to be in it, to Standers by, so much as a strong Struggle of Nature: And as for his Mind, it seemed to be wholly at quiet. But pray why do you ask me this Question?

The Opini-
on of
the Ignor-
ant about
his man-
ner of dy-
ing.

Atten. Not for mine own sake, but for others. For there is such an Opinion as this among the Ignorant: That if a Man dies, as they call it like a Lamb, that is, quietly, and without that Consternation of Mind that others shew in their Death, they conclude, and that beyond all doubt, that such an one is gone to Heaven, and is certainly escaped the Wrath to come.

How we
must
judge
whether
Mendyc
well or
no.

Wife. There is no Judgment to be made by a quiet Death, of the eternal State of him that so dieth. Suppose one Man should die quietly, another should die suddenly, and a third should die under great Consternation of Spirit; no Man can judge of their eternal Condition by the manner of any of these kinds of Deaths. He that dies quietly, suddenly, or under Consternation of Spirit, may go to Heaven, or may go to Hell; no Man can tell whither a Man goes, by any such manner of Death. The Judgment therefore that we make of the eternal Condition of a Man, must be gathered from another Consideration: To wit, Did the Man die in his Sins? did he die in unbelief? did he die before he was born again? then he is gone to the Devil and Hell, though he died never so quietly. Again, Was the Man a good Man? had he *Faith* and *Holiness*? was he a *Lover* and a *Worshipper* of God by Christ, according to his Word? Then he is gone to God and Heaven, how suddenly, or in what Consternation of Mind soever he died: But Mr. *Badman* was naught, his Life was evil, his ways were evil; evil to his end: he therefore went to Hell and to the Devil, how quietly soever he died.

When we
may
judge of
a Man's
eternal
State by
the Man-
ner of his
Death.

Indeed there is, in some cases, a Judgment to be made of a Man's eternal Condition by the Manner of the Death he dieth. As suppose now a Man should murder himself, or live a wicked Life, and after that die in utter Despair; these Men without doubt do both of them go to Hell. And here I will take an Occasion to speak of two of Mr.

Badman's Brethren (for you know I told you before that he had Brethren) and of the manner of their Death. One of them killed himself, and the other after a wicked Life died in utter Despair. Now I should not be afraid to conclude of both these, that they went by, and through their Death to Hell.

Atten. Pray tell me concerning the first, how he made away with himself?

Wife. Why, he took a Knife and cut his own Throat, and immediately gave up the Ghost and died. Now what can we judge of such a Man's Condition; since the Scripture saith, *No Murderer hath eternal Life*, &c. but that it must be concluded, that such an one is gone to Hell. He was a Murderer, a Self-murderer; and he is the worst Murderer, one that slays his own Body and Soul: Nor do we find mention made of any but cursed ones that do such kind of Deeds. I say, no mention made in holy Writ of any others, but such, that murder themselves.

And this is a fore Judgment of God upon Men, when God shall for the Sins of such give them up to be their own Executioners, or rather to execute his Judgment and Anger upon themselves. And let me earnestly give this Caution to Sinners. *Take heed, Sirs, break off your Sins, lest God serves you as he served Mr. Badman's Brother: That is, lest he gives you up to be your own Murderers.*

Atten. Now you talk of this; I did once know a Man, a Barber, that took his own Raifor, and cut his own Throat, and then put his Head out of his Chamber Window, to shew the Neighbours what he had done, and after a little while died.

Wife. I can tell you a more dreadful thing than this: I mean as to the manner of doing the Fact. There was about twelve Years since, a Man that lived at *Brasfield* by *Northampton*, named *John Cox*, that murdered himself; the manner of his doing of it was thus. He was a poor Man, and had for some time been sick (and the Time of his Sicknefs was about the beginning of Hay-time) and taking too many Thoughts how he should live afterwards, if he lost his present Season of Work, he fell into deep Despair about the World, and cried out to his Wife the Morning before he killed himself, saying, *We are undone*. But quickly after, he desired his Wife to depart the Room, Because, said he, I will see if I can get any rest; so she went out: but he instead of sleeping, quickly took his Raifor, and therewith cut up a great Hole in his Side, out of which he pulled, and cut off some of his Guts, and threw them, with the Blood, up and down the Chamber. But this not speeding of him so soon as he desired, he took the same Raifor and therewith cut his own Throat. His Wife then hearing of him sigh and fetch his Wind short, came again into the Room to him,

The Story
of John
Cox.

him, and seeing what he had done, she ran out and call'd in some Neighbours, who came to him where he lay in a bloody manner, frightful to behold. Then said one of them to him, Ah! *John*, what have you done? are you not sorry for what you have done? He answered roughly, 'Tis too late to be sorry. Then said the same Person to him again, Ah! *John*, pray to God to forgive this bloody Act of thine. At the hearing of which Exhortation, he seemed much offended, and in angry manner said, *Pray!* and with that flung himself away to the Wall, and so after a few Gasps died desperately. When he had turned him of his Back, to the Wall, the Blood ran out of his Belly as out of a Bowl, and soaked quite thro' the Bed to the Boards, and through the Chinks of the Boards it ran pouring down to the Ground. Some said, that when the Neighbours came to see him, he lay groaping with his Hand in his Bowels, reaching upward, as was thought, that he might have pulled or cut out his Heart. 'Twas said also, that some of his Liver had been by him torn out and cast upon the Boards, and that many of his Guts hung out of the Bed on the Side thereof. But I cannot confirm all particulars; but the general of the Story, with these Circumstances above mentioned, is true; I had it from a sober and credible Person, who himself was one that saw him in this bloody State, and that talked with him, as was hinted before.

Many other such dreadful things might be told you, but these are enough, and too many too, if God in his Wisdom had thought necessary to prevent them.

Atten. This is a dreadful Story: And I would to God that it might be a Warning to others to instruct them to fear before God, and pray, lest he gives them up to do as *John Cox* hath done. For surely Self-Murderers cannot go to Heaven: And therefore, as you have said, he that dieth by his own Hands, is certainly gone to Hell. But speak a Word or two of the other Man you mentioned.

Wife. What? of a wicked Man dying in Despair?

Atten. Yes, of a wicked Man dying in Despair.

Wife. Well then: This Mr. *Badman's* other Brother was a very wicked Man, both in Heart and Life; I say in Heart, because he was so in Life, nor could any thing reclaim him; neither good Men, good Books, good Examples, nor God's Judgments. Well, after he had lived a great while in his Sins, God smote him with a Sickneſs of which he died. Now in his Sickneſs his Conſcience began to be awakened, and he began to roar out of his ill-spent Life, inſomuch that the Town began to ring of him. Now when it was noised about, many of the Neighbours came to

see him, and to read by him, as is the common way with some; but all that they could do, could not abate his Terror, but he would lie in his Bed gnawing of his Teeth, and wringing of his Wrists, concluding upon the Damnation of his Soul, and in that Horror and Despair he died; not calling upon God, but distrusting in his Mercy, and blaspheming of his Name.

Atten. This brings to my Mind a Man that a Friend of mine told me of. He had been a wicked Liver; so when he came to die, he fell into Despair, and having concluded that God had no Mercy for him, he addressed himself to the Devil for Favour, saying, *Good Devil be good unto me.*

Wife. This is almost like *Saul*, who being forsaken of God, went to the Witch of *Endor*, and so to the Devil for help. But alas, should I set my self to collect these dreadful Stories, it would be easy in little time to present you with hundreds of them: But I will conclude as I began; they that are their own Murderers, or that die in Despair, after they have lived a Life of Wickedness, do surely go to Hell.

And here I would put in a Caution: Every one that dieth under Consternation of Spirit; that is, under Amazement and great Fear, do not therefore die in Despair: For a good Man may have this for his Bands in his Death, and yet go to Heaven and Glory. For, as I said before, He that is a good Man, a Man that hath Faith and Holiness, a Lover and Worshipper of God by Christ, according to his Word, may die in Consternation of Spirit: For Satan will not be wanting to assault good Men upon their Death-Bed, but they are secured by the Word and Power of God; yea, and are also helped, though with much Agony of Spirit, to exercise themselves in Faith and Prayer, the which he that dieth in Despair, can by no means do. But let us return to Mr. *Badman*, and enter further Discourse of the manner of his Death.

Atten. I think you and I are both of a Mind; for just now I was thinking to call you back to him also. And pray now, since it is your own Motion to return again to him, let us discourse a little more of his quiet and still Death.

Wife. With all my Heart. You know we were speaking before of the manner of Mr. *Badman's* death: How that he died still and quietly; upon which you made Observation, that the common People conclude, that if a Man dies quietly, and as they call it, like a Lamb, he is certainly gone to Heaven: when alas, if a wicked Man dies quietly, if a Man that has all his Days lived in notorious Sin, dieth quietly; his quiet dying is so far off from being a Sign of his being saved, that it is an uncontrollable Proof of his Damnation. This was Mr. *Badman's* Case, he lived wickedly even to the last, and then went quietly out of

Of dying
in Des-
pair.

Further
Discourse
of Mr.
Badman's
Death.

of the World; therefore Mr. *Badman* is gone to Hell.

Atten. Well, but since you are upon it, and also so confident in it, to wit, that a Man that lives a wicked Life till he dies, and then dies quietly, is gone to Hell; let me see what shew of Proof you have for this your Opinion.

He that after a sinful Life dies quietly, that is, without Repentance, goes to Hell.
1 Proof.

Wife. My first Argument is drawn from the Necessity of Repentance: No Man can be saved except he repents, nor can he repent that sees not, that knows not that he is a Sinner, and he that knows himself to be a Sinner, will I warrant him, be molested for the time by that Knowledge. This, as it is testified by all the Scriptures, so it is testified by Christian Experience. He that knows himself to be a Sinner, is molested, especially if that Knowledge comes not to him until he is cast upon his Death-bed; molested, I say, before he can die quietly. Yea, he is molested, dejected and cast down, he is also made to cry out, to hunger and thirst after Mercy by Christ, and if at all he shall indeed come to die quietly, I mean with that Quietness that is begotten by Faith and Hope in God's Mercy (to the which Mr. *Badman* and his Brethren were utter Strangers) his Quietness is distinguished by all judicious Observers, by what went before it, by what it flows from, and also by what is the Fruit thereof.

Sick-Bed Repentance seldom good for any thing.

I must confess I am no Admirer of Sick-bed Repentance, for I think verily it is seldom good for any thing: But I say, he that hath lived in Sin and Prophaneness all his Days, as Mr. *Badman* did, and yet shall die quietly, that is, without Repentance, steps in betwixt his Life and Death, he is assuredly gone to Hell, and is damned.

Atten. This does look like an Argument indeed; for Repentance must come, or else we must go to Hell-Fire: and if a lewd Liver shall (I mean that so continues till the Day of his Death) yet go out of the World quietly, 'tis a Sign that he died without Repentance, and so a Sign that he is damned.

Luke 13.
1, 2, 3, 4,
5, 6, 7.

Wife. I am satisfied in it, for my part, and that from the Necessity and Nature of Repentance. It is necessary, because God calls for it, and will not pardon Sin without it: *Except ye repent, ye shall all likewise perish.* This is that which God hath said, and he will prove but a fool-hardy Man that shall yet think to go to Heaven and Glory without it. *Repent, for the Ax is laid to the Root of the Tree, every Tree therefore that bringeth not forth good Fruit (but no good Fruit can be where there is no sound Repentance) shall be hewn down, and cast into the Fire.* This was Mr. *Badman's* Case, he had attending of him a sinful Life, and that to the very last, and yet died quietly, that is, without Repentance; he is gone to Hell and is damned. For the Nature of

Repentance, I have touched upon that already, and shewed, that it never was where a quiet Death is the immediate Companion of a sinful Life; and therefore Mr. *Badman* is gone to Hell.

Secondly, My second Argument is drawn² Proof. from that blessed Word of Christ, *While the strong Man armed keeps the House, his Goods are in Peace, till a stronger than he comes:* But the strong Man armed kept Mr. *Badman's* House, that is, his Heart, and Soul, and Body, for he went from a sinful Life quietly out of this World: The stronger did not disturb by intercepting with sound Repentance, betwixt his sinful Life and his quiet Death: Therefore Mr. *Badman* is gone to Hell.

The strong Man armed is the Devil, and Quietness is his Security. The Devil never fears losing of the Sinner, if he can but keep him quiet: Can he but keep him quiet in a sinful Life, and quiet in his Death, he is his own. Therefore he saith, *his Goods are in Peace;* that is, out of Danger. There is no fear of the Devil's losing such a Soul, I say, because Christ, who is the best Judge in this Matter, saith, *his Goods are at Peace,* in quiet, and out of danger.

Atten. This is a good one too; for Peace in a doubtful, Peace and Quiet with Sin, is one of the greatest Signs of a damnable State. ^{Peace in a sinful state is a Sign of Damnation.}

Wife. So it is: Therefore, when God would shew the Greatness of his Anger against Sin and Sinners in one Word, he saith, *They are joined to Idols, let them alone.* ^{Hof. 4. 17.}

Let them alone, that is, disturb them not; let them go on without controul; let the Devil enjoy them peaceably, let him carry them out of the World unconverted quietly. This is one of the forest of Judgments, and bespeaketh the burning Anger of God against sinful Men. See also when you come home, the fourteenth Verse of the Chapter last mentioned in the Margent: *I will not punish your Daughters when they commit Whoredom. I will let them alone, they shall live and dye in their Sins.* But,

Thirdly, My third Argument is drawn³ Proof. from that Saying of Christ: *He hath blinded their Eyes, and hardened their Hearts;* ^{Joh. 12. 40.} *that they should not see with their Eyes, nor understand with their Hearts, and be converted, and I should heal them.*

There are three Things that I will take notice of from these Words.

1. The first is, that there can be no Conversion to God where the Eye is darkened, and the Heart hardened. The Eye must first be made to see, and the Heart to break and relent under and for Sin, or else there can be no Conversion. *He hath blinded their Eyes, and hardened their Hearts lest they should see, and understand and (so) be converted.* And this was clearly Mr. *Badman's* Case, he lived a wicked Life, and also died with his Eyes shut, and Heart hardened, as is manifest, in that a sinful Life was joined

ed with a quiet Death; and all for that he should not be converted, but partake of the Fruit of his sinful Life in Hell-Fire.

2. The second thing that I take notice of from these Words is, That this is a Dispensation and Manifestation of God's Anger against a Man for his Sin. When God is angry with Men, I mean, when he is so angry with them, this among many is one of the Judgments that he giveth them up unto, to wit, to Blindness of Mind, and Hardness of Heart, which he also suffereth to accompany them till they enter in at the Gates of Death. And then, and there, and not short of then and there, their Eyes come to be opened. Hence it is said of the rich Man mentioned in Luke, *He died, and in Hell he lift up his Eyes*: Implying that he did not lift them up before: he neither saw what he had done, nor whither he was going; till he came to the place of Execution even into Hell. He died asleep in his Soul; he died besotted, stupified, and so consequently for Quietness like a Child or Lamb, even as Mr. Badman did: This was a Sign of God's Anger; he had a mind to damn him for his Sins, and therefore would not let him see nor have an Heart to repent for them, lest he should convert; and his Damnation, which God had appointed, should be frustrate: *Lest they should be converted, and I should heal them.*

3. The third thing I take notice of from hence, is, That a sinful Life and quiet Death annexed to it is the ready, the open, the beaten, the common Highway to Hell: There is no surer Sign of Damnation, than for a Man to die quietly after a sinful Life. I do not say that all wicked Men that are molested at their Death with a sense of Sin and Fears of Hell, do therefore go to Heaven [for some are also made to see, and are left to Despair (not converted by seeing) that they might go roaring out of this World to their Place:] But I say, there is no surer Sign of a Man's Damnation, than to die quietly after a sinful Life; than to sin, and die with his Eyes shut; than to sin and die with an Heart that cannot re-

Rom. 2.1, 2, 3, 4, 5. *He hath blinded their Eyes and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart; (no not so long as they are in this World) lest they should see with their Eyes, and understand with their Heart, and should be converted, and I should heal them.*

2 Pet. 2. *God has a Judgment for wicked Men; God will be even with wicked Men: God knows how to reserve the Ungodly to the Day of Judgment to be punished: And this is one of his ways by which he doth it. Thus it was with Mr. Badman.*

4 Proof. *Fourthly, it is said in the Book of Psalms, concerning the Wicked, There is no Bands in their Death, but their Strength is firm.* By no Bands, he means no Troubles, no gracious Chastisements, no such

Vol. II.

Corrections for Sin as fall to be the Lot of God's People for theirs; yea, that many times falls to be theirs, at the time of their Death. Therefore he adds concerning the Wicked, *They are not troubled (then) like other Men, neither are they plagued like other Men*; but go as securely out of the World, as if they had never sinned against God, and put their own Souls into Danger of Damnation. *There is no Band in their Death.* They seem to go unbound, and set at Liberty out of this World, though they have lived notoriously wicked all their Days in it. The Prisoner that is to dye at the Gallows for his Wickedness, must first have his Irons knock'd off his Legs; so he seems to go most at Liberty, when indeed he is going to be executed for his Transgressions. Wicked Men also have no bands in their Death, they seem to be more at Liberty when they are even at the Wind-up of their sinful Life, than at any time besides.

Hence you shall have them boast of their Faith and Hope in God's Mercy, when they lie upon their Death-Bed; yea, you shall have them speak as confidently of their Salvation, as if they had served God all their Days: When the Truth is, the bottom of this their boasting is, because they have no bands in their Death.

Their Sin and base Life comes not into their mind to correct them, and bring them to Repentance; but presumptuous Thoughts, and an Hope and Faith of the Spider's (the Devil's) making, possesseth their Soul, to their own eternal undoing.

Hence wicked Mens Hope, is said to die, not before, but with them; they give up the Ghost together. And thus did Mr. Badman. His Sins and his Hope went with him to the Gate, but there his Hope left him, because it died there; but his Sins went in with him, to be a Worm to gnaw him in his Conscience for ever and ever.

The Opinion therefore of the common People concerning this kind of dying is frivolous and vain; for Mr. Badman died like a Lamb, or as they call it, like a *Chrifom* Child, quietly and without fear. I speak not this with Reference to the struggling of Nature with Death, but as to the struggling of the Conscience with the Judgment of God. I know that Nature will struggle with Death. I have seen a Dog and Sheep die hardly: And thus may a wicked Man do, because there is an Antipathy betwixt Nature and Death. But even while, even then, when Death and Nature are struggling for Mastery, the Soul, the Conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable State, as the Block or Bed on which the Sick lies: And thus they may die like a *Chrifom* Child in shew, but indeed like one who by the Judgment of God is bound over to eternal Damnation; and that also by the same Judgment is kept from seeing

A frivolous Opinion.

what they are, and whither they are going, till they plunge down among the Flames.

* When a wicked Man dies in his Sins quietly, it is a Judgment of God upon his wicked beholder.

And as it is a very great judgment of God on wicked Men that so die, (for it cuts them off from all Possibility of Repentance, and so of Salvation)* so it is as great a judgment upon those that are their Companions that survive them, for by the manner of their Death, they dying so quietly, so like unto *Chrisom* Children, as they call it, they are hardened, and take Courage to go on in their Course.

For comparing their *Life* with their *Death*, their *sinful, cursed* Lives with their *Child-like, Lamb-like* Death, they think that all is well, that no Damnation is happened to them; though they lived like Devils Incarnate, yet they died like harmless ones. There was no Whirl-wind, no Tempest, no Band nor Plague in their Death: They died as quietly as the most godly of them all, and had as great Faith and Hope of Salvation, and would talk as boldly of Salvation as if they had Assurance of it. But as was their Hope in Life, so was their Death: Their Hope was without Tryal, because it was none of God's working, and their Death was without Molestation, because so was the Judgment of God concerning them.

Ver. 6.

But I say, at this their Survivors take Heart to tread their Steps, and to continue to live in the Breach of the Law of God; yea they carry it stately in their Villanies; for so it follows in the *Psalms*. *There is no Bands in their Death, but their strength is firm, &c. Therefore pride compasseth them* (the Survivors) *about as a chain, violence covereth them as a Garment.* Therefore they take courage to do evil, therefore they pride themselves in their iniquity. Therefore, Wherefore? Why, because their fellows died, after they had lived long in a most profane and wicked Life, as quietly and as like to Lambs, as if they had been innocent.

Ver. 8, 9, 10, 11.

Yea, they are bold, by seeing this, to conclude, that God, either does not, or will not take notice of their Sins. *They speak wickedly, they speak loftily.* They speak wickedly of Sin, for that they make it better than by the Word it is pronounced to be. They speak wickedly concerning Oppression, that they commend, and count it a prudent Act. They also speak loftily: *They set their mouth against the Heavens, &c. And they say, How doth God know, and is there knowledge in the most High?* And all this, so far as I can see, ariseth in their Hearts from the beholding of the quiet and lamb-like Death of their Companions.

Behold these are the Ungodly that prosper in the World, (that is, by wicked ways) they increase in Riches.

This therefore is a great Judgment of God, both upon that Man that dyeth in

his Sins, and also upon his Companion that beholdeth him so to die. He sinneth, he dyeth in his Sins, and yet dyeth quietly. What shall his Companion say to this? What Judgment shall he make how God will deal with *him*, by beholding the lamb-like Death of his Companion? Be sure, he cannot, as from such a sight say, Wo be to me, for Judgment is before him: He cannot gather, that Sin is a dreadful and a bitter thing, by the child-like death of Mr. *Badman*. But must rather, if he judgeth according to what he sees, or according to his corrupted Reason, conclude with the wicked ones of old, *That every one that doth Evil, is good in the sight of the Lord, and he delighteth in them; or where is the God of Judgment?* Mal. 2. 17.

Yea, this is enough to puzzle the wisest Man. *David* himself was put to a stand, by beholding the quiet death of ungodly Men. *Verily*, says he, *I have cleansed my Heart in vain, and have washed my Hands in innocency, Psal. 73. 13.* They, to appearance fare better by far than I: *Their Eyes stand out with fatness, they have more than Heart can wish; But all the Day long have I been plagued, and chastened every Morning.* This, I say, made *David* wonder, yea, and *Job* and *Jeremiah* too: But he goeth into the Sanctuary, and then he understands their end, nor could he understand it before, *I went into the Sanctuary of God: What place was that? why there where he might enquire of God, and by him be resolved of this Matter: Then*, says he, *understood I their end.* Then I saw, that *thou hast set them in slippery places, and that thou castest them down to Destruction.* Castest them down, that is, suddenly, or as the next Words say, *As in a moment they are utterly consumed with Terrors:* which Terrors did not cease them on their Sick-bed, for they had *no bands* in their Death. The Terrors therefore ceased them there, where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief and pricking in his Reins: So deep, so hard and so difficult did he find it, rightly to come to a determination in this Matter.

And indeed, this is a deep Judgment of God towards ungodly Sinners; it is enough to stagger a whole World, only the Godly that are in the World have a Sanctuary to go to, where the Oracle and Word of God is, by which his Judgments, and a Reason of many of them are made known to, and understood by them.

Atten. Indeed this is a staggering dispensation. It is full of the wisdom and anger of God. And I believe, as you have said, that it is full of Judgment to the World. Who would have imagined, that had not known Mr. *Badman*, and yet had seen him die, but that he had been a Man of an holy Life and Conversation, since

since he died so stilly, so quietly, so like a Lamb or a Chrisom Child? Would they not, I say, have concluded, that he was a righteous Man? or that if they had known him and his Life, yet to see him die so quietly, would they not have concluded that he had made his peace with God? Nay farther, if some had known that he had died in his Sins, and yet that he died so like a Lamb, would they not have concluded, that either God doth not know our Sins, or that he likes them; or that he wants power, or will, or heart, or skill to punish them; since Mr. *Badman* himself went from a sinful life so quietly, so peaceable, and so like a Lamb as he did?

Wife. Without controversy, this is an heavy judgment of God upon wicked Men; one goes to Hell in peace, another goes to Hell in trouble; one goes to Hell being sent thither by the hand of his Companion; one goes thither with his Eyes shut, and another goes thither with his Eyes open; one goes thither roaring, and another goes thither boasting of Heaven and Happiness all the way he goes: One goes thither like Mr. *Badman* himself, and others go thither as did his Brethren. But above all, Mr. *Badman*'s Death, as to the manner of dying, is the fullest of Snares and Traps to wicked Men; therefore they that die as he, are the greatest stumble to the World. They go, and go, they go on peaceably from Youth to old Age, and thence to the Grave, and so to Hell, without noise: They go, as an ox to the Slaughter, and as a Fool to the Correction of the Stocks; that is, both senselessly and securely. O! but being come at the Gates of Hell! O! but when they see those Gates set open for them: O! but when they see that that is their

home, and that they must go in thither; then their Peace and Quietness flies away for ever: Then they roar like Lions, yell like Dragons, howl like Dogs and tremble at their Judgment, as do the Devils themselves. Oh! when they see they must shoot the Gulf and Throat of Hell! when they shall see that Hell hath shut her ghastly Jaws upon them, when they shall open their Eyes, and find themselves within the Belly and Bowels of Hell! Then they will mourn, and weep, and hack, and gnash their Teeth for Pain. But this must not be (or if it must, yet very rarely) till they are gone out of the Sight and Hearing of those Mortals, whom they do leave behind them alive in the World.

Atten. Well, my good Neighbour *Wife*, I perceive that the Sun grows low, and that you have come to a Conclusion with Mr. *Badman*'s Life and Death; and therefore I will take my leave of you. Only first, let me tell you, I am glad that I have met with you to day, and that our hap was to fall in with Mr. *Badman*'s State. I also thank you for your Freedom with me, in granting of me your Reply to all my Questions: I would only beg your Prayers that God will give me much Grace, that I may neither live nor die as did Mr. *Badman*.

Wife. My good Neighbour *Attentive*, I wish your Welfare in Soul and Body; and if ought that I have said of Mr. *Badman*'s Life and Death may be of Benefit unto you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me, that I with you may be kept by the Power of God through Faith unto Salvation.

Atten. Amen. Farewel.

Wife. I wish you heartily farewell!



The Barren FIG-TREE:

OR, THE Doom and Downfall of the Fruitless Professor.

SHEWING

That the DAY of GRACE may be past with him
long before his Life is ended.

The Signs also by which such miserable Mortals may be known.

To the READER.

Courteous Reader,

I Have written to thee now about the Barren Fig Tree, or how it will fare with the
Fruitless Professor that standeth in the Vineyard of God.

Of what Complexion thou art, I cannot certainly divine, but the Parable tells thee,
that the Cumber-ground must be cut down.

A Cumber-ground Professor, is not only a provocation to God, a stumbling-block to the
World, and a blemish to Religion, but a snare to his own Soul also. Though his Excel-
lency mount up to the Heavens, and his Head reach unto the Clouds, yet he shall perish
for ever, like his own dung, they that have seen him, shall say, Where is he? Job. 20. 6.

Now they count it pleasure to riot in the day-time, 2 Pet. 2. 13, 14. but what will they
do when the Ax is fetcht out?

The Tree whose Fruit withereth, is reckoned a Tree without Fruit, a Tree twice dead,
one that must be plucked up by the Roots, Judges 12.

O thou Cumber-ground, God expects Fruit, God will come seeking Fruit shortly.

My Exhortation therefore is to Professors, that they look to it, that they take heed.

The Barren Fig Tree in the Vineyard, and the Bramble in the Wood, are both prepared
for the Fire.

Profession is not a Covert to hide from the Eye of God; nor will it palliate the revenge-
ful Threatning of his Justice, he will command to cut it down shortly.

The Church and a Profession, are the best of places for the Upright, but the worst in the
World for the Cumber-ground: He must be cast, as profane, out of the Mount of God;
Cast, I say, over the Wall of the Vineyard, there to wither; thence to be gathered and
burned. It had been better for them that they had not known the Way of Righteous-
ness, 2 Pet. 2. 21. And yet if they had not, they had been damned; but it is better to go
to Hell without, than in, or from under a Profession: These shall receive greater Damnation,
Luke 20. 47.

If thou be a Professor, read and tremble; If thou be Profane, do so likewise. For if the
righteous scarcely be saved, where shall the Ungodly and Sinners appear? Cumber-
ground, Take heed of the Ax; Barren Fig Tree, beware of the Fire.

But I will keep thee no longer out of the Book; Christ Jesus, the dresser of the Vineyard,
take care of thee, dig about thee, and dung thee, that thou may'st bear Fruit: That when
the Lord of the Vineyard cometh with his Ax to seek for Fruit, or pronounce the Sentence
of Damnation on the Barren Fig Tree, thou mayest escape that judgment. The Cumber-
ground must to the Wood-pile, and thence to the Fire.

Farewel.

Grace be with all them that love our Lord Jesus in Sincerity. Amen.

J. Bunyan.

The Barren FIG-TREE:

OF THE

Doom and Downfall of the Fruitless Professor.

LUKE XIII. 6, 7, 8, 9.

A certain Man had a Fig Tree planted in his Vineyard, and he came and sought Fruit thereon, and found none. Then said he to the Dresser of his Vineyard, Behold, these three Years I come seeking Fruit on this Fig Tree, and find none: Cut it down, why cumbereth it the Ground? And he answering, said, Lord, let it alone this Year also, until I shall dig about it, and dung it; and if it bear Fruit, well; and if not, then after that thou shalt cut it down.

AT the beginning of this Chapter we read, how some of the *Jews* came to *Jesus Christ*, to tell him of the cruelty of *Pontius Pilate*, in mingling the Blood of the *Galileans* with their Sacrifices. An heathenish and prodigious Act: for therein he shewed, not only his Malice against the *Jewish* Nation, but also against their Worship, and consequently their God. An Action, I say, not only heathenish, but prodigious also; for the Lord *Jesus* paraphrasing upon this Fact of his, teacheth the *Jews*, that without Repentance, *they should all likewise perish*. Likewise, that is, by the Hand and Rage of the *Roman* Empire: Neither should they be more able to avoid the Stroke, than were those eighteen upon whom the Tower of *Siloam* fell, and slew them. *Luke* 19. 42, 43, 44. The fulfilling of which Prophecy, for their Hardness of Heart, and Impenitency, was in the Days of *Titus* Son of *Vespasian*, about forty Years after the Death of Christ. Then, I say, were these *Jews* and their City both, environed round on every side, wherein both they and it, to Amazement, were miserably overthrown. God gave them Sword, and Famine, Pestilence, and Blood, for their Outrage against the Son of his Love: So *Wrath came on them to the uttermost*, 1 *Thess.* 2. 16.

Now to prevent their old and foolish *Salvo*, which they always had in Readiness against such Prophecies and Denunciations of Judgment, the Lord *Jesus* presents them with this Parable, in which he emphatically shews them, that their cry of being the

Temple of the Lord, and of their being the Children of *Abraham*, &c. and their being the Church of God, would not stand them in any stead. As who should say, It may be you think to help your selves against this my Prophecy, of your utter and unavoidable overthrow, by the Interest which you have in your outward Priviledges: *But all these will fail you*; for what think you, *A certain Man had a Fig Tree planted in his Vineyard, and he came and sought Fruit thereon, and found none*. This is your Case; The *Jewish* Land is God's Vineyard, I know it; and I know also, that *you are the Fig Trees*. But behold, there wanteth the main thing, *Fruit*; for the sake, and in expectation of which, he set this Vineyard with Trees. Now, seeing the *Fruit* is not found amongst you; the *Fruit*, I say, for the sake of which he did at first plant this Vineyard; what remains, but that in Justice he command to cut you down, *as those that cumber the Ground*, that he may plant himself another Vineyard. Then said he to the Dresser of his Vineyard, *Behold, these three Years I come seeking Fruit on this Fig Tree, and find none; cut it down, why cumbereth it the Ground?* This therefore must be your end, altho' you are planted in the Garden of God, for the Barrenness and Unfruitfulness of your Hearts and Lives, you must be cut off, yea, rooted up, and cast out of the Vineyard.

In Parables there are two Things to be taken notice of, and to be enquired into of them that read.

First, The Metaphors made use of.
Secondly, The Doctrine or Mysteries couched under such Metaphors.

The Metaphors in this Parable are;
 (1.) A certain Man. (2.) A Vineyard. (3.) A Fig Tree, barren or fruitless. (4.) A Dresser. (5.) Three Years. (6.) Digging and Dugging, &c.

The Doctrine, or Mystery, couched under these Words, is to shew us, *What is like to become of a fruitless or formal Professor.* For,

1. By the *Man* in the Parable (Luke 15. 11.) is meant *God the Father*.
2. By the *Vineyard*, (Isa 5. 7.) his *Church*.
3. By the *Fig Tree*, a *Professor*.
4. By the *Dresser*, the *Lord Jesus*.
5. By the *Fig Tree's Barrenness*, the *Professor's Fruitlessness*.
6. By the *three Years*, the *Patience of God*, that for a time he extendeth to barren Professors.
7. This calling to the Dresser of the Vineyard to cut it down, is to shew, the *Outcries of Justice against fruitless Professors*.
8. The Dresser's interceding, is to shew, how the *Lord Jesus steps in*, and takes hold of the *Head of his Father's Ax*, to stop or at least to defer present Execution, a barren Fig Tree.
9. The Dresser's Desire to try to make the Fig Tree fruitful, is to shew you, how unwilling he is that ever a barren Fig Tree, should yet be barren, and perish.
10. His digging about it, and dugging of it, is to shew his *Willingness to apply Gospel-helps to this barren Professor*, if happily he may be fruitful.
11. The Supposition that the Fig Tree may yet continue fruitless, is to shew, that when Christ Jesus hath done all, *there are some Professors will abide barren and fruitless*.
12. The Determination upon this Supposition, at last to cut it down, is a certain *Prediction of such Professors unavoidable and eternal Damnation*.

But to take this Parable into Pieces, and to discourse more particularly, tho' with all brevity, upon all the Parts thereof.

A certain Man had a Fig Tree planted in his Vineyard.

The Man, I told you, is to present us with God the Father, by which similitude He is often set out in the New Testament.

Observe then, That it is no new thing, if you find in God's Church, barren Fig Trees, fruitless Professors; even as here you see is a Tree, a fruitless Tree, a fruitless Fig Tree in the Vineyard. Fruit is not so easily brought forth, as a Profession is got into; 'tis easy for a Man to cloath himself with a fair Show in the Flesh, to word it, and say be thou warmed and filled with the best. 'Tis no

hard thing to do these with other things; but to be fruitful, to bring forth fruit to God, this doth not every Tree, no not every Fig Tree, that stands in the Vineyard of God. Those Words also, *John 15. 2. Every Branch in me that beareth not Fruit, he taketh away*, assert the same thing. There are Branches in Christ, in Christ's Body mystical, (which is his Church, his Vineyard) that bear not Fruit, wherefore the Hand of God is to take them away. *I looked for Grapes, and it brought forth wild Grapes*, Isa. 5. 4. that is no Fruit at all that was acceptable with God. Again, *Hos. 10. 1. Israel is an empty Vine, he bringeth forth Fruit unto himself, none to God*; he is without Fruit to God. All these, with many more, shew us the Truth of the Observation, and that God's Church may be cumbered with fruitless Fig Trees, with barren Professors.

Had a [Fig Tree.]

Although there be in God's Church that be barren and fruitless; yet, as I said, to see to, they are like the rest of the Trees, even a Fig Tree: 'Twas not an Oak, nor a Willow, nor a Thorn, nor a Bramble, but a Fig Tree. *Ezek. 33. 31. They come before thee as the People cometh*. Isa. 58. 2, 3, 4. *They delight to know my Ways, as a Nation that did Righteousness, and forsook not the Ordinances of their God: They ask of me the Ordinances of Justice, they take delight in approaching to God*; and yet but barren, fruitless, and unprofitable Professors. Judas also was one of the Twelve, a Disciple, an Apostle, a Preacher, an Officer, yea, and such an one as none of the Eleven mistrusted, but preferred before themselves, each one crying out, *Is it I? Is it I?* Mar. 14. 19. none of them, as we read of (*Joh. 6. 70.*) mistrusting Judas, yet he in Christ's Eye was the barren Fig Tree, a Devil, a fruitless Professor. The foolish Virgins also went forth of the World with the other, had Lamps, and Light, and were awakened with the other; yea had boldness to go forth when the Midnight Cry was made, with the other; and thought that they could have looked Christ in the Face, when he sat upon the Throne of Judgment with the other; and yet but foolish, but barren Fig Trees, but fruitless Professors: *Matth. 7. 22, 23. Many, saith Christ, will say unto me in that Day, this and that, and will also talk of many wonderful Works; yet, behold, he finds nothing in them, but the Fruits of Unrighteousness: They were altogether barren and fruitless Professors*.

Had a Fig Tree [planted.]

This Word [*planted*] doth also reach far; it supposeth one taken out of its natural Soil

Soil, or removed from the Place it grew in once; one that seemed to be called, awakened; and not only so, but by strong hand carried from the World, to the Church; from Nature, to Grace; from Sin, to Godliness. *Psal. 80. 8. Thou broughtest a Vine out of Egypt; thou didst cast out the Heathen and plant it.* Of some of the Branches of this Vine, were there unfruitful Professors.

It must be concluded therefore, That this Professor, that remaineth notwithstanding fruitless, is, as to the View and Judgment of the Church, rightly brought in thither; to wit, by Confession of Faith, of Sin, and a Shew of Repentance and Regeneration; thus false Brethren creep in unawares. All these things this Word *planted*, intimateth; yea, further, that the Church is satisfied with them, consents they should abide in the Garden, and counteth them sound as the rest. But before God, in the Sight of God, they are graceless Professors, barren and fruitless Fig Trees.

Therefore it is one thing to be IN the Church, or in a Profession; and another to be OF the Church, and to belong to to that Kingdom, that is prepared for the Saint, that is so indeed. Otherwise, *being planted, shall it prosper, shall it not utterly wither, when the East Wind toucheth it? It shall wither in the Furrows where it grew.* Ezek. 17. 10.

Had a Fig Tree planted in [his] Vineyard.

In [his] Vineyard. Hypocrites, with rotten Hearts, are not afraid to come before God in *Sion*. These Words therefore suggest unto us, a prodigious kind of Boldness and hardened Fearlessness: for what Presumption higher, and what Attempt more desperate, than for a Man that wanteth Grace, and the true Knowledge of God, to croud himself (in that Condition) into the House, or Church of God; or to make Profession of, and desire that the Name of God should be called upon him?

For the Man that maketh a Profession of the Religion of Jesus Christ, that Man hath, as it were, *put the Name of God upon himself*, and is called and reckoned now (how fruitless soever before God, or Men) the Man that hath to do with God, the Man that God owneth, and will stand for. This Man, I say, by his Profession suggesteth this to all that know him to be such a Professor. Men meerly natural, I mean, Men that have not got the devilish Art of Hypocrisy, are afraid to think of doing thus. *And of the rest durst no Man join himself to them, but the People magnified them.* Acts 5. 13. And indeed it displeaseth God; *They have brought*, saith he, *Men uncircumcised into my Sanctuary.* And again, *Isa. 1. 12. When you come to appear before me, who bath requir'd this at your Hand, to tread my*

Courts? saith God. They have therefore learnt this Boldness of none in the visible World, they only took it of the Devil; for he, and he only, with these his Disciples, attempt to present themselves in the Church before God. *The Tares are the Children of the Wicked One*; the Tares, that is, the Hypocrites that are Satan's Brood, the *Generation of Vipers*, that cannot escape the Damnation of Hell.

[Had] a Fig Tree planted in his Vineyard.

He doth not say, He planted a Fig Tree, but there *Was* a Fig Tree there, he *Had*, or *Found* a Fig Tree planted in his Vineyard.

The great God will not acknowledge the *barren Fig Tree*, or barren Professor to be His Workmanship, or a Tree of His bringing in; only the Text saith, *He Had* one there. This is much like that in *Matthew*, Chap. 15. 13. *Every Plant which my heavenly Father hath not planted, shall be rooted up.* Here again are Plants in his Vineyard, which God will not acknowledge to be of his planting: And he seems to suggest, that in his Vineyard are many such. ----- *Every Plant*, or all those Plants, or Professors that are got into the Assembly of the Saints, or into the Profession of their Religion, without God and his Grace, *shall be rooted up.*

And when the King came in to see the Guests, he saw there a Man that had not on a Wedding Garment; and he said unto him, Friend, how camest thou in hither, not having on a Wedding Garment? Matth. 22. 11, 12. Here is one so cunning and crafty, that he beguiled all the Guests; he got and kept in the Church, even until the King himself came in to see the Guests. But his Subtlety got him nothing; it did not blind the Eyes of the King; it did not pervert the Judgment of the Righteous. *Friend, how camest thou in hither?* did overtake him at last, even a publick Rejection; the King discovered him in the Face of all there present. *How camest thou in hither?* my Father did not bring thee hither, I did not bring thee hither, my Spirit did not bring thee hither, thou art not of the heavenly Father's planting, *How camest thou in hither?*

John 10. 1. He that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber. This Text also is full and plain to our purpose; for this Man came not in by the Door, yet got into the Church, he got in by climbing; he broke in at the Windows, he got something of the Light and Glory of the Gospel of our Lord Jesus Christ in his Head; and so (hardy Wretch that he was) he presumed to croud himself among the Children. But how is this resented? what saith the King of him? Why this is his Sign, *the same is a Thief and a Robber.* See ye here also, if all they be owned as the planting of God, that

that get into his Church or Profession of his Name.

Had a Fig Tree, had one without a Wedding Garment, had a Thief in his Garden, at his Wedding, in his House. These climbed up some other way. There are many ways to get into the Church of God, and Profession of his Name, besides, and without an entring by the Door.

1. There is the way of Lying and Dissembling, and at this Gap the *Gibeonites* got in, *Josh. 9. 3, 4, &c.*

2. There is sometimes Falseness amongst some Pastors, either for the sake of carnal Relations, or the like; at this Hole, *Tobiah* the Enemy of God got in, *Nehem. 13. 4, 5, 6.*

3. There is sometimes Negligence, and too much Uncircumspectness in the whole Church; thus the Uncircumcised got in, *Ezek. 44. 7, 9.*

4. Sometimes again, let the Church be never so circumspect, yet these have so much help from the Devil, that they beguile them all, and so get in. These are of that sort of Thieves that *Paul* complains of; *false Brethren that are brought in unawares*, *Gal. 2. 3, 4.* *Jude* also cries out of these, *Certain Men crept in unawares*, *Jude 4.* Crept in! What were they so lowly! A voluntary Humility, (*Col. 2. 22, 23.*) a neglecting of the Body, not in any Humour. Oh, how seemingly self denying are some of these creeping things, that yet are to be held (as we shall know them) an Abomination to *Israel*, *Lev. 11. 43. 44.*

But in a great House, there are not only Vessels of Gold, and of Silver, but also of Wood, and of Earth; and some to Honour, and some to Dishonour, *2 Tim. 2. 20.* By these Words the Apostle seems to take it for granted, that as there hath been, so there still will be, these kind of Fig Trees, these barren Professors in the House, when all Men have done what they can; even as in a great House there are always Vessels to Dishonour, as well as those to Honour and Glory; Vessels of Wood, and of Earth, as well as of Silver and Gold: So then there must be wooden Professors in the Garden of God, there must be earthy, earthen Professors in his Vineyard; but that methinks is the biting Word, *and some to Dishonour. That to the Romans* is dreadful, *Rom. 9. 21, 22.* but *this* seems to go beyond it; *that* speaks but of the Reprobate in general, but *this* of such and such in particular: *That* speaks of their hardening but in the common way; but *this*, that they must be suffered to creep into the Church, there to fit themselves for their Place, their own Place, *Acts 1. 25.* the Place prepared for them of this sort only. As the Lord Jesus said once of the Pharisees, *These shall receive greater Damnation*, *Luke 20. 47.*

Barren Fig Tree, fruitless Professor, hast thou heard all these things? Hast thou

considered that this Fig Tree is not acknowledged of God to be his, but is denied to be of his planting, and of his bringing unto his Wedding? Dost not thou see that thou art called a Thief, and a Robber, that hast either climbed up to, or crept in at another Place than the Door? Dost thou not hear, that there will be in God's House, wooden and earthly Professors, and that no Place will serve to fit those for Hell, but the House, Church, the Vineyard of God! Barren Fig Tree! fruitless Christian! do not thine Ears tingle?

And [he] came and sought Fruit thereon.

When a Man hath got a Profession, and is crouded into the Church and House of God; the Question is not now, Hath he Life, hath he right Principles, but hath he Fruit, he came seeking Fruit thereon. It mattereth not who brought thee in hither, whether God or the Devil, or thine own vain glorious Heart; But hast thou Fruit? Dost thou bring forth Fruit unto God? *And, let every one that nameth the Name of the Lord Jesus Christ, depart from Iniquity*, *2 Tim. 2. 9.* He doth not say, and let every one that hath Grace, or let those that have the Spirit of God; *but let every one that nameth the Name of the Lord Jesus Christ, depart from Iniquity.*

What do Men meddle with Religion for? Why do they call themselves by the Name of the Lord Jesus, if they have not the Grace of God, if they have not the Spirit of Christ? God therefore expecteth Fruit: What do they do in the Vineyard? let them work or get them out, the Vineyard must have Labourers in it: *Son, go work to Day in my Vineyard*, *Matth. 21. 28.* Wherefore, want of Grace, and want of Spirit, will not keep God from seeking Fruit; *And he came and sought Fruit thereon*, *Luke 8. 8.* He required that which he seemeth to have: Every Man in the Vineyard, and House of God, promiseth himself, professeth to others, and would have all Men take it for granted, that an heavenly Principle is in him; why then should not God seek Fruit?

As for them therefore that will retain the Name of Christians, fearing God, and yet make no Conscience of bringing forth Fruit to him; he saith to such, *Away! As for you, go ye, serve every one his Idols, and hereafter also, if ye will not hearken unto me, &c.* *Ezek. 20. 39.* Barren Fig Tree, dost thou hear? God expecteth Fruit, God calls for Fruit; yea, God will shortly come seeking Fruit on this barren Fig Tree. Barren Fig Tree! either bear Fruit, or go out of the Vineyard, (and yet then thy Case will be unspeakably damnable. Yea, let me add, If thou shalt neither bear Fruit, nor depart, God will take his Name out of thy Mouth, *Jer. 44. 26.* He will have Fruit. And I say

say further, if thou wilt do neither, yet God in Justice and Righteousness will still come for Fruit. And it will be in vain for thee to count this Austerity; he will *reap where he hath not sowed, and gather where he hath not strewed*, Matth. 25. 24, 25, 26. Barren Fig Tree dost thou hear?

Q. What if a Man have no Grace?

A. Yes, seeing he hath a Profession.

And he came and sought Fruit [thereon.]

A Church then, and a Profession, are not places where the Workers of Iniquity may hide themselves, and Sins, from God. Some of old thought, that because they could cry, *The Temple of the Lord, the Temple of the Lord*, that therefore they were delivered, or had a Dispensation to do the Abominations which they committed; as some in our Days. For who (say they) have a right to the Creatures if not Christians, if not Professors, if not Church-Members? And from this Conclusion, let go the Reins of their inordinate Affections after Pride, Ambition, Gluttony, *pampering themselves without Fear*, Jude 12. daubing themselves with the Lust-provoking Fashions of the Times; to walk with stretched out Necks, naked Breasts, frizled Fore-tops, wanton Gestures, in gorgeous Apparel, mix'd with Gold and Pearl, and costly Array. I will not here make Inspection into their Lives, their Carriages at Home, in their Corners, and secret Holes; but certainly, Persons thus spirited, thus principled, and thus enclined, have but empty Boughs, Boughs that want the Fruit that God expects, and that God will come down to seek.

Barren Fig Tree, thou art not licensed by thy Profession, nor by the Lord of the Vineyard, to bear these Clusters of *Gomorrah*: Neither shall the Vineyard, nor thy being crowded among the Trees there, shelter thee from the Sight of the Eye of God. Many make Religion their Cloak, and Christ their Stalking-Horse, and by that means cover themselves, and hide their own Wickedness from Men: *But God seeth their Hearts*, hath his print upon the Heels of their Feet, and pondereth all their goings: And at last, when their Iniquity is found to be hateful, he will either smite them with Hardness of Heart, and so leave them, or awaken them to bring forth Fruit. Fruit he looks for, seeks and expects, *barren Fig Tree!*

But what! Come into the Presence of God to sin. What, Come into the Presence of God *to hide thy Sin*. Alas Man! The Church is God's Garden, and Christ Jesus is the great Apostle and High-Priest of our Profession. What! come into the House that is called by my Name! into the Place where mine Honour dwelleth! *Psal. 26. 8.* where mine Eyes and Heart are continual-

N^o XXXVII. Vol. II.

ly! *1 Kings 9. 3.* What, come there to sin, to hide thy Sin, to cloak thy Sin! His *Plants* are an *Orchard* with *pleasant Fruits*, Song 4. 13, 14, 15. And every time he goeth into his Garden, it is to *see the Fruits of the Valley*; and to *see if the Vines flourish, and if the Pomegranates bud*.

Yea, saith he, *he came seeking Fruit on This Fig Tree*. The Church is the Place of God's Delight; where he ever desires to be, there he is Night and Day. He is there to seek for Fruit, to seek for Fruit of all, and every Tree in the Garden. Wherefore assure thy self, O fruitless one, that thy Ways must needs be open before the Eyes of the Lord. *One black Sheep* is soon espied, although in Company with many; that is taken with the first cast of the Eye; its different Colour still betrays it. I say, therefore, a Church and a Profession are not Places where the Workers of Iniquity may hide themselves from God, that seeks for Fruit; *My Vineyard*, saith God, *which is mine, is before me*, Song 8. 12.

And he came and sought Fruit thereon [and found none.]

Barren Fig Tree, hearken; the continual non-bearing of Fruit, is a dreadful Sign; that thou art to come to a dreadful End, as the winding up of this Parable concludeth:

And found none. None at all, or none to God's liking: For when he saith, *He came seeking Fruit thereon*, he means Fruit meet for God [Heb. 6.] pleasant Fruit, Fruit good and sweet.

Alas, it is not any Fruit will serve; bad Fruit is counted none. *Every Tree that bringeth not forth good Fruit, is hewen down and cast into the Fire*, Matth. 3. 10.

1. There is a Fruit among Professors that withers, and so never comes to be ripe, a Fruit that is smitten in the Growth, and comes not to Maturity, and this is reckoned *no Fruit*. This Fruit those Professors bear, that have many fair beginnings, or Blossoms: That make many fair Offers of Repentance and Amendment; that begin to pray, to resolve, and to break off their Sins by Righteousness; but stop at those beginnings, and bring no Fruit forth to Perfection. This Man's Fruit is withered, wrinkled, smitten Fruit, and is in effect *no Fruit at all*.

2. There is an *hasty* Fruit, such as is the *Corn upon the House Top*, *Psal. 129.* or that which springs up on the *Dunghil*, that runs up suddenly, violently, with *great Stalks* and big *shew*, and yet at last proves empty of Kernel. This Fruit is to be found in those Professors, that on a sudden are so awakened, so convinced, and so affected with their Condition, that they shake the whole Family, the End-SHIP, the whole Town. *For a while* they cry hastily, vehemently, dolefully, mournfully, and yet all is but a Pang,

an Agony, a Fit, they bring not forth Fruit with Patience. These are called those hasty Fruits, *that shall be as a fading Flower*, Isa. 28. 4.

3. There is a Fruit that is *vile, and ill-tasted*, Jer. 24. how long soever it be in growing; the Root is dried, and cannot convey a Sufficiency of Sap to the Branches to ripen the Fruit. These are the Fruit of such Professors, whose Heart is estranged from Communion with the Holy Ghost, whose Fruit groweth from themselves, from their Parts, Gifts, Strength of Wit, natural or moral Principles. These, notwithstanding they bring forth Fruit, are called *empty Vines*; such as bring not forth Fruit to God.

Their Root is dried up, they shall bear no Fruit; yea, though they bring forth, yet will I slay even the beloved Fruit of their Womb, Hos. 9. 16.

4. There is a Fruit that is *wild*; *I looked for Grapes, and it brought forth wild Grapes*, Isa. 5. 4. I observe, that as there are *Trees* and *Herbs* that are *wholly* right, and noble, fit indeed for the Vineyard: So there are also their Semblance, but *wild*; not right, but ignoble. There is the *Grape* and the *wild Grape*; the *Vine* and the *wild Vine*; the *Rose*, and *Canker-Rose*; *Flowers*, and *wild Flowers*; the *Apple*, and the *wild Apple*, which we call the *Crab*. Now Fruit from these *wild* things, however they may please the *Children* to play with, yet the *Prudent* and *Grave* count them of little or no value. There are also in the World a Generation of Professors, that notwithstanding their Profession, are wild by Nature; yea, such as were never *cut out*, or *off*, from the *wild Olive Tree*, nor never yet planted into the good *Olive Tree*. Now these can bring nothing forth but *wild Olive Berries*, they cannot bring forth Fruit unto God. Such are all those that have lightly taken up a Profession, and crept into the Vineyard without a New-birth, and the blessing of Regeneration.

5. There is also untimely Fruit; *Even as a Fig-tree casteth her untimely Figs*, Rev. 6. 13. Fruit out of Season, and so no Fruit to God's liking.

There are two sorts of Professors subject to bring forth untimely Fruit.

First, They that bring forth [Fruit] *too soon*.

Secondly, They that bring forth [Fruit] *too late*.

First, They that bring forth *too soon*. They are such as at present receive the Word with Joy; and anon, before they have Root downwards, they thrust forth upwards; but having *not root*, when the Sun ariseth they are smitten, and miserably die without Fruit. These Professors are those light and inconsiderate Ones, that think nothing but Peace will attend the

Gospel; and so anon rejoyce at the Tidings, without foreseeing the Evil: Wherefore when the Evil comes, being unarmed, and so not able to stand any longer, they die, and are withered, and bring forth no Fruit. *He that received the Seed into stony places, the same is he that beareth the Word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when Tribulation or Persecution ariseth because of the Word, by and by they are offended*, Mat. 13. 20, 21. There is in Isa. 28. mention made of some, *Whose glorious Beauty shall be a fading Flower*, Isa. 28. 4. because it is Fruit before Summer. Both these are untimely Fruit.

Secondly, They also bring forth untimely Fruit, that stay till the Season is over. God will have his Fruit in His Season; I say, he will receive them of such Men as shall render them to him in Their Seasons, Mat. 21. 41. The missing of the season is dangerous; staying till the Door is shut is dangerous, Mat. 25. 10, 11. Many there be that come not till the Flood of God's Anger is raised, and too deep for them to wade through; *Surely in the Floods of great Waters, they shall not come nigh unto him*, Psal. 32. 6. Esau's [afterward] is fearful: *For ye know how that afterward when he would have inherited the Blessing, he was rejected; for he found no place of Repentance, though he sought it carefully with Tears*, Heb. 12. 16, 17.

So the Children of Israel, they brought to God the Fruits of Obedience too late; their *Lo, we be here*, (Numb. 14. 40, 41, 42.) came too late; Their, *We will go up* (verse 21, 22, 23.) came too late. The Lord had sworn, Mat. 25. 10. and 27. 3. before, *that they should not possess the Land*. All these are such as bring forth untimely Fruit, Heb. 12. 17. Luke 13. 25, 26, 27. It is the hard hap of the Reprobate to do all things too late; to be sensible of his want of Grace too late; to be sorry for Sin too late; to seek Repentance too late; to ask for Mercy, and to desire to go to Glory too late.

1. Thus you see that Fruit *smitten* in the growth, that *withereth*, and that comes not to maturity, *is no Fruit*.

2. That *hasty* Fruit, such as the *Corn upon the House top*, Psal. 129. 6. withereth also before it groweth up, *and is no Fruit*.

3. That the Fruit that is *vile* and *ill-tasted*, *is no Fruit*.

4. That *wild* Fruit, *wild grapes*, Rev. 6. *are no Fruit*.

5. That *untimely* Fruit, such as comes *too soon*, or that comes *too late*; such as come not in their Season, *are no Fruit*.

And he came and sought Fruit thereon, and found none.

Nothing will do but Fruit: Mat. 21. 34. *He looked for Grapes; when the time of Fruit drew near, he sent his Servants to the Husband-*

Husbandmen that they might receive the Fruit of it.

Quest. But what Fruit doth God expect?

A. Good Fruit. *Every tree that bringeth not forth good Fruit, is hewn down, Mat. 7. 19.* Now before the Fruit can be good, the Tree must be good; for good Fruit makes not a good Tree, but a good Tree bringeth forth good Fruit; Do Men gather Grapes of Thorns, or Figs of Thistles? A Man must be good, else he can bring forth no good Fruit; he must have Righteousness imputed; that he may stand good in God's Sight from the Curse of his Law. He must have a Principle of Righteousness in his Soul, else how should he bring forth good Fruits; and hence it is, that a Christian's fruits are called, *Gal. 5. 22, 23. The Fruits of the Spirit, the Fruits of Righteousness, which are by Jesus Christ, Phil. 1. 11.* The Fruits of the Spirit, therefore the Spirit must be there: the Fruits of Righteousness, therefore Righteousness must first be there; but to particularize in a few things briefly.

First, God expecteth Fruit that will answer, and be worthy of the Repentance, which thou feignest thyself to have. Every one in a Profession, and that hath crouded into the Vineyard, pretendeth to Repentance; now of every such Soul, God expecteth that the Fruits of Repentance be found to attend them. *Mat. 3. 8. Bring forth Fruits therefore meet for Repentance,* or answerable to thy profession of the Doctrine of Repentance. *Barren Fig-tree,* seeing thou art a Professor, and art got into the Vineyard: thou standest before the Lord of the Vineyard, as one of the Trees of the Garden: Wherefore He looketh for Fruit from thee, as from the rest of the Trees in the Vineyard; Fruits, I say, and such as may declare thee in Heart and Life, one that hath made sound Profession of Repentance. By thy Profession thou hast said, *I am sensible of the Evil of Sin:* Now then, live such a Life, as declares that thou art sensible of the Evil of Sin. By thy Profession thou hast said, *I am sorry for my Sin:* Why then, live such a life as may declare this Sorrow. By thy Profession thou hast said, *I am ashamed of my Sin,* *Psal. 38. 18.* yea, but live such a Life, that Men by that may see thy shame for Sin, *Jer. 31. 19.* By thy profession thou sayest, *I have turned from, left off, and am become an enemy to every appearance of evil,* *1 Thess. 5. 22.* Ah! but doth thy Life and Conversation declare thee to be such an one? Take heed, barren Fig Tree, lest thy Life should give thy Profession the lie. I say again, Take heed, for God himself will come for Fruit; And he sought Fruit thereon.

You have some Professors, that are only Saints before Men, when they are abroad; but are Devils and Vipers at home; Saints

by Profession, but Devils by Practice; Saints in Word, but Sinners in Heart and Life. These Men may have the Profession, but they want the Fruits that become Repentance.

Barren Fig-tree! Can it be imagined that those that paint themselves, did ever repent of their Pride? or that those that pursue this World, did ever repent of their Covetousness? or that those that walk with wanton eyes, did ever repent of their fleshly Lusts? Where, barren Fig-Tree, is the Fruit of these Peoples Repentance? Nay, do they not rather declare to the World, that they have repented of their Profession? Their fruits look as if they had. Their Pride saith, they have repented of their Humility: Their Covetousness declareth, that they are weary of depending upon God; and doth not thy wanton Actions declare, that thou abhorrest Chastity? Where is thy Fruit, Barren Fig-tree? Repentance is not only a sorrow, and a shame for, but a turning from Sin to God, *Heb. 6.* it is called Repentance from dead Works. Hast thou that Godly Sorrow that worketh Repentance to Salvation, never to be repented of? *2 Cor. 7. 10, 11.* How dost thou shew thy Carefulness, and clearing of thy self; thy indignation against Sin; thy fear of offending; thy vehement desire to walk with God; thy Zeal for his Name and Glory in the World: And what Revenge hast thou in thy Heart against every thought of Disobedience?

But where is the Fruit of this Repentance? Where is thy Watching, thy Fasting, thy Praying against the remainders of Corruption? Where is thy Self-abhorrence; thy blushing before God, for the Sin that is yet behind? Where is thy Tenderness of the Name of God and his Ways? Where is thy Self-denial and Contentment? How dost thou shew before Men the truth of thy turning to God? Hast thou renounced the hidden things of dishonesty, not walking in craftiness? *2 Cor. 4. 2.* Canst thou commend thy self to every Man's conscience in the sight of God?

And he sought Fruit thereon.

Secondly, God expecteth Fruits that shall answer that Faith which thou makest Profession of. The Professor that is got into the Vineyard of God, doth feign that he hath the Faith, the Faith most holy, the Faith of God's Elect. Ah! But where are thy Fruits, Barren Fig-tree? The Faith of the Romans was spoken of throughout the whole World, *Rom. 1. 8.* and the Thessalonians Faith grew exceedingly, *2 Thess. 1. 3.*

Thou professest to believe thou hast a Share in another World; hast thou let go this, barren Fig Tree? thou professest thou believest in Christ; is he thy Joy and the Life of thy Soul? Yea, what Conformity

unto

unto him, to his Sorrows and Suffering? What Resemblance hath his Crying, and Groaning, and Bleeding and Dying wrought in thee? dost thou *hear about in thy Body the dying of the Lord Jesus?* and is also the *Life of Jesus made manifest in thy mortal Body?* 2 Cor. 4. 10, 11. Barren Fig Tree, *shew me thy Faith by thy Works. Shew out of a good Conversation thy Works with Meekness of Wisdom,* Jam. 2. 18. and 3. 13.

What Fruit, barren Fig Tree, what Degree of Heart-Holiness? for *Faith purifies the Heart,* Acts 15. 9. What Love to the Lord Jesus? for *Faith worketh by Love,* Gal. 5. 6.

Thirdly, God expecteth Fruits, according to the Seasons of Grace thou art under, according to the *Rain that cometh upon thee.* Perhaps thou art planted in a good Soil, by great Waters, that thou mightest bring forth Branches, and bear Fruit? that thou mightest be a goodly Vine or Fig Tree: Shall he not therefore seek for Fruit, for Fruit answerable to the Means? Barren Fig Tree, God expects it, and will find it too, if ever he bless thee. *For the Earth which drinketh in the Rain that comes oft upon it, and bringeth forth Herbs meet for him by whom it is dressed, receives blessing from God; but that which beareth Thorns and Briars is rejected, and is nigh unto cursing, whose end is to be burned,* Heb. 6. 7, 8.

Barren Soul! How many Showers of Grace, how many Dews from Heaven, how many times have the Silver Streams of the City of God, *run gliding by thy Roots, to cause thee to bring forth Fruit!* These Showers, and Streams, and the Drops that hang upon thy Boughs, will all be accounted for; and will they not testify against thee, that thou oughtest of right to be burned! Hear, and tremble, O thou barren Professor! *Fruits that become thy Profession of the Gospel, the God of Heaven expecteth.* The Gospel hath in it the Forgiveness of Sins, the Kingdom of Heaven, and Eternal Life: but what Fruit hath thy Profession of a Belief of these Things put forth in thy Heart and Life? Hast thou given thy self to the Lord; and is all that thou hast to be ventured for his Name in this World? Dost thou walk like one that is bought with a Price, *even with the Price of precious Blood?*

Fourthly, The Fruit that God expecteth is such, *as is meet for himself,* Fruit that may glorify God; God's Trees are *Trees of Righteousness, the planting of the Lord, that he may be glorified;* Fruit that *tasteth of Heaven, Abundance of such Fruit:* For herein, saith Christ, *is my Father glorified, that ye bring forth much Fruit,* John 15. 8. Fruits of all kinds, new and old; the Fruits of the Spirit is in all Goodness, and Righteousness, and Truth. Fruits before the World, Fruits before the Saints, Fruits before God, Fruits before Angels.

O my Brethren, what manner of Persons

ought we to be, who have subscribed to the Lord, and have called ourselves by the Name of Israel? One shall say, *I am the Lord's;* and another shall call himself by the Name of Jacob; and another shall subscribe with his Hand unto the Lord, and surname himself by the Name of Israel; Isa. 44. 5. Barren Fig Tree, hast thou subscribed, hast thou called thy self by the Name of Jacob? and surnamed thy self by the Name of Israel? All this thou pretendest to, who art got into the Vineyard, who art placed among the Trees of the Garden of God: God doth therefore look for such Fruit as is worthy of his Name, as is meet for him; as the Apostle saith, *we should walk worthy of God;* that is, so as we may shew in every Place, that the Presence of God is with us, his Fear in us, and his Majesty and Authority upon our Actions. Fruits meet for him, such a Dependance upon him, such Trust in his Word, such Satisfaction in his Presence, such a Trusting of him with all my Concerns, and such Delight in the Enjoyment of him, *that may demonstrate that his Fear is in my Heart,* that my Soul is wrap'd up in his Things, and that my Body, and Soul, and Estate, and All, are in Truth, through his Grace, at his Dispose, *Fruit meet for him.* Hearty Thanks, and blessing God for Jesus Christ, for his good Word, for his Free Grace, for the Discovery of himself in Christ to the Soul, secret longing after another World, *Fruit meet for him.* Liberality to the poor Saints, to the poor World; a Life in Word and Deed exemplary; a patient and quiet enduring of all things, till I have done and suffered the whole Will of God, which he hath appointed for me. *That on the good Ground are they, which in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience,* Luke 8. 15. This is bringing forth Fruit unto God; *having our Fruit unto Holiness, and our End everlasting Life,* Rom. 7. 4. and 6. 22. and 14. 8.

Fifthly, The Lord expects Fruit becoming the Vineyard of God. The Vineyard, saith he, Isa. 5. 1. *is a very fruitful Hill;* witness the Fruit brought forth in all Ages: The most barren Trees that ever grew in the Wood of this World, when planted in this Vineyard by the God of Heaven, what Fruit to Godward have they brought forth? Abel offered the more excellent Sacrifice, Heb. 11. 4. Enoch walked with God three hundred Years, ver. 5. Noah, by his Life of Faith, condemned the World, and became Heir of the Righteousness which is by Faith, ver. 7. Abraham left his Country, and went out after God, not knowing whither he went, ver. 8. Moses left a Kingdom, and run the Hazard of the Wrath of the King, for the Love he had to God and Christ. What shall I say of them who had Trials, not accepting Deliverance, that they might obtain a better Resurrection?

surrection? Heb. 11. 35, 36, 37. *They were stoned, they were sawn asunder; were tempted, were slain with the sword: They wandered about in Sheep-Skins and Goat-Skins, being destitute, afflicted, tormented. Peter left his Father, Ship and Nets, Matt. 4. 18, 19. Paul turned off from the feet of Gamaliel. Men brought their Goods and Possessions (the Price of them) and cast it down at the Apostle's feet, Acts 19. 18, 19, 20. and others brought their Books together, and burnt them, curious Books, though they were worth fifty thousand Pieces of Silver. I could add, how many willingly offered themselves in all Ages, and their All, for the worthy Name of the Lord Jesus, to be rack'd, starved, hanged, burned, drowned, pulled in Pieces, and a thousand Calamities. Barren Fig-tree, the Vineyard of God hath been a fruitful Place, What dost thou there? What dost thou bear? God expects Fruit according to, or becoming the Soil of the Vineyard.*

Sixthly, The Fruit which God expecteth, is such as becometh God's Husbandry and Labour. The Vineyard is God's Husbandry, or Tillage. I am the Vine, saith Christ, John 15. 1. and my Father is the Husbandman. And again, 1 Cor. 3. 9. Ye are God's Husbandry, ye are God's Building. The Vineyard, God fences it, God gathereth out the Stones, God builds the Tower, and the Wine-press in the midst thereof. Here is Labour, here is Protection, here is removing of Hindrances, here is convenient Purgation, and all, that there might be Fruit.

Barren Fig-tree, What Fruit hast thou? hast thou Fruit becoming the Care of God, the Protection of God, the Wisdom of God, the Patience and Husbandry of God? It is the Fruit of the Vineyard, that is either the Shame or the Praise of the Husbandman. I went by the field of the slothful, saith Solomon, and by the Vineyard of the Man void of Understanding; and lo, it was grown over with Thorns, and Nettles had covered the face thereof, Prov. 24. 30, 31, 32.

Barren Fig-tree, If Men should make a Judgment of the Care, and Pains, and Labour of God in his Church by the Fruit that thou bringest forth, what might they say, is he not slothful, is he not careless, is he not without Discretion! O thy Thorns, thy Nettles, thy barren Heart and barren Life, is a continual Provocation to the Eyes of his Glory, as likewise a Dishonour to the glory of his Grace.

Barren Fig-tree, hast thou heard all these things, I will add yet one more.

And he came and sought Fruit thereon.

The Question is not now, What thou thinkest of thy self, nor what all the People of God think of thee? but what thou shalt be found in that Day, when God shall search

thy boughs for Fruit. When Sodom was to be searched for righteous Men, God would not, in that Matter, trust his faithful Servant Abraham, but still as Abraham interceded, God answered, *If I find fifty, or forty and five there, I will not destroy the City, Gen. 18. 20, 21, 26, 27.* Barren Fig-tree, what sayest thou? God will come down to see, God will make search for Fruit himself.

And he came and sought Fruit thereon, and found [none.] Then said he to the Dresser of the Vineyard, Behold, these three Years I come seeking Fruit on this Fig-tree, and find none; cut it down, why cumbereth it the Ground.

These Words are the Effect of God's search into the boughs of a barren Fig-tree; he sought Fruit, and found none, none to his liking, none pleasant and good. Therefore, first, he complains of the want thereof to the Dresser, calls him to come, and see, and take notice of the Tree; then signifieth his Pleasure, he will have it removed, taken away, cut down from cumbering the Ground.

Observe. The barren Fig-tree is the Object of God's Displeasure, God cannot bear with a fruitless Professor.

[Then] said he, &c.

Then, after this Provocation; then, after he had sought and found no Fruit, then. This Word *[then]* doth shew us a kind of an inward Disquietness: as he saith also in another Place, upon a like Provocation, *Then the Anger of the Lord, and his jealousy, shall smoke against that Man, and all the Curses that are written in this Book shall lie upon him, and the Lord shall blot out his Name from under Heaven, Deut. 29. 18, 19, 20.*

Then; It intimateth that he was now come to a Point, to a Resolution what to do with this Fig-tree. Then said he to the Dresser of this Vineyard, that is, to Jesus Christ, behold; as much as to say, come hither, here is a Fig-tree in my Vineyard, here is a Professor in my Church, that is barren, that beareth no Fruit.

Observe, However the barren Professor thinks of himself on Earth, the Lord cries out in Heaven against him, *Isa. 5. 5. And now go to, I will tell you what I will do to my Vineyard; I will take away the Hedge thereof, and it shall be eaten up; and I will break down the Wall thereof, and it shall be trodden down.*

Behold, these three Years I come seeking Fruit, &c.

Observe. These three Years. God cries out that his Patience is abused, that his Forbearance is abused: Behold these three Years I have waited, forborn; these three

Years I have deferred mine Anger; Therefore will I stretch out mine hand against thee, and destroy thee; I am weary with repenting, Jer. 15. 6.

These three years. Observe, God layeth up *all the time*; I say, a remembrance of all the time, that a *barren Fig-tree*, or a fruitless Professor *mispendeth in this World*. As he saith also of Israel of old, *forty years long was I grieved with this generation*, Psal. 95. 10.

These three years, &c.

These three Seasons; Observe God remembers how many *Seasons* thou hast mispent: For *these three Tears* signify so many *Seasons*. And when the time of Fruit drew nigh, that is, about the Season they begin to be ripe, or that according to the Season might so have been. *Barren Fig-tree*, thou hast had Time, Seasons, Sermons, Ministers, Afflictions, Judgments, Mercies, and what not? and yet *hast not been fruitful*: Thou hast had Awakenings, Reproofs, Thearnings, Comforts, and yet *hast not been fruitful*: Thou hast had Patterns, Examples, Citations, Provocations, and yet *hast not been fruitful*. Well, God hath laid up *thy three Tears* with himself. He remembers every Time, every Season, every Sermon, every Minister, Affliction, Judgment, Mercy, awakening Pattern, Example, Citation, Provocation, He remembers *all*: As he said of Israel of old, *They have tempted me these ten times, and have not hearkened to my Voice*, Numb. 14. 22. And again, *I remember all their Wickedness*, Hos. 7. 2.

These three Tears, &c.

He seeks for the Fruit of every Season: He will not that any of his Sermons, Ministers, Afflictions, Judgments, or Mercies should be lost, or stand for insignificant things; he will have according to the benefit bestowed, 2 Chron. 32. 24, 25. Ezek. 14. 23. He hath not done without a Cause all that he hath done, and therefore he looketh for Fruit; Look to it, *barren Fig-tree*.

I came [seeking] Fruit.

Observe. This word [seeking] signifies a narrow search: for when a Man seeks for fruit on a Tree, he goes round it, and round it, now looking into this Bough, and then into that, he peeks into the inmost Boughs, and the lowermost Boughs, if perhaps Fruit may be thereon.

Barren Fig-tree, God will look into *all thy Boughs*, he will be with thee in thy Bed-fruits, thy Midnight-fruits, thy Closet-fruits, thy Family-fruits, thy Conversation-fruits, to see if there be any among all these that are fit for, or worthy of the Name of the God of Heaven. He sees what the Children of Israel do in the dark, Ezek. 8. 12. All things are open unto the Eyes of him with

whom we have to do, Heb. 4. 12, 13.

Seeking Fruit on [this] Fig-tree.

I told you before, that he keeps in remembrance the Times and Seasons that the barren Professor had wickedly mispent. Now, forasmuch as he also pointeth out the Fig-tree, *This Fig-tree*; it sheweth that the barren Professor, above all Professors, is a continual odium in the Eyes of God. *This Fig-tree, This Man Coniah*, Jer. 22. 28. *This People draw nigh me with their Mouth, but have removed their Hearts far from me*. God knows who they are among all the thousands of Israel, that are the barren and fruitless Professors, his Lot will fall upon the Head of Achan, though he be hid among six hundred thousand Men. And he brought his Household, Man by Man, and Achan, the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah, was taken, Josh. 7. 17, 18. This is the Achan, this is the Fig-tree, this is the barren Professor.

There is a Man hath an hundred Trees in his Vineyard, and at the time of the Season, he walketh into his Vineyard to see how the Trees flourish; and as he goes, and views, and pries, and observes how they are hanged with Fruit; behold, he cometh to one where he findeth naught but Leaves. Now he makes a stand, looks upon it again and again, he looks also here and there, above and below; and if after all this seeking, he finds nothing but Leaves thereon; Then he begins to cast in his mind, how he may know this Tree next Year, what stands next it, or how far 'tis off the Hedge; but if there be nothing there that may be as a Mark to know it by; then he takes his Hook, and giveth it a private Mark, (And the Lord set a Mark upon Cain, Gen. 4.) saying, Go thy ways, fruitless Fig-tree, Thou hast spent this Season in vain.

Yet doth he not cut it down, I will try it another Year; may be this was not a hitting Season. Therefore he comes again next Year to see if now it have fruit; but as he found it before, so he finds it now, barren, barren, every Year barren; he looks again, but finds no Fruit. Now he begins to have second thoughts: How! neither hit last Year, nor this. Surely the Barrenness is not in the Season, sure the fault is in the Tree. However I will spare it this Year also, but will give it a second Mark: And it may be, he toucheth it with a hot Iron, because he begins to be angry.

Well, at the third Season he comes again for Fruit, but the third Year is like the first and second, no Fruit yet; it only cumbereth the Ground. What now must be done with this Fig-tree? Why, The Lord will lop its Boughs with terror; yea, the Thickets of those Professors with Iron. I have waited, faith

faith God, *these three Years*, I have missed of fruit *these three Years*: It hath been a Cumber-ground *these three Years*, cut it down. Precept hath been upon Precept, and Line upon Line, one Year after another, for *these three Years*, but no fruit can be seen, I find none, fetch out the Ax; I am sure this is the Fig-tree, I know it from the first Year, *Barrenness* was its sign then, *Barrenness* is its sign now, make it fit for the Fire. Behold, the Ax is laid to the Root of the Trees; every Tree therefore that bringeth not forth good fruit, is hewn down, and cast into the Fire, Matth. 3. 10.

Observe, my Brethren, God's Heart cannot stand towards a barren Fig-tree. You know thus it is with your selves: If you have a Tree in your Orchard, or Vineyard, that doth only cumber the Ground, you cannot look upon that Tree with pleasure, with complacency and delight: No, if you do but go by it, if you do but cast your Eye upon it; yea, if you do but think of that Tree, you threaten it in your Heart, saying, *I will hew thee down shortly; I will to the Fire with thee shortly*. And it is in vain for any to think of perswading of you to shew favour to the barren Fig-tree; and if they should perswade, your Answer is irresistible, *It yields me no profit*, it takes up room, and doth no good, a better may grow in its room;

Cut it down.

Thus when the godly among the Jews (*Jer. 14. 17.*) made Prayers, that rebellious *Israel* might not be cast out of the Vineyard, what saith the Answer of God? *Jer. 15. 1.* *Though Moses and Samuel stood before me, yet could not my mind be towards this People; wherefore cast them out of my presence, and let them go forth.*

What a Resolution is here, *Moses* and *Samuel* could do almost any thing with God in Prayer. How many times did *Moses* by Prayer turn away God's Judgments from even *Pharaoh himself*! yea, how many times did he by Prayer preserve *Israel*, when in the Wilderness, (*Psal. 106. 3.*) from the Anger and Wrath of God? *Samuel* is reckoned excellent this way, yea so excellent, that when *Israel* had done that fearful thing, as to reject the Lord, and chuse them another King, (*1 Sam. 12.*) he prayed, and the Lord spared, and forgave them: But yet neither *Moses* nor *Samuel* can save a barren Fig-tree. No though *Moses* and *Samuel* stood before me, that is, pleading, arguing, interceding, supplicating, and beseeching, yet could they not incline mine heart to this People;

Cut it down.

Ay, but Lord it is a Fig-tree, a Fig-tree! if it was a *Thorn*, or a *Bramble*, or a *Thistle*,

the matter would not be much; but it is a Fig-tree, or a Vine: Well, but mark the answer of God, *Ezek. 15. 2, 3.* *Son of Man, what is the Vine-tree, more than any Tree, or than a Branch that is among the Trees of the Forest? Shall Wood be taken thereof to do any Work? or will Men take a Pin thereof, to hang any Vessel thereon? If Trees that are set, or planted for Fruit, bring not forth that Fruit, there is betwixt them and the Trees of the Forest, no betterment at all, unless the betterment lieth in the Trees of the Wood, for they are fit to build withal; but a Fig-tree, or a Vine, if they bring not forth Fruit, yea good Fruit, they are fit for nothing at all, but to be cut down, and prepared for the fire; and so the Prophet goes on, Behold, it is cast into the fire for fuel: if it serve not for Fruit, it will serve for fuel, and so the fire devoureth both the ends of it, and the middle of it is burnt.*

Ay but, these Fig-trees and Vines are Church-Members, Inhabiters of *Jerusalem*. So was the Fig-tree mentioned in the Text; but what answer hath God prepared for these Objections? Why, *Ver. 6, 7.* Thus saith the Lord God, *As the Vine-tree among the Trees of the forest, which I have given to the fire for fuel; so will I give the Inhabitants of Jerusalem; and I will set my face against them, they shall go from one fire, and another fire shall devour them:*

Cut it down.

The Woman that delighteth in her Garden, if she have a Slip there, suppose (if it was fruitful) she would not take five Pounds for it; *Tet if it bear no Fruit*, if it wither, and dwindle, and die, and turn cumber-ground only, it may not stand in her Garden. Gardens and Vineyards are places for Fruit, for Fruit according to the nature of the plant or flowers. Suppose such a Slip as I told you of before, should be in your Garden, and there die: *Would you let it abide in your Garden?* No! away with it, away with it. The Woman comes into her Garden towards the Spring, where first she gives it a slight cast with her Eye; then she sets to gathering out the Weeds, and Nettles, and Stones; takes a Beesom and sweeps the Walks: this done, she falls to prying into her Herbs and Slips, to see if they live, to see if they are likely to grow: Now, if she comes to one that is dead, that she is confident will not grow, up she pulls that, and makes to the heap of rubbish with it, where she despisingly casts it down, and valueth it no more than a Nettle, or a Weed, or than the Dust she hath swept out of her Walks. Yea, if any that see her should say, *Why do you so?* The answer is ready, 'Tis dead, 'tis dead at Root: If I had let it stand, 'twould but have cumbered the ground. The strange Slips (and also

also the Dead ones) *they must be a Heap in the Day of Grief, and of desperate Sorrow; Isa. 17. 10, 11.*

Cut it down.

There are *two* manner of Cuttings down;
First, When a Man is cast out of the Vineyard.

Secondly, When a Man is cast out of the World.

First, When a Man is cast out of the Vineyard. And that is done two ways.

1. *By an immediate Hand of God.*

2. *By the Churches due Execution of the Laws and Censures which Christ for that purpose hath left with his Church.*

First, God cuts down the barren Fig-tree by an immediate Hand, smiting his Roots, blasting his Branches, and so takes him away from among his People. Every branch, saith Christ, *that beareth not fruit in me, he (my Father) taketh away, Joh. 15. 2.* He taketh him out of the Church, He taketh him away from the Godly. There are *two* things by which God taketh the barren Professor from among the Children of God.

First, Strong Delusions.

Secondly, Open Profaneness.

First, By strong Delusions, such as beguile the Soul with damnable Doctrines, that swerve from Faith and Godliness; Isa. 66. 3, 4. *They have chose their own Ways, saith God, and their Soul delighteth in their Abominations; I also will chuse their Delusions, and will bring their fears upon them. I will smite them with Blindness, and Hardness of Heart, and failing of Eyes; and will also suffer the Tempter to tempt and effect his hellish Designs upon them, 2 Theff. 2. 10, 11, 12. God will send them strong Delusions, that they may believe a Lie; that they all may be damned who believe not the Truth, but had pleasure in Unrighteousness.*

Secondly, Sometimes God takes away a barren Professor by open Profaneness. There is one hath taken up a Profession of that worthy Name, the Lord Jesus Christ; but this Profession is but a Cloak, he secretly practiseth Wickedness: He is a Glutton, a Drunkard, or Covetous, or Unclean. Well, saith God, I will loose the Reins of this Professor, I will give him up to his vile Affections, I will loose the Reins of his Lusts before him, he shall be entangled with his beastly Lusts, he shall be overcome of ungodly Company. Thus they that turn aside to their own crooked ways, Psal. 125. 5. *The Lord shall lead them forth with the Workers of Iniquity.* This is God's Hand immediately; God is now dealing with this Man himself. *Barren Fig-tree, hearken, Thou art crouded into a Profession, art got among the Godly, and there art a scandal to the holy and glorious*

Gospel; but withal so cunning, that like the Sons of Zerviah, thou art too hard for the Church; she knows not how to deal with thee. Well, saith God, I will deal with that Man my self: Ezek. 14. 7, 8. *I will answer that Man my self; he that sets up his Idols in his Heart, and puts the Stumbling-block of his Iniquity before his Face, and yet comes and appears before me; I will set my face against that Man, and will make him a Sign and a Proverb; and I will cut him off from the midst of my People; and ye shall know that I am the Lord.*

But, *Secondly*, God doth sometimes cut down the barren Fig-tree by the Church, by the Churches due Execution of the Laws and Censures, which Christ for that purpose hath left with his Church. This is the Meaning of that in Mat. 18. 1 Cor. 5. and that in 1 Tim. 1. 20. upon which now I shall not enlarge. But which way soever God dealeth with thee, O thou barren Fig-tree, whether by himself immediately, or by his Church, it amounts to one and the same. For if timely Repentance prevent not, *the End of that Soul is Damnation.* They are blasted, and withered, and gathered by Men, God's Enemies; and at last being cast into the fire, burning must be their end. *That which beareth briars and thorns, is nigh unto cursing, whose end is to be burned, Heb. 6. 8.*

And again, sometimes by *cut it down*, God means, cast it out of the World: Thus he cut down Nadab and Abihu, when he burned them up with fire from Heaven, Numb. 16. 31, 32, 33. Thus he cut down Corah, Dathan and Abiram, when he made the Earth to swallow them up. Thus he cut down Saul, 1 Sam. 31. 4. when he gave him up to fall upon the Edge of his own Sword, and died. Thus he cut down Ananias with Saphira his Wife, when he struck them down dead in the midst of the Congregation, Acts 5. 5, 10. I might here also discourse of Absalom, Abitophel, and Judas, who were all three hanged: The first by God's revenging Hand, the other were given up of God to be their own Executioners. These were barren and unprofitable Fig-trees, such as God took no Pleasure in, therefore he commanded *to cut them down.* The Psalmist saith, Psal. 58. 9. *He shall take them away as with a Whirl-wind, both living, and in his Wrath.*

Barren Fig-tree, hearken; God calls for the Ax, his Sword, bring it hither, here is a barren Professor, Cut him down, why cumbereth he the Ground.

Why cumbereth it the Ground.

By these words the Lord suggesteth Reasons of his Displeasure against the Barren Fig-tree; *It cumbereth the Ground.* The Holy Ghost doth not only take an Argument

ment from its *Barrenness*, but because it is a *Cumber-ground*, Therefore cut it down; wherefore it must needs be a Provocation.

1. Because, as much as in him lieth, he disappointeth the Design of God in planting his Vineyard; *I looked that it should bring forth Fruit.*

2. It hath also abused his Patience, his long-suffering, *his three Years Patience.*

3. It hath also abused his Labour, his Pains, his Care, and Providence of Protection and Preservation: for he hedges his Vineyard, and walls it about. *Cumber-ground, all these things thou abusest.* He waters his Vineyard, and looks to it night and day, but all these things thou hast abused.

Further, There are other Reasons of God's Displeasure; As,

First, A *Cumber-ground* is a very mock and reproach to Religion, a mock and reproach to the Ways of God, to the People of God, to the Word of God, and to the Name of Religion. It is expected of all Hands, that *all the Trees* in the Garden of God should be fruitful; God expects Fruit, the Church expects Fruit, the World, even the World concludes that Professors should be fruitful in good Works; I say, the very World expecteth that Professors should be better than themselves: But, *barren Fig-tree*, thou disappointest all: Nay, hast thou not learned *the wicked Ones* thy Ways? Hast thou not learn'd them to be more wicked by thy Example, (but that's by the by:) *Barren Fig-tree*, Thou hast disappointed others, and *must be disappointed thy self.* Cut it down, *why cumberest it the Ground?*

Secondly, The *Barren Fig-tree* takes up the room where a better might stand; I say, it takes up the room, it keeps, so long, as it stands where it doth, a fruitful Tree out of that place, and therefore it must be cut down. *Barren Fig-tree*, Dost thou hear? Because the *Jews* stood fruitless in the Vineyards; Therefore, said God, *Mat. 21. 33---41. The Kingdom of Heaven shall be taken from you, and shall be given to a Nation that shall render him their fruits in their Season.* The *Jews* for their *Barrenness* were cut down, and more fruitful People put in their room. As *Samuel* also said to barren *Saul*, *1 Sam. 15. 28. The Lord hath rent the Kingdom from thee, and hath given it to thy Neighbour that is better than thou;* the unprofitable Servant must be cast out, must be cut down, *Mat. 25. 27.*

Cumber-ground! How many hopeful, inclinable, forward People, hast thou by thy fruitless and unprofitable Life, kept out of the Vineyard of God; for thy sake have the People stumbled at Religion; By thy Life have they been kept from the Love of their own Salvation. Thou hast been also a means of hardening others, and of quenching, and killing weak beginnings. Well,

Vol. II.

Barren Fig-tree! look to thy self, (thou wilt not go to Heaven thy self, and them that would, thou hindereſt;) Thou must not always cumber the Ground, nor always hinder the Salvation of others: Thou shalt be cut down, and another shall be planted in thy room.

Thirdly, The *Cumber-ground* is a Sucker, he draws away the Heart and Nourishment from the other Trees. Were the *Cumber-ground* cut down, the other would be more fruitful; he draws away that Fattness of the Ground to himself, that would make the other more hearty and fruitful. One Sinner destroyeth much good, *Eccl. 9. 18.*

The *Cumber-ground* is a very Droan in the Hive, that eats up the Honey that should feed the labouring Bee; he is a Thief in the Candle, that wasteth the Tallow, but giveth no Light; he is the unsavoury Salt, that is fit for nought but the Dunghil. Look to it *Barren Fig-tree.*

And he answering, said unto him, Lord, let it alone this Year also, until I shall dig about it, and dung it; and if it bear Fruit, well; and if not, then after that, thou shalt cut it down, *verse 8. 9.*

THESE are the words of the Dresser of the Vineyard, who, I told you, is Jesus Christ (for he made intercession for the Transgressors.) And they contain a Petition, presented to an offended Justice, praying that a little more Time and Patience might be exercised towards the barren, cumber-ground *Fig-tree.*

In this Petition there are Six things considerable;

First, That Justice might be deferred. O that Justice might be deferred. Lord let it alone, &c. a while longer.

Secondly, Here is time prefixed, as a space to try if more means will cure a barren *Fig-tree.* Lord let it alone this Year also.

Thirdly, The means to help it, are propounded, until I shall dig about it, and dung it.

Fourthly, Here is also an insinuation of a Supposition, that by thus doing, God's Expectation may be answered, And if it bear fruit, well.

Fifthly, Here is a Supposition that the barren *Fig-tree* may yet abide barren, when Christ hath done what he will unto it, and if it bear fruit, &c.

Sixthly, Here is at last a Resolution, that if thou continue barren, hewing Days will come upon thee. And if it bear Fruit, well, And if not, then after that thou shalt cut it down.

But to proceed according to my former Method, by way of Exposition.

Lord, let it alone this Year also.

Here is astonishing Grace indeed! astonishing Grace, I say, that the Lord Jesus should concern himself with a barren Fig-tree; that He should step in to stop the blow from a barren Fig-tree. True, He stopt the blow but for a time; But *why did he stop it at all*; Why did not he fetch out the Ax? Why did he not do Execution? Why did not he *cut it down*? *Barren Fig-tree!* 'tis well for thee that there is a Jesus at God's right Hand, a Jesus of that largeness of bowels, *As to have compassion for a barren Fig-tree*, else Justice had never let thee alone to cumber the Ground as thou hast done. When *Israel* also had sinned against God, down they had gone, *But that Moses stood in the Breach*, Exod. 32. 10. *Let me alone*, said God to him, *that I may consume them in a Moment, and I will make of thee a great Nation.* *Barren Fig-tree*, dost thou hear? Thou knowest not how oft the hand of Divine Justice hath been up to strike, and how many Years since thou hadst been *cut down*, had not Jesus caught hold of his Father's Ax. Let me alone, let me fetch my blow, or *cut it down*, *why cumbereth it the Ground*? Wilt thou not hear yet, *Barren Fig-tree*? Wilt thou provoke still! *Thou hast wearied Men*, and provoked the Justice of God; *And wilt thou weary my God also*? Isa. 7. 13.

Lord, let it alone this Year.

Lord, a little longer, let's not lose a Soul for want of means; *I will try*, I will see if I can make it fruitful, *I will not beg a long Life*, nor that it might still be barren, and so provoke thee. I beg for the sake of the Soul, the immortal Soul, Lord spare it *one Year only, one Year longer, this Year also*; If I do any Good to it, it will be *in little time*. Thou shalt not be over wearied with waiting, *one Year and then*.

Barren Fig-tree, Dost thou hear what striving there is between the *Vine-dresser* and the *Husband-Man* for thy Life, *Cut it down*, says one; Lord, spare it, saith the other: 'Tis a *cumber-ground*, saith the Father: one Year longer prays the Son, *Let it alone this Year also*.

Until I shall dig about it, and dung it.

The Lord Jesus by these words supposeth *two* things, as Causes of the want of Fruit in a barren Fig-tree, and *two* things he supposeth as a Remedy.

The things that are a cause of want of Fruit, are,

1. 'Tis *Earth-bound*; Lord, the Fig-tree is *Earth-bound*.

2. A want of *warmer Means*, of *fatter Means*.

Wherefore accordingly he propoundeth;

First, *To loosen the Earth, to dig about it.*

Secondly, *And then to supply it with Dung; to dig about it, and dung it.* Lord, *let it alone this Year also, until I shall dig about it.* I doubt it is too much Ground-bound, *The Love of this World and the Deceitfulness of Riches* (Luke 14.) lie too close to the Roots of the Heart of this Professor. The Love of Riches, the Love of Honours, the Love of Pleasures, are the Thorns that choak the Word; 1 John 2. 15, 16. *For all that is in the World, the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life, are not of the Father, but Enmity to God*; how then (where these things bind up the Heart) can there be Fruit brought forth to God? *Barren Fig-tree*, see how the Lord Jesus, by these very Words suggesteth the cause of thy fruitfulness of Soul. The Things of this World lie too close to thy Heart; the Earth with its things have bound up thy Roots. Thou art an Earth-bound Soul, thou art wrapp'd up in thick Clay. *If any Man love the World, the Love of the Father is not in him*; how then can he be fruitful in the Vineyard? This kept Judas from the Fruit of Caring for the Poor, Job. 12. 6. This kept Demas from the Fruit of Self-denial, 2 Tim. 4. 10. And this kept Ananias and Sapphira his Wife, from the goodly Fruit of Sincerity and Truth, Acts 5. 5, 10. What shall I say, *These are foolish and hurtful Lusts, which drown Men in Destruction and Perdition; for the Love of Money is the Root of all Evil*, 1 Tim. 6. 9, 10. How then can good Fruit grow from such a Root, the Root of all Evil; *Which while some covet after, they have erred from the Faith, and pierced themselves thro' with many Sorrows.* It is an evil Root, nay, it is the Root of all Evil: how then can the Professor that hath such a Root, or a Root wrap'd up in such earthly things, as the Lusts, and Pleasures, and Vanities of this World, bring forth Fruit to God!

Until I shall [dig] about it.

Lord, I will loose his Roots, I will dig up this Earth, I will lay his Roots bare; my Hand shall be upon him by Sicknes, by Disappointments, by cross Providences; I will dig about him until he stands shaking and tottering, until he be ready to fall; then, if ever, he will seek to take faster hold. Thus, I say, deals the Lord Jesus oft-times with the barren Professor; *he diggeth about him*, he smiteth one Blow at his Heart, another Blow at his Lusts, a third at his Pleasures, a fourth at his Comforts, another at his Self-conceitedness; thus he diggeth about him: This is the way to take bad Earth from his Roots, and to loosen his Roots from the Earth. *Barren Fig-tree*, see here the Care, the Love, the Labour and Way which the Lord Jesus, the

the Dresser of the Vineyard, is fain to take with thee, if haply thou mayest be made fruitful.

Until I shall dig about it and [dung] it.

As the Earth, by binding the Roots too closely, may hinder the Tree's being fruitful; so the want of better Means may be also a Cause thereof. And this is more than intimated by the Dresser of the Vineyard, *until I shall dig about it and dung it*, I will supply it with a more fruitful Ministry with a warmer Word. I will give them Pastors *after mine own Heart*, I will dung them: You know Dung is a more warm, more fat, more hearty, and succouring Matter than is commonly the place in which Trees are planted.

I will dig about it, and dung it, I will bring it under an *Heart-awakening* Ministry, the Means of Grace *shall be fat*, and good. I will also visit it with Heart-awakening, Heart-warming, Heart-encouraging Considerations; I will apply warm Dung to his Roots, I will strive with him by my Spirit, and give him some Tastes of the heavenly Gift, and the Power of the World to come. I am loth to lose him for want of digging; *Lord, let it alone this Year also, until I shall dig about it and dung it.*

And if it bear Fruit, well.

And if the Fruit of all my Labour doth make this Fig-tree fruitful, I shall count my Time, my Labour and Means well bestowed upon it; And thou also, O my God, shalt be therewith much delighted: *for thou art gracious, and merciful, and repentest thee of the Evil which thou threatnest to bring upon a People.*

These Words therefore inform us, that if a barren Fig-tree, a barren Professor, shall now at last bring forth Fruit to God, it shall go well with that Professor, it shall go well with that poor Soul. His former Barrenness, his former tempting of God, his Abuse of God's Patience, and long Suffering, his mispending Year after Year, shall now be all forgiven him. Yea, God the Father, and our Lord Jesus Christ will now pass by and forget all, and say, *Well done*, at the last. When I say to the Wicked, *O wicked Man, thou shalt surely die*; if he then do that which is lawful and right, if he walk in the Statutes of Life, without committing Iniquity, he shall surely live, *he shall not die*, Ezek. 3. 3.

Barren Fig-tree, dost thou hear! the Ax is laid to thy Roots, the Lord Jesus prays God to spare thee: Hath he been digging about thee? Hath he been dunging of thee? O barren Fig-tree, now thou art come to the Point; if thou shalt now become good, if thou shalt after a gracious manner suck in the Gospel-dung, and if thou shalt bring forth Fruit unto God, well;

but if not, *the Fire is the last*, Fruit, or the Fire; Fruit or the Fire, *Barren Fig-tree. If it bear Fruit, well.*

And if not, then after that thou shalt cut it down.

And if not, &c. The Lord Jesus by this *If*, giveth us to understand that there is a Generation of Professors in the World, that are incurable, that *will not*, that *cannot* repent, nor be profited by the means of Grace: A Generation, I say, that will retain a Profession, but will not bring forth Fruit: A Generation that will wear out the Patience of God, Time and Tide, Threatnings and Intercessions, Judgments and Mercies, *and after all will be unfruitful.*

O the desperate wickedness that is in thy Heart! Barren Professor, Dost thou hear, the Lord Jesus stands yet in doubt about thee! There is an *if* stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no at last thou wilt be good; whether he may not labour in vain; whether his digging and dunging will come to more than lost Labour. *I gave her Space to repent, and she repented not*, Rev. 2. 21. I digged about it, I dunged it; I gained Time, and supplied it with Means; but I laboured herein in vain, and spent my Strength for nought and in vain. Dost thou hear, *Barren Fig-tree!* there is yet a Question, *Whether 'twill be well with thy Soul at last?*

And if not, then after that thou shalt cut it down.

There is nothing more exasperating to the Mind of a Man, than to find all his kindness and favour flighted: Neither is the Lord Jesus so provoked with any thing, as when Sinners abuse his Means of Grace, if it be barren and fruitless under my Gospel; if it *turn my Grace into Wantonness*; if after digging, and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Gospel-means applied, is the *last Remedy* for a barren Professor; if the Gospel, if the Grace of the Gospel will not do, there can be nothing expected, but *cut it down*. *Then after that thou shalt cut it down.*

O Jerusalem, Jerusalem, *thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children together, as an Hen gathereth her Chickens under her Wings, and ye would not? Therefore your houses are left unto you desolate*, Mat. 23. 37, 38. Yet it cannot be, but that this Lord Jesus, who at first did put a stop to the Execution of his Father's Justice, because he desired to try more Means with the Fig-tree: I say, it cannot be, but that an Heart so full of Compassion, *as his is*, should be touched, to be-
hold

hold this Professor must now be cut down; *Luke 19. 41, 42. And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day the things that belong to thy Peace, but now they are hid from thine Eyes.*

After that, thou shalt cut it down.

When Christ giveth thee over, there is no Intercessor, no Mediator, no more Sacrifice for Sin: all is gone but Judgment, but the *Ax*, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries, *Heb. 10. 26, 27, 28.*

Barren Fig-tree, take heed that thou comest not to these last words, for these words are a give-up, a cast-up, a cast up of a cast away; *after that thou shalt cut it down.* They are as much as if Christ had said, Father, I begg'd for more time for this barren Professor; I begged until I should dig about it and dung it: But now, Father, the time is out, the Year is ended, the Summer is ended, and no good done. I have also tried with my Means, with the Gospel, I have digged about it; I have laid also the fat and hearty Dung of the Gospel to it; but all comes to nothing. Father, I deliver up this Professor to thee again, I have done, I have done all, I have done praying, and endeavouring, I will hold the Head of thine *Ax* No longer: Take him into the Hands of Justice, do Justice, do the Law, I will never beg for him more. *After that thou shalt cut it down. Wo unto them when I depart from them, Hof. 9. 12.* Now is this Professor left naked indeed, naked to God, naked to Satan, naked to Sin, naked to the Law, naked to Death, naked to Hell, naked to Judgment, and naked to the Gripes of a Guilty Conscience, and to the Torment of that Worm that never dies, and to that Fire that never shall be quenched. *Heb. 12. 25. See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.* From this brief Pass through this Parable, you have these Two general Observations;

First, That even then when the Justice of God cries out, *I cannot endure to wait on this barren Professor any longer*: Then Jesus Christ intercedes for a little more Patience, and a little more striving with this Professor, if possible he may make him a fruitful Professor. *Lord, let it alone this Year also, until I shall dig about it and dung it, and if it bear Fruit, well, &c.*

Secondly, There are some Professors whose Day of Grace will end with, cut it down, with Judgment; when Christ, by his means, hath been used for their Salvation.

The *First* of these Observations I shall pass, and not meddle at all therewith;

But shall briefly speak to the *Second*, to wit,

That there are some Professors, whose day of Grace will end with, cut it down, with Judgment, when Christ by his means hath been used for their Salvation.

This the Apostle sheweth in that *third* Chapter of his Epistle to the *Hebrews*; where he tells us, that the People of the *Jews*, after a *forty Years* Patience, and endeavour to do them good by the means appointed for that purpose, their end was to be cut down, or excluded the Land of Promise, for their final incredulity, *So we see they could not enter in, because of Unbelief.* Wherefore saith he, *I was grieved with that generation, and said, they do always err in their Hearts, and they have not known my ways: So I swear in my Wrath, they shall not enter into my Rest.* As who should say, I would they should have entered in, and for that purpose I brought them out of *Egypt*, led them through the Sea, and taught them in the Wilderness, but they did not answer my Work nor Designs in that Matter; wherefore, they shall not, I swear they shall not; *I swore in my Wrath they should not enter into my Rest*: Here is cutting down with Judgment. So again, *Chap. 4.* he saith, *As I have sworn in my Wrath, if they shall enter into my Rest, although the Works were finished from the foundation of the World, Heb. 4. 2, 3, 4.* This word [if] is the same with [they shall not] in the Chapter before. And where he saith, *Although the Works were finished from the foundation of the World.* He giveth us to understand, that what preparations soever are made for the Salvation of Sinners, and of how long Continuance soever they are, yet the God-tempting, God-provoking, and fruitless Professor is like to go without a share therein; *although the Works were finish'd from the foundation of the World, Jude 5, 6. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the People out of the Land of Egypt, afterwards destroyed them that believed not. And the Angels that kept not their first Estate, but left their own Habitation, be hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.* Here is an Instance to purpose, an Instance of Men and Angels: Men saved out of the Land of *Egypt*, and in their Journey towards *Canaan*, the Type of Heaven [cut down] Angels created and placed in the Heavens in great Estate and Principality; yet both these, because unfruitful to God in their places, were cut down, the Men destroyed by God, (for so saith the Text) and the Angels reserved in everlasting Chains under Darkness, to the Judgment of the great Day.

Now, in my handling of this Point, I shall discourse of the cutting down, or the Judgment here denounced, as it respecteth the

the doing of it by God's Hand immediately, and that too, with respect to his casting them out of the World; and not as it respecteth an Act of the Church, &c. And as to this cutting down, or Judgment, it must be concluded, that it cannot be before the Day of Grace be past with the Fig-tree. But according to the Observation, There are some Professors whose Day of Grace will end, with cut it down; and according to the words of the Text, *Then [after that] thou shalt cut it down.* After that, that is, after all my Attempts and Endeavours to make it fruitful, after I have left it, given it over, done with it, and have resolved to bestow no more Days of Grace, Opportunities of Grace, and Means of Grace upon it; then, after that, thou shalt cut it down.

Besides, the giving up of the Fig-tree, is before the Execution. Execution is not always presently upon the Sentence giving; for after that a convenient Time is thought on, and then is cutting down: And so it is here in the Text. The Decree, that he shall perish, is gathered from its continuing fruitless quite through the last Year, from its continuing fruitless at the end of all Endeavours: But cutting down is not yet, for that comes with an after-word; *Then after that thou shalt cut it down.*

So then, that I may orderly proceed with the Observation, I must lay down these two Propositions.

Prop. 1. That the Day of Grace ends with some Men before God takes them out of this World. And,

Prop. 2. The Death, or cutting down of such Men, will be dreadful. For this cut it down, when it is understood in the largest sense, (as here indeed it ought) it sheweth, not only the Wrath of God against a Man's Life in this World, but his Wrath against him Body and Soul. And is as much as to say, cut him off from all the Privileges and Benefits that come by Grace, both in this World, and that which is to come.

But to proceed, *The Day of Grace ends with some Men, before God taketh them out of this World.*

I shall give you some instances of this, and so go on to the last Proposition.

First, I shall instance, *Cain*; *Cain* was a Professor, (*Gen. 4. 3.*) a Sacrificer, a Worshipper of God; yea, the first Worshipper that we read of after the Fall; but his Grapes were wild Ones, *Gen. 4. 5, 8.* His Works are Evil, he did not do what he did, from true Gospel-motives; therefore God disallowed his Work: at this his Countenance falls: Wherefore he envies his Brother, disputes him, takes his Opportunity and kills him. Now in that day that he did this Act, were the Heavens closed up against him, and that himself did smartingly and fearfully feel, when God made inquisition for the Blood of *Abel*; And

Vol. II.

now cursed (said God) shalt thou be from the Earth, which hath opened her Mouth to receive thy Brother's Blood from thy Hand, &c. *Gen. 4. 8, 11, 12, 13, 14.* And *Cain* said, My Punishment is greater than I can bear. Mine Iniquity is greater than that it may be forgiven. Behold, thou hast driven me out this Day from the Face of the Earth, and from thy Face shall I be hid. Now thou art cursed, saith God. Thou hast driven me out this Day, saith *Cain*, and from thy Face shall I be hid; I shall never more have Hope in thee, Smile from thee, nor expect Mercy at thy Hand. Thus therefore, *Cain's* Day of Grace ended, and the Heavens, with God's own Heart, were shut up against him; yet after this, he lived long, *Gen. 4. 10.* Cutting down was not come yet; after this he lived to marry a Wife, *verse 17.* to beget a cursed Brood, to build a City, (and what else I know not) all which could not be quickly done: Wherefore *Cain* might live after the Day of Grace was past with him, several hundred of Years.

Secondly, I shall instance *Ishmael*, *Gen. 17. 25, 26.* *Ishmael* was a Professor, was brought up in *Abraham's* Family, and was circumcised at thirteen Years of Age, *Gen. 17. 12.* But he was the Son of the Bond-woman, he brought not forth good Fruit, he was a wild Professor: For all his Religion, he would scoff at those that were better than himself. Well, upon a Day his Brother *Isaac* was weaned, at which time his Father made a Feast, and rejoiced before the Lord, for that he had given him the promised Son; at this *Ishmael* mocked them, their Son, and godly rejoicing. Then came the Spirit of God upon *Sarah*, and she cried, Cast him out, cast out this Bond-woman and her Son; for the Son of this Bond-woman shall not be Heir with my Son, with *Isaac*, *Gen. 21. 9, 10, 11.* Now *Paul* to the *Galatians*, (*Chap. 4. 29, 30, 31.*) makes this casting out to be, not only a casting out of *Abraham's* Family, but a casting out also from a Lot with the Saints in Heaven. Also *Moses* giveth us a notable proof thereof, in saying, that when he died, he was gathered to his People, *Gen. 25. 17.* his People by his Mother's side, for he was reckoned from her, the Son of *Hagar*, the Son of the Bond-woman. Now she came of the *Egyptians*, *Gen. 21. 9.* So that he was gathered when he died, notwithstanding his Profession, to the place that *Pharaoh* and his Host were gathered to, who were drowned in the Red Sea; these were his People, and he was of them, both by Nature and Disposition, by persecuting as they did. But now, When did the Day of Grace end with this Man? Observe, and I will shew you: *Ishmael* was thirteen years old when he was circumcised; and then was *Abraham* ninety years old and nine, *Gen. 17. 24, 25, 26.* the next Year *Isaac* was

was born. So that *Ishmael* was now *fourteen* Years of Age. Now when *Isaac* was weaned (suppose he suck'd four Years) by that account, *The Day of Grace must be ended with Ishmael, by that time he was eighteen Years old*, Gen. 25, 12, &c. For that day he mocked, that day it was said, *Cast him out*; and of that casting out, the Apostle makes what I have said. Beware ye young barren Professors. Now *Ishmael* lived an *hundred and nineteen* Years after this, in great tranquillity and honour with Men: After this he also begat *twelve* Princes, even after his Day of Grace was past.

Thirdly, I shall instance *Esau*, Gen. 25, 27, &c. *Esau* also was a Professor, he was born unto *Isaac*, and circumcised according to the custom: But *Esau* was a game-some Professor, an Huntsman, a Man of the Field; also he was wedded to his Lusts, which he did also venture to keep, rather than the Birth-right. Well, upon a Day, when he came from hunting, and was faint, he sold his Birth-right to *Jacob* his Brother. Now the Birth-right, in those days, had the Promise and Blessing annexed to it. Yea, they were so entailed in this, that the one could not go without the other, wherefore the Apostle's Caution is here of weight; Heb. 12. 16, 17. *Take heed, faith he, lest there be among you a Fornicator, or profane Person as Esau, who for one morsel of Meat sold his Birth-right, for ye know how that afterwards, when he would have inherited the Blessing, he was rejected; for he found no place of Repentance, though he sought it carefully with Tears.* Now the ending of *Esau's* Day of Grace is to be reckoned from his selling of his Birthright: For there the Apostle points it, lest there be among you any, that like *Esau*, sells his Birthright: for then goes hence the Blessing also.

But *Esau* sold his Birthright long before his Death. *Twenty* Years after this, *Jacob* was with *Laban*, (Gen. 31. 41. & 32. 6.) and when he returned home, his Brother *Esau* met him. Further, after this when *Jacob* dwelt again some time with his Father, then *Jacob* and *Esau* buried him. I suppose, (Gen. 35. 28, 29.) He might live above *forty*, yea, for ought I know, above *four-score* years after he had sold his Birthright, and so consequently had put himself out of the Grace of God.

Three things I would further note upon these *three* Professors.

First, *Cain* an angry Professor, *Ishmael* a mocking one, *Esau* a lustful game-some one: *Three Symptoms* of a barren Professor. For he that can be angry, and that can mock, and that can indulge his Lusts, cannot bring forth fruit to God.

Secondly, The Day of Grace ended with these Professors at that time when they committed some grievous Sin; *Cain's*, when he killed his Brother; *Ishmael's*, when he

mocked at *Isaac*, &c. and *Esau*, when out of love to his Lusts, he despised, and sold his Birth-right. Beware, barren Professor; *Thou may'st do that in half a Quarter of an Hour, from the Evil of which thou may'st not be delivered for ever and ever.*

Thirdly, Yet these three, after their Day of Grace was over, lived better Lives, as to outward Things, than ever they did before. *Cain*, after this, was Lord of a City, Gen. 4. 17. *Ishmael* was after this, Father of twelve Princes, Gen. 25. 16. and *Esau* after this, told his Brother, *I have enough, my Brother, keep that thou hast to thy self*, Chap. 33. 8, 9. Ease, and Peace, and a prosperous Life in outwards, is no Sign of the Favour of God to a barren and fruitless Professor; but rather of his Wrath, that thereby he may be capable to treasure up more *Wrath, against the Day of Wrath, and Revelation of the righteous Judgment of God.*

Let thus much serve for the Proof of the first Proposition, namely, *That the Day of Grace ends with some Men, before God takes them out of this World.*

Now then, to shew you, by some Signs, how you may know that the Day of Grace is ended, or near to ending with the barren Professor; *And after that thou shalt cut it down.*

First, He that hath stood it out against God, and that hath withstood all those means for Fruit, that God hath used for the making of him (if it might have been) a fruitful Tree in his Garden, he is in this Danger; and this indeed is the Sum of the Parable: The Fig-tree here mentioned, was blessed with the Application of means, had time allowed it to receive the Nourishment; but it out-stood, with-stood, over-stood *All*, *All* that the Husband-man did, *All* that the Vine-dresser did.

Signs of being past Grace.

But a little distinctly to particularize in four or five Particulars:

First Sign, The Day of Grace is like to be past, when a Professor hath withstood, abused, and worn out God's Patience, then he is in danger, this is a Provocation, then God cries, *Cut it down.* There are some Men that *steal* into a Profession, *no body knows how*; even as this Fig-tree was brought into the Vineyard, by other Hands than God's; and there they abide liveless, graceless, careless, and without any good Conscience to God at all. Perhaps they came in for the Loaves, for a Trade, for Credit, for a Blind; or it may be to stifle and choak the Checks, and grinding Pangs of an awakened and disquieted Conscience. Now having obtain'd their purpose, like the Sinners of *Sion*, they are at ease, and secure; saying, like *Agag*, 1 Sam. 15. 32. *Surely the Bitterness of Death is past*; I am well, shall be saved, and go to Heaven: Thus

Thus in these vain Conceits *they spend a Year, two, or three*; not remembering that at every Season of Grace, and at every Opportunity of the Gospel, *the Lord comes seeking Fruit*. Well, Sinner, well barren Fig-tree, this is but a course Beginning; God comes for Fruit. What have I here, saith God, what a Fig-tree is this, that hath stood this Year in my Vineyard, and brought me forth no Fruit! I will cry unto him, Professor! Barren Fig-tree, be fruitful! I look for Fruit, I expect Fruit, I must have Fruit, therefore bethink thy self. At these the Professor pauses; but these are Words, *not Blows*, therefore off goes this Consideration from the Heart: When God comes the next Year, he finds him still as he was, a barren, fruitless *Cumber-ground*. And now again he complains, here are *two Years gone*, and no Fruit appears; well, I will defer mine Anger for my Name sake, Isa. 48. 9. *I will defer mine Anger for my Praise, I will refrain from thee, that I cut thee not off* (as yet.) I will wait, I will yet wait to be Gracious. But this helps not, this hath not the least Influence upon the barren Fig-tree, *Tush*, saith he, here is no Threatning: *God is merciful*, he will defer his Anger, Isa. 30. 18. *He waits to be gracious*: I am not yet afraid. O how ungodly Men, that are at unawares crept into the Vineyard, *how do they turn the Grace of our God into Lasciviousness*! Well, he comes the third Year for Fruit, as he did before, but still he finds *but a barren Fig-tree*; No Fruit: Now he cries out again, *O thou Dresser of my Vineyard*, come hither, here's a Fig-tree hath stood these *three Years* in my Vineyard, and hath at every Season disappointed my Expectation, for I have looked for Fruit in vain; *Cut it down*, my Patience is worn out, *I shall wait on this Fig-tree no longer*.

2. And now he begins to shake the Fig-tree with his Threatnings; fetch out the *Ax*. Now the *Ax* is Death, Death therefore is called for; Death, come, smite me *this Fig-tree*. And withal the Lord shakes this Sinner, and *whirls* him upon a Sick-Bed, saying, *Take him Death*, he hath abused my Patience and Forbearance, not remembering that it should have led him to Repentance, and to the Fruits thereof. *Death, fetch away this Fig-tree to the Fire*, fetch this barren Professor to Hell. At this, Death comes with grim Looks into the Chamber, yea and Hell follows with him to the Bed-side, and both stare this Professor in the Face, yea, begin to lay Hands upon him; one smiting him with Pains in his Body, with Head-ach, Heart-ach, Back-ach, Shortness of Breath, Fainting Qualms, Trembling of Joints, Stopping at the Chest, and almost all the Symptoms of a Man past all Recovery. Now while *Death* is thus tormenting the Body, *Hell* is doing with the Mind and Conscience, striking them with its Pains, casting Sparks of Fire in thither,

wounding with Sorrows and Fears of everlasting Damnation, the Spirit of this poor Creature: And now he begins to bethink himself, and to cry to God for Mercy; *Lord, spare me, Lord, spare me*. Nay, saith God, you have been a Provocation to me *these three Years*. How many times have you disappointed me? How many Seasons have you spent in vain? How many Sermons and other Mercies did I of my Patience afford you? but to no purpose at all, *Take him Death*. O good Lord, saith the Sinner, Spare me but *this once*; Raise me but *this once*. Indeed I have been a barren Professor, and have stood to no purpose at all in thy Vineyard: But spare! O spare *this one time*, I beseech thee, and I will be better. *Away, Away*, you will not. I have tried you *these three Years* already, you are nought; if I should recover you again, you would be as bad as you was before (and all this Talk is while Death stands by.) The Sinner cries again, Good Lord, try me *this once*, let me get up again *this once*, and see if I do not mend. But will you promise me to mend? Yes indeed, Lord, and vow it too; I will never be so bad again, *I will be better*. Well, saith God, *Death*, let this Professor alone *for this time*. I will try him a while longer, he hath promised, he hath *vowed* that he will amend his ways. It may be he will mind to keep his Promises. *Vows* are solemn Things, it may be he may *fear to break his Vows*: Arise from off thy Bed; and *now God lays down his Ax*. At this the poor Creature is very thankful, praises God, and fawns upon him, shews as if he did it heartily, and calls to others to thank him too. He therefore riseth as one would think, to be a New-creature indeed. But by that he hath put on his Clothes, is come down from his Bed, and ventured into the Yard, or Shop, and there sees how all things are gone to Sixes and Sevens, he begins to have *second Thoughts*: and says to his Folks, What have you all been doing? How are all things out of Order? I am I cannot tell what behind-hand; one may see if a Man be but a little a to-side, that you have neither Wisdom, nor Prudence to order things: And now, instead of seeking to spend the rest of his time to God, *he doubleth his Diligence after this World*. Alas, all must not be lost, *we must have provident Care*: And thus quite forgetting the Sorrows of Death, the Pains of Hell, the Promises and Vows which he made to God to be better: *Because Judgment was not* (now) *speedily executed, therefore the Heart of this poor Creature is fully set in him to do Evil*.

These Things proving ineffectual, *God takes hold of his Ax again*, sends Death to a Wife, to a Child, to his Cattel, (*your young Men have I slain, and taken away your Horses*, Amos 4. 9, 10.) I will blast him, cross him, disappoint him, and cast him

him down, and will set my self against him, *in all that he putteth his Hand unto.* At this the poor barren Professor cries out again, Lord, I have sinned, spare me once more, I beseech thee. O take not away *the Desire of mine Eyes*, spare my Children, bless me in my Labours, and I will mend, and be better. No, saith God, you lyed to me last time, I will trust you *in this* no longer, and withal he tumbleth the Wife, the Child, the Estate, into a Grave.

And then returns to his Place, till this Professor more unfeignedly acknowledgeth his Offence, *Hos. 5. 14, 15.*

At this the poor Creature is afflicted and distressed, Rents his Cloaths, and begins to call the breaking of his Promise and Vows to mind, he mourns and prays, and like *Abab, a while walks softly*, at the Remembrance of the Justness of the Hand of God upon him. And now he renews his Promises; Lord, try me *this one time more*, take off thy Hand and see; *They go far that never turn.* Well, God spareth him again, sets down his Ax again; *Many times he did deliver them, but they provoked him with their Counsels, and were brought low for their Iniquities*, *Psal. 106. 43.* Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to Meetings, and seem to be serious a pretty while, but at last they forget. Their Lusts prick them, fuitable Temptations present themselves: Wherefore they turn to their own crooked ways again. *Psal. 78, 34, 36. When he slew them, then they sought him, and returned early after God, nevertheless they did flatter him with their Mouth, and lyed unto him with their Tongue.*

4. Yet again, The Lord will not leave this Professor, but will take up his Ax again, and will put him under a more Heart-searching Ministry, a Ministry that shall search him, and turn him over and over; a Ministry that shall meet with him, as *Elijah* met with *Abab*, in all his Acts of Wickedness (and now the Ax is laid to the Roots of the Trees.) Besides, this Ministry, doth not only search the Heart, but presenteth the Sinner with the Golden Rays of the glorious Gospel; *Now is Christ Jesus set forth evidently*, now, is Grace displayed sweetly; now, now are the Promises broken like Boxes of Ointment to the perfuming of the whole Room. *But alas, there is yet no Fruit on this Fig-tree.* While his Heart is searching, he wrangles; while the glorious Grace of the Gospel is unvailing, this Professor wags and is wanton, gathers up some Scraps thereof, *Tastes the good Word of God, and the Powers of the World to come*, *Jude 4.* Drinketh in the Rain that comes oft upon him, *Heb. 6. 3---7, 8.* *But bringeth not forth Fruit meet for him, whose Gospel it is; takes no heed to walk in the Law of the Lord God of Israel with all*

his Heart, *2 Kings 10. 31.* but counteth that the Glory of the Gospel consisteth in Talk and Shew, and that our Obedience thereto, is a matter of *Speculation*; that good *Works* lie in good *Words*, and if they can finely talk, they think they *bravely* please God. They think the Kingdom of God consisteth only in Word, not in Power: and thus proveth ineffectual this *Fourth Means* also.

5. Well, Now the Ax begins to be heaved higher, for now indeed God is ready to smite the Sinner, yet before he will strike the stroak, he will try one way more at last, and if that misseth, *down goes the Fig-tree.* Now this last way is *to tug and strive with this Professor by his Spirit.* Wherefore the Spirit of the Lord is now come to him: *But not always to strive with Man*, *Gen. 6. 8.* yet a while he will strive with him, he will *awaken*, he will *convince*, he will call to remembrance former Sins, former Judgments, the breach of former Vows and Promises, the mispending of former Days; he will also present perswasive Arguments, encouraging Promises, dreadful Judgments, the shortness of time to repent in; and that there is hope if he come. Further, he will shew him the certainty of Death, and of the Judgment to come; yea, He will pull and strive with this Sinner. But, behold, the mischief now lies here, here is tugging and striving on both Sides. The Spirit convinces, the Man turns a deaf Ear to God; the Spirit saith, Receive my Instruction and live; but the Man pulls away his Shoulder; the Spirit shews him whither he is going, but the Man closeth his Eyes against it; the Spirit offereth violence, the Man strives and resists, *They have done despite unto the Spirit of Grace*, *Heb. 10. 29.* The Spirit *parlieth* a second time, and urgeth Reasons of a new Nature; But the Sinner answereth, *No, I have loved strangers, and after them I will go*, *Amos 4. 6, to 12.* At this God's Fury comes up into his Face, now he comes out of his holy Place, and is terrible: now He *swareth in his Wrath, they shall never enter into his Rest*; *Ezek. 24. 13.* I exercised towards you my Patience, yet you have not turned unto me, saith the Lord. I smote you in your Person, in your Relations, in your Estate, yet you have not returned unto me, saith the Lord. *In thy Filthiness is Lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy Filthiness any more, till I cause my Fury to rest upon thee. Cut it down, why doth it cumber the Ground?*

The Second Sign, That such a Professor is almost (if not quite) past Grace, is, *When God hath given him over, or lets him alone*, and suffers him to do any thing, and that without controul, helpeth him not either in works of Holiness, or in Straits and Difficulties. *Ephraim is joyned to Idols, let him*

him alone, Hof. 4. 17. *Wo be to them when I depart from them. I will laugh at their Calamities, and will mock when their Fear cometh,* Prov. 1. 24, to 29.

Barren Fig-tree, thou hast heretofore been digged about, and duned, God's Mattock hath heretofore been at thy Roots, Gospel dung hath heretofore been applied to thee; thou hast heretofore been strove with, convinced, awakened, made to taste and see, and cry, *O the Blessedness!* Thou hast heretofore been met with under the Word; thy Heart hath melted, thy Spirit hath fallen, thy Soul hath trembled, and thou hast felt something of the Power of the Gospel. But thou hast sinned, thou hast provoked the Eyes of his Glory; thy Iniquity is found to be hateful, and now perhaps God hath left thee, given thee up, *and lets thee alone.*

Heretofore thou wast tender, thy Conscience startled at the Temptation to Wick- edness, for thou wert taken off from *the pollutions of the World, through the know- ledge of our Lord and Saviour Jesus Christ*, 2 Pet. 2. 20, 21, 22. but that very *Vomit* that once thou wert turned from, now thou lappedst up (with the *Dog* in the *Proverb*) again, and that very *Mire* that once thou seemest to be washed from, *in that very Mire thou now art tumbling afresh.* But to particularize, there are *three* Signs of a Man's being given over of God.

1. When he is let alone in sinning, *when the reins of his Lusts are loosed*, and he given up to them. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate Mind, to do those things which are not convenient; being filled with all unrighteousness,* Rom. 1. 28, 29. Seest thou a Man that heretofore had the knowledge of God, and that had some awe of Majesty upon him; I say, seest thou such an one, *sporting himself in his own deceivings*, Rom. 1. 30, 31. turning the Grace of our God into Lasciviousness, and walking after his own ungodly Lusts; his Judgment now of a long time lingereth not, *and his Damnation slumbereth not*, 2 Pet. 2. 13. Dost thou hear, barren Professor? It is astonishing to see, how those that once seemed *Sons of the Morning*, and were making Preparations for eternal Life, now at last, for the Rottenness of their Hearts, by the just Judgment of God, to be permitted, being past feeling, to give themselves over unto Lasciviousness, *to work all Uncleanness with Greediness*, Eph. 4. 18, 19. A great number of such were in the first Gospel-days; against whom *Peter*, and *Jude*, and *John* pronounce the heavy Judgment of God. *Peter* and *Jude* couple them with the fallen Angels, 2 Pet. 2. 3, to 8. and *John* forbids that Prayer be made for them, because that is happened unto them, that hath happened to the fallen Ange's that fell, *Jude* 5, 6, 7, 8. *Who for forsaking their first State, and*

for leaving their own Habitation, are reserved in Chains under everlasting Darkness, unto the Judgment of the great Day. Barren Fig-tree; dost thou hear?

First, These are beyond all Mercy.

Secondly, These are beyond all Promises.

Thirdly, These are beyond all hopes of Repentance.

Fourthly, These have no Intercessor, nor any more share in a Sacrifice for Sin.

Fifthly, For these there remains nothing but a fearful looking for of Judgment.

Sixthly, Wherefore these are the true Fugitives and Vagabonds, that being left of God, of Christ, of Grace, and of the Promise, and beyond all hope, wander and straggle to and fro, even as the Devil, their Associate, until their time shall come to die, or until they descend in Battel, and per- ish.

2. Wherefore they are let alone in hear- ing. If these at any time come under the Word, there is for them *no* God, *no* favour of the means of Grace, *no* stirrings of Heart, *no* pity for themselves, *no* love to their own Salvation. Let them look on this hand or that, there they see such effects of the Word in others, as produceth Signs of Repentance, and Love to God and his Christ, *These Men only have their Backs bowed down alway*, Rom. 11. 10. These Men only, *have the Spirit of slumber, Eyes that they should not see, and Ears that they should not hear to this very Day*, Eccl. 8. 10. Wherefore as they go to the place of the Holy; so they come from the place of the Holy, and soon are forgotten in the Places where they so did. Only they reap this Damage, *They Treasure up Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God*, Rom. 2. 3, 4, 5. Look to it *barren Professor.*

3. If he be visited after the common way of Mankind, either with Sicknes, Distress, or any kind of Calamity, still no God ap- peareth, no sanctifying Hand of God, no special Mercy is mixed with the Affliction. But he falls sick, and grows well, *like the Beast*; or is under distress, as *Saul*, who when he was engaged by the *Philistines*, was forsaken and left of God. 1 Sam. 28. 4, 5, 6. *And the Philistines gathered themselves toge- ther, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitch- ed in Gilboa: And when Saul saw the Host of the Philistines, he was afraid, and his Heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him no more, neither by Dreams, nor by Urim, nor by Prophets. The Lord answered him no more, he had done with him, cast him off, and rejected him, and left him to stand and fall with his Sins by himself. But of this more in the Conclusion, therefore I here forbear.*

4. These Men may go whither they will, do what they will, they may range from Opinion to Opinion, from Notion to No- tion,

tion, from Sect to Sect, but are stedfast no where, they are left to their own Uncertainties: They have not Grace to establish their Hearts, and though some of them have boasted themselves of this Liberty, yet *Jude* call them *wandering Stars, to whom is reserved the Blackness of Darkness for ever*, Jude 13. They are left, as I told you before, to be Fugitives and Vagabonds in the Earth, to wander every where, but to abide no where, until they shall descend to *their own Place*, (Acts 1. 5.) with *Cain* and *Judas*, Men of the same Fate with themselves.

A Third Sign that such a Professor is quite past Grace, is, When his Heart is grown so hard, so stony and impenetrable, that nothing will pierce it. *Barren Fig-tree, dost thou consider?* A hard and impenitent Heart is the Curse of God. A Heart that cannot repent, is instead of all Plagues at once; and hence it is that God said of *Pharaoh*, *Exod. 9. 14.* when he spake of delivering him up in the Greatness of his Anger, *I will at this Time*, saith he, *send all my Plagues upon thy Heart.*

To some Men that have grievously sinned under a Profession of the Gospel, God giveth this Token of his Displeasure, they are denied the Power of Repentance, their Heart is bound, they cannot repent: It is impossible that they should ever repent should they live a thousand Years. *It is impossible for those Fall-aways to be renewed again unto Repentance, seeing they crucify to themselves the Son of God afresh, and put him to open Shame*, Heb. 6. 4, 5, 6. Now to have the Heart so hardened, so judicially hardened, this is as a Bar put in by the Lord God against the Salvation of this Sinner. This was the burden of *Spira's* Complaint, *I cannot do it: O now I cannot do it.*

This Man sees what he hath done, what should help him, and what will become of him, yet he cannot repent; he pulled away his Shoulder before, he shut up his Eyes before, and in that very Posture God left him, and so he stands to this very Day. I have had a fancy, that *Lot's* Wife, when she was turned into a Pillar of Salt, (Gen. 19. 26.) stood yet looking over her Shoulder, or else with her Face towards *Sodom*; as the Judgment caught her, so it bound her, and left her a Monument of God's Anger to after Generations.

We read of some that are *seared with an hot Iron*, and that are *past feeling*, for so seared Persons, in seared Parts are: Their Conscience is seared, 1 Tim. 4. 2. The Conscience is the thing that must be touched with feeling Fear and Remorse, if ever any good be done to those whose Conscience is *worse than that, that is fast asleep in Sin*, Eph. 4. 19. For that Conscience that is fast asleep, may yet be effectually awakened and saved; but that Conscience that is

seared, dried, as it were, into a Cinder, can never have sense, feeling, or the least regret in this World. *Barren Fig-tree, hearken, judicial hardening is dreadful.* There is a Difference betwixt that Hardness of Heart that is incident to all Men, and that which comes upon some as a special Judgment of God: And although all kind of Hardness of Heart, in some sense, may be called a Judgment, yet to be hardened with this second kind, is a Judgment peculiar only to them that perish; an Hardness that is sent as a Punishment, *for the Abuse of Light received, for a Reward of Apostacy.*

This Judicial Hardness is discovered from that which is incident to all Men, in these Particulars:

1. It is an Hardness that comes after some great Light received; *Because of some great Sin committed against that Light, and the Grace that gave it.* Such Hardness as *Pharaoh* had, after the Lord had wrought wonderously before him: Such Hardness as the *Gentiles* had, a Hardness which darkened the Heart, a Hardness which made their Minds reprobate. This Hardness is also the same with that the *Hebrews* are cautioned to beware of (Heb. 3. 7, &c.) an Hardness that is caused by Unbelief, and a departing from the living God; an Hardness completed thro' the Deceitfulness of Sin: Such as that in the Provocation, of whom God sware, that they should not enter into his Rest. 'Twas this kind of Hardness also that both *Cain*, and *Ishmael*, and *Esau* were hardened with, after they had committed their great Transgressions.

2. It is the greatest kind of Hardness, and hence they are said to be *harder than a Rock*, Jer. 5. 3. or than an *Adamant*, Zec. 7. 13. that is, *harder than Flint*. So hard that nothing can enter.

3. It is an Hardness given in much Anger, and to bind the Soul up in an Impossibility of Repentance.

4. It is an Hardness therefore which is incurable, of which a Man must die and be damned. *Barren Professor, hearken to this*

A fourth Sign that such a Professor is quite past Grace, is, when he fortifies his hard Heart against the tenour of God's Word, Job 9. 4, &c. This is called *hardening themselves against God, and turning of the Spirit against him*. As thus, When after a Profession of Faith in the Lord Jesus, and of the Doctrine that is according to Godliness, they shall embolden themselves in courses of Sin, by promising themselves that they shall have Life and Salvation notwithstanding. Barren Professor, hearken to this. This Man is called, (Deut. 29. 18.) *A Root that beareth Gall and Wormwood, or a poisonous Herb*, such an one as is abominated of God; yea the abhorred of his Soul. For this Man saith, v. 19. *I shall have Peace, though I walk in the Imagination or Stubbornness*

Stubbornness of my Heart, to add Drunkenness to Thirst; an Opinion flat against the whole Word of God, yea against the very Nature of God himself. Wherefore he adds, Deut. 19. 20. Then the Anger of the Lord, and his Jealousy shall smite against that Man; and all the Curses that are written in God's Book shall lie upon him, and God shall blot out his Name from under Heaven.

Yea, that Man shall not fail to be effectually destroyed, saith the Text, ver. 21. *The Lord shall separate that Man unto evil, out of all the Tribes of Israel, according to all the Curses of the Covenant.*

He shall separate him unto Evil; He shall give him up, he shall leave him to his Heart; he shall separate him to that or those that will assuredly be too hard for him.

Now this Judgment is much effected, when God hath given a Man up unto Satan, and hath given Satan leave, without fail, to compleat his Destruction. I say, when God hath given Satan leave effectually to compleat his Destruction: For all that are delivered up unto Satan, have not, nor do not come to this End. But *that* is the Man, whom God shall separate to Evil, and shall leave in the hands of Satan, to compleat, without fail, his Destruction.

Thus he served *Ahab*, a Man, that sold himself to work Wickedness in the Sight of the Lord, 1 Kings 21. 25. And the Lord said, *Who shall persuade Ahab, that he may go up, and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner: And there came forth a Spirit, and stood before the Lord, and said, I will persuade him, 1 Kings 22. 20, 21, 22. And the Lord said unto him, Wherewith? And he said, I will go forth, and be a lying Spirit in the Mouth of all his Prophets. And he said, Thou shalt persuade him, and prevail also, go forth, and do so. Thou shalt persuade him and prevail, do thy Will, I leave him in thy hand, Go forth, and do so.*

Wherefore in these Judgments, the Lord doth much concern himself for the Management thereof, because of the Provocation wherewith they have provoked him. This is the Man whose ruin he contriveth, and bringeth to pass by his own Contrivance. *I will chuse their Delusions for them; I will bring their Fears upon them, Isa. 66. 4. I will chuse their Devices, or the Wickednesses that their Hearts are contriving of. I even I, will cause them to be accepted of, and delightful to them. But who are they that must thus be feared? Why, those among Professors, that have chosen their own Ways, those whose Soul delighteth in their Abominations.*

Because they received not the Love of the Truth, that they might be saved; for this cause God shall send them strong Delusions, that they should believe a Lye, that they all might be damned, who believed not the Truth,

but had pleasure in Unrighteousness.

God shall send them. It is a great word; Yea, *God shall send them strong Delusions; Delusions that shall do, that shall make them believe a Lye. Why so? That they all might be damned, every one of them, who believe not the Truth, but had pleasure in Unrighteousness, 2 Thess. 5. 10, 11, 12.*

There is nothing more provoking to the Lord, than for a Man to promise, when God threatneth; for a Man to be light of conceit, that he shall be safe; and yet to be more wicked than in former days: This Man's Soul abhorreth the Truth of God, no marvel therefore if God's Soul abhorreth him: he hath invented a way contrary to God, to bring about his own Salvation; no marvel, therefore, if God invent a way to bring about this Man's Damnation: And seeing that these Rebels are at this point, We shall have peace; God will see whose Word shall stand, His or theirs.

A Fifth Sign of a Man being past Grace, is, When he shall at this, scoff, and inwardly grin, and fret against the Lord, secretly purposing to continue his course, and put all to the venture, despising the Messengers of the Lord. He that despised Moses's Law, died without Mercy; of how much sorer Punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, &c. Heb. 10. 28.

Wherefore, against these Despisers God hath set himself, and foretold, that they shall not believe, but perish. *Behold ye Despisers, and wonder, and perish; for I work a Work in your Days, which ye shall in no wise believe, though a Man declare it unto you, Acts 13. 41.*

After that thou shalt cut it down.

Thus far we have treated of the barren Fig-tree, or fruitless Professor, with some Signs to know him by; whereto is added also some Signs of one who neither will nor can, by any means, be fruitful, *but they must miserably perish.* Now being come to the time of Execution, I shall speak a word to that also, *After that thou shalt cut it down.* Christ at last turns the barren Fig-tree over to the Justice of God, shakes his hands of him, *And gives him up to the Fire for his unprofitableness.*

Thou shalt cut it down.

Two things are here to be considered.

1. The Executioner, *Thou*, the great, the dreadful, the eternal God. These words therefore, as I have already said, signify that Christ the Mediator, through whom alone Salvation comes, and by whom alone Execution hath been deferred, *Now giveth up the Soul*, forbears to speak one Syllable more for him, or to do the least Act of Grace further, to try for his Recovery; but delivereth him up to

to that fearful Dispensation, *To fall into the Hand of the living God*, Heb. 10. 31.

2. The *Second* to be considered, is, *The Instrument by which this Execution is done*, and that is *Death*, compared here to an *Ax*; and forasmuch as the Tree is not felled at one Blow, therefore the strokes are here continued, till all the blows be struck at it that are requisite for its *falling*; For now *cutting-time*, and *cutting-work* is come, *cutting* must be his Portion, till he be cut down. *After that thou shalt cut it down*. Death, I say, is the *Ax*, which God often useth, therewith to take the *barren Fig-tree* out of the Vineyard, out of a Profession, and also out of the World at once. But this *Ax* is now new-ground, it cometh well-edged to the Roots of this *barren Fig-tree*. It hath been whetted by Sin, by the Law, and by a *formal* Profession, and therefore must, and will make deep gashes, not only in the natural Life, but in the Heart and Conscience also of this Professor. *The wages of Sin is Death, the sting of Death is Sin*, 1 Cor. 15. Wherefore Death comes not to this Man as he doth to Saints, *muzzled*, or without his Sting, but with open Mouth, in all his Strength; yea, he sends his *First-born*, which is Guilt, to devour his strength, and to bring him to the King of Terrors, Job 18. 13, 14.

But to give you, in a few *Particulars*, the Manner of this Man's dying.

1. Now he hath his fruitless *Fruit* be-leaguer him round his Bed, together with all the *Bands* and *Legions* of his other Wickedness. *His own Iniquities shall take the wicked himself, and he shall be holden in the Cords of his Sins*, Prov. 5. 22.

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty Conscience, *God shall cast upon him, and not spare; and he shall be afraid of that which is high*, Job 27. 22.

3. The dark Entry he is to go thro', will be a fore amazement to him; *For fear shall be in the way*, Eccl. 12. 5. yea Terrors will take hold on him, when he shall see the yawning Jaws of Death to gape upon him, and the Doors of the Shadow of Death open to give him passage out of the World. Now who will meet me in this dark Entry; how shall I pass through this dark Entry into another World!

4. For by reason of Guilt, and a shaking Conscience, *His Life will hang in continual doubt before him, and he shall be afraid day and night*, Deut. 28. 66, 67. and shall have no Assurance of his Life.

5. Now also *Want* will come up against him, it will come up like an armed Man. This is a terrible Army to him that is graceless in Heart, and fruitless in Life. This *Want* will continually cry in thine

Ears, here is a New Birth wanting, a new Heart, and a new Spirit wanting; here is Faith wanting; here is Love and Repentance wanting; here is the Fear of God wanting, and a good Conversation wanting; *Thou art weighed in the Ballance, and art found wanting*, Dan. 5. 27.

6. Together with these, standeth by, the *Companions of Death*, Death and Hell, Death and Devils, Death and endless Torment in the everlasting flames of devouring Fire. *When God shall come up unto the People, he will invade them with his Troops*, Hab. 3. 16.

But how will this Man die? Can his heart now endure, or can his hands be strong, Ezek. 22. 14.

1. God, and Christ, and Pity have left him: Sin against Light, against Mercy, and the Long-suffering of God, is come up against him; his Hope and Confidence now is a dying by him, and his Conscience totters and shakes continually within him.

2. Death is at work, *Cutting of him down*, hewing both Bark and Heart, both Body and Soul alunder; The Man groans, but Death hears him not: He looks ghastly, carefully, dejectedly; he sighs, he sweats, he trembles, Death matters nothing.

3. Fearful Cogitations haunt him, misgivings, direful Apprehensions of God terrify him. Now he hath time to think what the loss of Heaven will be, and what the torments of Hell will be; now he looks no way but he is frightened.

4. Now would he live, but may not; he would live, though it were but the Life of a Bed-ridden Man, but must not. He that cuts him down, sways him, as the Feller of Woods, sways the tottering Tree; now this way, then that, at last a Root breaks, an Heart-string, an Eye-string snaps asunder.

5. And now, could the Soul be annihilated or brought to nothing, how happy would it count it self; but it sees that may not be. Wherefore it is put to a wonderful strait: stay in the Body it may not, go out of the Body it dares not. Life is going, the Blood settles in the Flesh, and the Lungs being no more able to draw Breath through the Nostrils, at last out goes the weary trembling Soul, who is immediately seized by Devils, who lay lurking in every hole in the Chamber for that very purpose: His Friends take care of the Body, wrap it up in the Sheet or Coffin; but the Soul is out of their thought and reach, going down to the Chambers of Death.

I had thought to have enlarged, but I forbear: God, who teaches Man to profit, bless this brief and plain Discourse to thy Soul, who yet standest a Professor in the Land of the Living, among the Trees of his Garden. Amen.

A N

Exhortation to Peace and Unity.

EPHES. IV. 3.

Indeavouring to keep the Unity of the Spirit in the Bond of Peace.

Beloved, Religion is the great Bond of humane Society; and it were well if it self were kept within the Bond of Unity; and that it may so be, let us, according to the Text, use our utmost endeavours *to keep the Unity of the Spirit in the Bond of Peace.*

These words contain a Counsel and a Caution; the Counsel is, *That we endeavour the Unity of the Spirit*; the Caution is, *That we do it in the Bond of Peace*: as if I should say, I would have you live in Unity, but yet I would have you to be careful, that you do not purchase Unity with the breach of Charity.

Let us therefore be cautioned that we do not so press after Unity in Practice and Opinion, as to break the Bond of Peace and Affection.

In the handling of these words; I shall observe this method;

First, I shall open the Sense of the Text.

Secondly, I shall shew wherein this Unity and Peace consists.

Thirdly, I shall shew you the Fruits and Benefits of it, together with nine Inconveniencies and Mischiefs that attend those Churches where Unity and Peace is wanting.

Fourthly, and lastly, I shall give you twelve Directions and Motives for the obtaining of it.

First, As touching the Sense of the Text; when we are counselled to keep the Unity of the Spirit, we are not to understand the Spirit of God, as personally so considered; because the Spirit of God in that sense, is not capable of being divided; and so there would be no need for us to endeavour to keep the Unity of it.

By the Unity of the Spirit then, we are to understand, that Unity of Mind which the Spirit of God calls for, and requires Christians to endeavour after; hence it is that we are exhorted, *by one Spirit, with one Mind, to strive together for the Faith of the Gospel*, Phil. 1. 27.

But farther; the Apostle in these words alludes to the state and composition of a Natural Body, and doth thereby inform us,

Vol. II.

that the Mystical Body of Christ holds an Analogy with the Natural Body of Man: As first, In the natural Body there must be a Spirit to animate it, for the Body without the Spirit is dead, *James 2. 26.* So it is in the Mystical Body of Christ; the Apostle no sooner tells of that one Body, but he minds us of that one Spirit, *Ephes. 4. 4*

Secondly, The Body hath Joints and Bands to unite all the parts; so hath the Mystical Body of Christ, *Colossians 2. 19.* This is that Bond of Peace mentioned in the Text, as also in the 16th Verse of the same Chapter, where the whole Body is said to be fitly joined together, and compacted, by that which every Joynt supplieth.

Thirdly, The Natural Body receives Counsel and Nourishment from the Head; so doth the Mystical Body of Christ, he is their Counsellor, and him they must hear; he is their Head, and him they must hold; hence it is that the Apostle complaineth, *Col. 2. 19.* of some that did not hold the Head from which the whole Body by Joints and Bands hath Nourishment.

Fourthly, The Natural Body cannot well subsist, if either the Spirit be wounded, or the Joints broken or dislocated; the Body cannot bear a wounded or broken Spirit; *A broken Spirit dryeth the Bones*, Prov. 17. 22. *And a wounded Spirit who can bear*, Prov. 18. 14. And on the other hand, how often have the disjointing of the Body, and the breakings thereof, occasioned the Expiration of the Spirit? In like manner it fares with the Mystical Body of Christ, how do divided Spirits break the Bonds of Peace, which are the Joints of this Body? And how doth the breakings of the Body and Church of Christ, wound the Spirit of Christians, and oftentimes occasion the Spirit and Life of Christianity to languish, if not to expire? How needful is it then that we endeavour *the Unity of the Spirit in the Bond of Peace?*

I now come to shew you wherein this Unity and Peace consists, and this I shall demonstrate in five particulars.

1. This Unity and Peace may consist in the ignorance of many Truths, and in the holding of some Errors; or else this Duty

10 A

of

of Peace and Unity could not be practicable by any on this side Perfection; but we must now endeavour the Unity of the Spirit, till we come to the Unity of the Faith, and of the Knowledge of the Son of God, *Ephes. 4. 13.* Because now (as the Apostle saith) we know in part, and we prophesy in part, and now we see through a Glass darkly, *1 Cor. 13. 12.* And as this is true in general, so we may find it true if we descend to particular Instances; the Disciples seem to be ignorant of that great Truth which they had often, and in much Plainness been taught by their Master once and again (*viz.*) That his Kingdom was not of this World, and that in the World they should suffer, and be persecuted; yet in the first of the *Acts ver. 6.* we read, That they asked of him if he would at this time restore the Kingdom to *Israel?* thereby discovering that Christ's Kingdom (as they thought) should consist in his Temporal Jurisdiction over *Israel*, which they expected should now commence and take place amongst them. Again, Our Lord tells them, that he had many things to say (and these were many important Truths) which they could not now bear, *John 16. 12.* And that these were important Truths, appears by the 10th and 11th Verses, where he is discoursing of *Righteousness* and *Judgment*, and then adds, that he had yet many things to say, which they could not bear; and thereupon promises the Comforter to lead them into ALL TRUTH; which implies, that they were yet ignorant of many Truths, and consequently held divers Errors; and yet for all this he prays for, and presses them to their great Duty of Peace and Unity, *John 14. 27.* and *17. 21.* To this may be added that of *Heb. 5. 11.* where the Author saith, He had many things to say of the Priestly Office of Christ, which by reason of their Dulness, they were not capable to receive; as also that in the 10th of the *Acts*, where *Peter* seems to be ignorant of that Truth, *viz.* That the Gospel was to be preached to all Nations; and contrary hereunto, he erred in thinking it unlawful to Preach amongst the *Gentiles*. I shall add two Texts more, one is *Acts 19.* where we read, That those Disciples which had been discipled and baptized by *John*, were yet ignorant of the Holy Ghost, and knew not (as the Text tells us) whether there were any Holy Ghost or no; though *John* did teach constantly, That he that should come after him, should baptize with the Holy Ghost and Fire. From hence we may easily and plainly infer, that Christians may be ignorant of many Truths, by reason of weak and dull Capacities, and other such-like Impediments, even while those Truths are with much Plainness delivered to them. Again, We read, *Heb. 5. 13.* of some that were unskillful in the Word of Righteous-

ness, who nevertheless are called Babes in Christ, and with whom Unity and Peace is to be inviolably kept and maintained.

2. As this Unity and Peace may consist in the ignorance of many Truths, and in the holding some Errors, so it must consist with (and it cannot consist without) the believing and practising those things which are necessary to Salvation and Church-Communion; and they are, First, Believing that Christ the Son of God died for the Sins of Men. Secondly, That whoever believeth, ought to be baptized: The third thing essential to this Communion, is a Holy and a Blameless Conversation.

First, That believing that the Son of God died for the Sins of Men, is necessary to Salvation, I prove by these Texts, which tell us, that he that doth not believe, shall be damned, *Mark 16. 16.* *John 3. 36.* *Rom. 10. 19.*

That it is also necessary to Church-Communion, appears from *Mat. 16. 16, 17, 18.* *Peter* having confest that Christ was the Son of the Living God, Christ thereupon assures *Peter*, that upon this Rock, *viz.* this Profession of Faith, or this Christ which *Peter* had confest, he would Build his Church, and the Gates of Hell should not prevail against it. And *1 Cor. 3. 11.* The Apostle having told the *Corinthians* they were God's Building, presently adds, that they could not be built upon any Foundation but upon that which was laid, which was Jesus Christ. All which proves, that Christian Society is founded upon the Profession of Christ; and not only Scripture, but the Laws of Right-reason dictate this, that some Rules and Orders must be observed for the founding all Society, which must be consented to by all that will be of it. Hence it comes to pass, that to own Christ as the Lord and Head of Christians, is essential to the founding Christian Society.

Secondly, The Scriptures have declared, that this Faith gives the Professors of it a right to Baptism, as in the case of the Eunuch, *Acts 8.* when he demanded why he might not be baptized? *Philip* answereth, *That if he believed with all his heart, he might;* the Eunuch thereupon confessing Christ, was baptized.

Now that Baptism is essential to Church Communion, I prove from *1 Cor. 12.* where we shall find the Apostle labouring to prevent an evil Use that might be made of Spiritual Gifts, as thereby to be put up; and to think that such as wanted them, were not of the Body, or to be esteemed Members; he thereupon resolves, that whoever did confess Christ, and own him for his Head, did it by the Spirit, *ver. 3.* though they might not have such a visible Manifestation of it as others had, and therefore they ought to be owned as Members, as appears, *ver. 23.* And not only because they have called him Lord

Lord by the Spirit, but because they have by the Guidance and Direction of the same Spirit been baptized, ver. 13. *For by one Spirit we are all baptized into one Body, &c.* I need not go about to confute that Notion that some of late have had of this Text, viz. That the Baptism here spoken of, is the Baptism of the Spirit, because you have not owned and declared that Notion as your Judgment, but on the contrary. All of you that I have ever conversed with, have declared it to be understood of Baptism with Water, by the Direction of the Spirit: If so, then it follows, that Men and Women are declared Members of Christ's Body by Baptism, and cannot be by Scripture reputed and esteemed so without it; which farther appears from *Rom. 6. 5.* where Men by Baptism are said to be planted into the likeness of his Death; and *Col. 2. 12.* we are said to be buried with him by Baptism; all which, together with the consent of all Christians, (some few in these latter times excepted) do prove that Baptism is necessary to the initiating Persons into the Church of Christ.

Thirdly, Holiness of Life is essential to Church-Communion, because it seems to be the Reason why Christ founded a Church in the World, viz. that Men might thereby be watched over, and kept from falling; and that if any be overtaken with a Fault, he that is Spiritual might restore him.

That by this means Men and Women might be preserved without blame to the coming of Christ, and the *Grace of God teacheth us to deny Ungodliness and worldly Lusts, and to live soberly and uprightly in this present evil World, Tit. 2. 11, 12.* And let every one that names the Name of the Lord, depart from Iniquity, *Tim. 2. 19.* And James tells us, (speaking of the Christian Religion) *That pure Religion and undefiled before God, is to visit the Fatherless and Widows in their Affliction, and to keep our selves unspotted from the World, James 1. 27.* From all which (together with many more Texts that might be produced) it appears, that an unholy and prophane Life, is inconsistent with Christian Religion and Society. And that Holiness is essential to Salvation and Church-Communion; so that these three Things, Faith, Baptism, and a Holy Life, as I said before, all Churches must agree and unite in, as those Things, which when wanting, will destroy their being: And let not any think, that when I say, believing the Son of God died for the Sins of Men, is essential to Salvation and Church-Communion, that I hereby would exclude all other Articles of the Christian Creed, as not necessary as the Belief of the Resurrection of the Dead, and eternal Judgment, &c. which for want of time, I omit to speak particularly to, and the rather, because I understand this great Article of believing the Son of God died for the Sins of Men, is com-

prehensive of all others, and is that from whence all other Articles may easily be inferred.

And here I would not be mistaken, as though I held there were nothing else for Christians to practise, when I say this is all that is requisite to Church Communion; for I very well know that Christ requires many other things of us, after we are Members of his Body, which if we knowingly or maliciously refuse, may be the Cause, not only of Excommunication, but Damnation: But yet these are such things as relate to the well-being, and not to the being of Churches; as laying on of Hands in the Primitive Times upon Believers, by which they did receive the Gifts of the Spirit; this, I say, was for the Increase and Edifying of the Body, and not that thereby they might become of the Body of Christ, for that they were before: And do not think that I believe laying on of Hands was no Apostolical Institution, because I say Men are not thereby made Members of Christ's Body, or because I say that it is not essential to Church-Communion: Why should I be thought to be against a Fire in the Chimney, because I say it must not be in the Thatch of the House? Consider then how pernicious a thing it is to make every Doctrine (though true) the Bound of Communion, this is that which destroys Unity, and by this Rule all Men must be perfect before they can be in Peace: For do we not see daily, that as soon as Men come to a clearer understanding of the Mind of God (to say the best of what they hold) that presently all Men are Excommunicable, if not Damnable, that do not agree with them; do not some believe and see, that to be Pride and Covetousness, which others do not, because (it may be) they have more narrowly and diligently searched into their Duty of these things than others have? what then? Must all Men that have not so large Acquaintance of their Duty herein be Excommunicated? Indeed it were to be wished that more Moderation in Apparel and Secular Concernments were found among Churches; but God forbid, that if they should come short herein, that we should say, as one lately said, that he could not communicate with such a People, because they were proud and superfluous in their Apparel.

Let me appeal to such, and demand of them, if there was not a time since they believed and were baptized, wherein they did not believe laying on of Hands a Duty? and did they not then believe, and do they not still believe, they were Members of the Body of Christ? And was not there a time when you did not so well understand the Nature and Extent of Pride and Covetousness as now you do? And did you not then believe, and do you not still believe, that you were true Members of Christ,

Christ, though less perfect? Why then should you not judge of those that differ from you herein, as you judged of yourselves when you were as they now are? How needful then is it for Christians to distinguish (if ever they would be at *Peace and Unity*) between those Truths which are essential to Church-Communion, and those that are not?

Thirdly: *Unity and Peace* consists in our making one Shoulder to practise and put in execution the Things we do know. Phil. 3. 16. *Nevertheless wherein we have attained, let us walk by the same Rule, and mind the same things.* How sad is it to see our Zeal consume us, and our precious Time, in Things doubtful and disputable, while we are not concerned, nor affected with the Practice of those indisputable Things we all agree in? We all know Charity to be the great Command, and yet how few agree to practise it? we all know they that labour in the Word and Doctrine, are worthy of double Honour; and that God hath ordained, that they which preach the Gospel should live of the Gospel; these Duties however others have cavil'd at them, I know you agree in them, and are persuaded of your Duty herein; but where's your Zeal to practise? O how well would it be with Churches, if they were but half as zealous for the great and plain, and indisputable Things, and the more chargeable and costly Things of Religion, as they are for Things doubtful or less necessary, or for Things that are no Charge to them, and cost them nothing but the Breath of Contention, though that may be too great a Price for the small Things they purchase with it.

But further; Do we not all agree, that Men that preach the Gospel, should do it like Workmen that need not be ashamed? and yet how little is this considered by many Preachers, who never consider before they speak of what they say, or whereof they affirm? How few give themselves to study that they may be approved? How few meditate and give themselves to these Things, that their profiting may appear to all?

For the Lord's sake let us unite to practise those Things we know; and if we would have more Talents, let us all agree to improve those we have.

See the Spirit that was among the Primitive Professors, that knowing and believing how much it concern'd them in the propagating of Christianity, to shew forth Love to one another (that so all might know them to be Christ's Disciples) rather than there should be any Complaining among them, they sold all they had: Oh how zealous were these to practise, and with one Shoulder to do that that was upon their Hearts for God! I might further add, how often have we agreed in our Judgment? and hath it not been upon our Hearts, that this and the other Thing

is good to be done, to enlighten the dark World, and to repair the Breaches of Churches, and to raise up those Churches that now lie a gasping, and among whom the Soul of Religion is expiring? But what do we more than talk of them? Do not most decline these Things, when they either call for their Purse, or their Persons to help in this and such-like Works as these? Let us then, in what we know, unite, that we may put it in Practice, remembering, that if we know these things, we shall be happy if we do them.

Fourthly; This Unity and Peace consists in our joyning and agreeing to pray for, and to press after those Truths we do not know. The Disciples in the Primitive Times, were conscious of their Imperfections, and therefore they with one accord continued in Prayer and Supplications: If we were more in the Sense of our Ignorances and Imperfections, we should carry it better towards those that differ from us, then we should abound more in the Spirit of Meekness and Forbearance, that thereby we might bring others (or be brought by others) to the Knowledge of the Truth; this would make us go to God, and say with *Elihu*, Job 34. 32. *That which we know not, teach thou us.* Brethren, did we but all agree that we were erring in many Things, we should soon agree to go to God, and pray for more Wisdom and Revelation of his Mind and Will concerning us.

But here's our Misery, that we no sooner receive any Thing for Truth, but we presently ascend the Chair of Infallibility with it, as though in this we could not err: Hence it is we are impatient of Contradiction, and become uncharitable to those that are not of the same Mind; but now a Consciousness that we may mistake, or that if my Brother err in one thing, I may err in another, this will unite us in Affection, and engage us to press after Perfection, according to that of the Apostle, Phil. 3. 13, 14, 15. *Brethren, I count not my self to have apprehended: But this one thing I do, forgetting those Things that are behind, and reaching forth to those Things which are before, I press towards the Mark, for the Prize of the high Calling of God in Christ Jesus. And if in any thing ye be otherwise minded, God shall reveal even this unto you.* O then that we could but unite and agree to go to God for one another, in Confidence that he will teach us; and that if any one of us want Wisdom (as who of us does not) we might agree to ask of God, who giveth to all Men liberally, and upbraideth no Man. Let us, like those People spoken of in the second of *Isaiah*, say one to another, Come, let us go to the Lord, for he will teach us of his Ways, and we will walk in his Paths.

Fifthly; This Unity and Peace mainly consists in Unity of Love and Affection; this is the great and indispensable Duty of all

all Christians, by this they are declared Christ's Disciples: And hence it is that Love is called the Great Commandment, the Old Commandment, and the New Commandment; that which was commanded in the Beginning, and will remain to the End, yea and after the End, 1 Cor. 13. 8. *Charity never fails; but whether there be Tongues, they shall cease; or whether there be Knowledge, it shall vanish away.* And, ver. 13. *And now abideth Faith, Hope and Charity; but the greatest of these is Charity.* And, Col. 3. 14. *Above all these things put on Charity, which is the Bond of Perfection.* Because *Charity is the End of the Commandment*, 1 Tim. 1. 5. Charity is therefore called *the Royal Law*; and though it had a Superintendency over other Laws, and doubtless is a Law to which other Laws must give place, when they come in Competition with it; *Above all things therefore have fervent Charity among your selves, for Charity covereth a Multitude of Sins*, 1 Pet. 4. 8. Let us therefore live in Unity and Peace, and the God of Love and Peace will be with us.

That you may so do, let me remember you (in the Words of a learned Man) that the Unity of the Church, is a Unity of Love and Affection, and not a bare Uniformity of Practice and Opinion.

Having shewn you wherein this Unity consists, I now come to the third General Thing propounded; and that is, to shew you the Fruits and Benefit of Unity and Peace; together with the Mischiefs and Inconveniences that attend those Churches where Unity and Peace are wanting.

First, Unity and Peace is a Duty well-pleasing to God, who is stiled the Author of Peace, and not of Confusion in all the Churches, God's Spirit rejoiceth in the Unity of our Spirits; but on the other Hand, where Strife and Divisions are, there the Spirit of God is grieved. Hence it is that the Apostle no sooner calls upon the *Ephesians*, not to grieve the Spirit of God, but he presently subjoins us a Remedy against that evil, *That they put away Bitterness and evil-speaking. And be kind one to another, and tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them*, Eph. 4. 30, 32.

Secondly, As Unity and Peace is pleasing to God, and rejoiceth his Spirit, so it rejoiceth the Hearts and Spirits of God's People; Unity and Peace brings Heaven down upon Earth among us: Hence it is that the Apostle tells us, *Rom. 4. 17. That the Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.* Where Unity and Peace is, there is Heaven upon Earth; by this we taste the first Fruits of that blessed Estate we shall one Day live in the Fruition of; when we shall come to the *general Assembly*

N^o. XXXVIII. Vol. II.

and Church of the First-born, whose Names are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, Heb. 12. 23.

This outward Peace of the Church (as a learned Man observes) distils into Peace of Conscience, and turns Writings and Readings of Controversy, into Treatises of Mortification and Devotion.

And the Psalmist tells us, that it is not only good, but pleasant for Brethren to dwell together in Unity, *Psal. 133. 1.* But where Unity and Peace is wanting, there are Storms and Troubles; where Envy and Strife is, there is Confusion, and every evil Work, *Jam. 3. 16.* It is the outward Peace of the Church that increaseth our inward Joy; and the Peace of God's House gives us occasion to eat our Meat with Gladness in our own Houses, *Acts 2. 46.*

Thirdly, The Unity and Peace of the Church makes Communion of Saints desirable. What is it that imbitters Church-Communion, and makes it burdensome, but Divisions? Have you not heard many complain that they are weary of Church-Communion, because of Church-Contention? but now where Unity and Peace is, there Christians long for Communion.

David saith, that he was glad when they said unto him, *Let us go to the House of God*, *Psal. 122. 1.* Why was this, but because (as the third Verse tells us) *Jerusalem was a City compact together, where the Tribes went up, the Tribes of the Lord, to give Thanks to his Name.* And David speaking of the Man that was once his Friend, doth thereby let us know the Benefit of Peace and Unity, *Psal. 55. 14. We, (saith he) took sweet Counsel together, and walked to the House of God in Company.* Where Unity is strongest, Communion is sweetest and most desirable. You see then that Peace and Union fills the People of God with Desires after Communion: But on the other Hand, hear how David complains, *Psal. 120. Wo is me, I sojourn in Mesech, and that I dwell in the Tents of Kedar.* The Psalmist here is thought to allude to a sort of Men that dwelt in the Deserts of Arabia, that got their Livings by Contention; and therefore he adds, ver. 6. *That his Soul had long dwelt with them that hated Peace.* This was that which made him long for the Courts of God, and esteem one Day in his House better than a thousand; this made his Soul even faint for the House of God, because of the Peace of it; *Blessed are they (saith he) that dwell in thy House, they will be still praising thee.* There is a certain Note of Concord, as appears, *Acts 2.* where we read of primitive Christians, meeting with one accord, praising God.

Fourthly, Where Unity and Peace is, there many Mischiefs and Inconveniences are prevented, which attends those People where

where Peace and Unity are wanting: And of those many that might be mentioned, I shall briefly insist upon these nine.

First, Where Unity and Peace is wanting, there is much precious time spent to no purpose; how many Days are spent, and how many fruitless Journeys made to no Profit, where the People are not in Peace? How often have many redeemed time (even in Seed-time and Harvest) when they could scarce afford it, to go to Church, and, by reason of their Divisions, come home worse than they went, repenting they have spent so much precious time to so little Benefit? How sad is it to see Men spend their precious time, in which they should work out their Salvation, by labouring, as in the Fire, to prove an uncertain and doubtful Proposition; and to trifle away their Time, in which they should make their Calling and Election sure, to make sure of an Opinion, which when they have done all, they are not infallibly sure whether it be true or no, because all Things necessary to Salvation and Church-Communion are plainly laid down in Scripture, in which we may be infallibly sure of the Truth of them; but for other Things that we have no plain Texts for, but the Truth of them depends upon our Interpretations, Here we must be cautioned, that we do not spend much time in imposing those upon others, or venting those among others, unless we can assume Infallibility, otherwise we spend Time upon Uncertainty: And whoever casts their Eyes abroad, and doth open their Ears to Intelligence, shall both see, and to their Sorrow hear, that many Churches spend most of their time in jangling and contending about those Things, which are neither essential to Salvation or Church-Communion; and that which is worse, about such doubtful Questions which they are never able to give an infallible Solution of. But now where Unity and Peace is, there our time is spent in praising God; and in those great Questions, What we should do to be saved? and how we may be more holy and more humble towards God, and more charitable and more serviceable to one another?

Secondly, where Unity and Peace is wanting, there is evil surmizing, and evil speaking, to the Damage and Disgrace, if not to the ruining of one another; Gal. 5. 14, 15. *The whole Law is fulfilled in one Word, Thou shalt love thy Neighbour as thy self: But if you bite and devour one another, take heed you be not consumed one of another.* No sooner the Bond of Charity is broken, which is as a Wall about Christians, but soon they begin to make Havock and Spoil of one another; then there is raising evil Reports, and taking up evil Reports against each other: Hence it is that Whispering and Backbiting proceeds, and going from House to House to blazon the Faults, and

Infirmities of others: Hence it is that we watch for the Faults of one another, and do inwardly rejoice at the Miscarriages of others; saying, in our Hearts, Ah, ah, so we would have it: But now where Unity and Peace is, there is Charity; and where Charity is, there we are willing to hide the Faults, and cover the Nakedness of our Brethren; *Charity thinketh no Evil*, 1 Cor. 13. 5. and therefore it cannot surmise, neither will it speak evil.

Thirdly, Where Unity and Peace is wanting, there can be no great matters enterprized, we cannot do much for God, nor much for one another; when the Devil would hinder the bringing to pass of good in Nations and Churches, he divides their Councils, (and as one well observes) he divides their Heads, that he may divide their Hands; when *Jacob* had prophesied of the Cruelty of *Simeon* and *Levi*, who were Brethren, he threatens them with the consequent of it, Gen. 49. 7. *I will divide them in Jacob, and scatter them in Israel.* The Devil is not to learn that Maxim he hath taught the *Machavilians* of the World, *divide & impera*, divide and rule, it is an united force that's formidable: Hence the Spouse in the *Canticles* is said to be but one, and the only one of her Mother, *Cant. 6. 9.* Hereupon it is said of her, *ver. 10.* That she is *terrible as an Army with Banners.* What can a divided Army do, or a disordered Army, that have lost their Banners, or for Fear or Shame thrown them away? In like manner, what can Christians do for Christ, and the enlarging his Dominions in the World, in bringing Men from Darkness to Light, while themselves are divided and disordered? Peace is to Christians, as great Rivers are to some Cities, which (besides other Benefits and Commodities) are natural Fortifications, by reason whereof those Places are made impregnable; but when, by the Subtlety of an Adversary, or the Folly of the Citizens, these Waters come to be divided into little petty Rivulets, How soon are they assailed and taken? Thus it fares with Churches, when once the Devil or their own Folly divides them, they will be so far from resisting of him, that they will be soon subjected by him.

Peace is to Churches as Walls to Cities; nay, Unity hath defended Cities that had no Walls; it was once demanded of *Agessilaus*, Why *Lacedemon* had no Walls; he answers (pointing back to the City) *That the Concord of the Citizens was the Strength of the City.* In like manner, Christians are strong when united, then they are more capable to resist Temptation, and to succour such as are tempted; when Unity and Peace is among the Churches, then are they like a Walled Town; and when Peace is the Church's Walls, Salvation will be her Bulwarks.

Plutarch tells us of one *Silurus* that had eighty Sons, whom he calls to him as he lay upon his Death-bed, and gave them a Sheaf of Arrows; thereby to signify, that if they lived in Unity, they might do much, but if they divided, they would come to nothing. If Christians were all of one Piece, if they were all but one Lump, or but one Sheaf or Bundle, how great are the things they might do for Christ and his People in the World, whereas otherwise they can do little but dishonour him, and offend his.

It is reported of the *Leviathan*, that his Strength is in his Scales, *Job* 41. 15, 16, 17. *His Scales are his pride, shut up together, as with a close Seal; one is so near to another, that no Air can come between them; they join together, they stick together, they cannot be sundred.* If the Church of God were united like the Scales of *Leviathan*, it would not be every brain-sick Notion, nor angry Speculation, that would cause their Separation.

Solomon saith, *Two are better than one, because if one fail, the other may raise him; then surely twenty are better than two, and an hundred are better than twenty, for the same reason, because they are more capable to help one another.* If ever Christians would do any thing to raise up the fall'n Tabernacles of *Jacob*, and to strengthen the weak, and comfort the feeble, and to fetch back those that have gone astray, it must be by Unity.

We read of the Men of *Babel*, *Gen.* 11. 6. *The Lord said, Behold, the People are one, &c. And now nothing will be restrained from them that they have imagined to do.*

We learn by reason what great things may be done in worldly Achievements where Unity is: And shall not Reason (assisted with the Motives of Religion) teach us, that Unity among Christians may enable them to enterprize greater Things for Christ? would not this make Satan fall from Heaven like Lightning? For as Unity built literal *Babel*, it's Unity that must pull down mystical *Babel*. And on the other hand, where Divisions are, there is Confusion; by this means a *Babel* hath been built in every Age. It hath been observed by a learned Man, and I wish I could not say truly observed, That there is most of *Babel* and Confusion among those that cry out most against it.

Would we have a hand to destroy *Babylon*, let's have a heart to unite one among another.

Our English Histories tells us, that after *Austin* the Monk had been some time in *England*, that he heard of some of the remains of the *British* Christians, which he conven'd to a place, which *Cambden* in his *Britannia* calls *Austin's Oak*; here they met to consult about Matters of Religion; but such was their Division, by reason of *Au-*

stin's imposing Spirit, that our Stories tells us, *That Synod was only famous for this, that they only met and did Nothing.* This is the Mischief of Divisions, they hinder the doing of much good; and if Christians, that are divided, be ever famous for any thing, it will be, that they have often met together, and talked of this and the other thing, but they did nothing.

Fourthly, Where Unity and Peace is wanting, there the Weak are wounded, and the Wicked are hardened: Unity may may well be compared to *precious Oil*, *Psal.* 133. 2. It's the nature of Oil, to heal that which is wounded, and to soften that which is hard. Those Men that have hardened themselves against God and his People, when they shall behold Unity and Peace among them, will say, God is in them indeed. And on the other hand, are they not ready to say, when they see you divided, *That the Devil's in you that you cannot agree?*

Fifthly, Divisions, and want of Peace, keep those out of the Church that would come in; and cause many to go out that are in.

The Divisions of Christians (as a learned Man observes) are a Scandal to the Jews, an Opprobrium to the Gentiles, and an Inlet to Atheism and Infidelity. Inasmuch that our Controversies about Religion (especially as they have been of late managed) have made Religion itself become a Controversy. O then, how good and pleasant a thing is it for Brethren to dwell together in Unity! The Peace and Unity that was among the Primitive Christians, drew others to them: What hinders the Conversion of the Jews, but the Divisions of Christians? Must I be a Christian, says the Jew; what Christian must I be, of what Sect must I be of? The Jews (as one observes) glossing upon that Text in *Isa.* 11. 6. where it is prophesied, *That the Lion and the Lamb shall lie down together, and that there shall be none left to hurt nor destroy in all God's Holy Mountain;* they interpreting these Sayings, to signify the Concord and Peace that shall be among the People that shall own the *Messiah*, do from hence conclude, that the *Messiah* is not yet come, because of the Contentions and Divisions that are among those that profess him. And the Apostle saith, *1 Cor.* 14. 23. That if an Unbeliever should see their Disorders, he would say they were mad; but where Unity and Peace is, there the Churches are multiplied; we read *Acts* 9. that when the Churches had Rest, they multiplied. And, *Acts* 2. 46, 47. when the Church was serving God with one Accord, *the Lord added to them daily such as should be saved.*

It is Unity brings Men into the Church, and Divisions keep them out. It is reported of an *Indian* passing by the House of a Christian, and hearing them contending, being

being desired to turn in, he refused, saying, *Habamach* dwells there, meaning that the Devil dwelt there: but where Unity and Peace is, there God is; and he that dwells in Love, dwells in God. The Apostle tells the *Corinthians*, That if they walked orderly, even the Unbeliever would hereby be enforced to come and worship, and say, God was in them indeed. And we read, *Zech. 8. 23.* of a Time when ten Men shall take hold of a Jew, and say, *We will go with you, for we have heard that God is with you.*

And hence it is that Christ prays, *John 17. 21.* *That his Disciples might be one, as the Father and he were one, that the World might believe the Father sent him:* As if he should say, you may preach me as long as you will, and to little purpose, if you are not at Peace and Unity among your selves. Such was the Unity of Christians in former days, that the intelligent Heathen would say, of them, That though they had many Bodies, yet they had but one Soul: And we read the same of them, *Acts 4. 32.* *That the multitude of them that believed were of one Heart and one Soul.*

And as the learned *Stillfleet* observes in his *Irenicum*; 'The Unity and Peace that was then among Christians, made Religion amiable in the Judgment of impartial Heathens: Christians were then known by the benignity and sweetness of their Dispositions, by the candour and ingenuity of their Spirits, by their mutual Love, Forbearance, and Condescension to one another: But either this is not the Practice of Christianity, (*viz. a Duty that Christians are now bound to observe*) or else it is not calculated for our Meridian, where the Spirits of Men are of too high an Elevation for it; for if Pride and Uncharitableness, if Divisions and Strifes, if Wrath and Envy, if Animosities and Contentions were but the Marks of true Christians, *Diogenes* need never light his Lamp at Noon to find out such among us; but if a Spirit of Meekness, Gentleness, and Condescension; if a stooping to the Weaknesses and Infirmities of one another, if pursuit after Peace, when it flies from us, be the indispensable Duties, and characteristical Notes of Christians, it may possibly prove a difficult Inquest to find out such, among the Crouds of those that shelter themselves under that glorious Name.

It is the Unity and Peace of Churches that brings others to them, and makes Christianity amiable. What is prophesied of the Church of the Jews, may in this case be applied to the Gentile Church, *Isa. 66. 12.* That when once God extends Peace to her like a River, the Gentiles shall come in like a flowing Stream; then (and not till then) the Glory of the Lord shall arise upon his Churches, and his Glory shall be

seen among them; then shall their Hearts fear and be enlarged, because, the Abundance of the Nations shall be converted to them.

Sixthly, as want of Unity and Peace keeps those out of the Church that would come in, so it hinders the Growth of those that are in. Jars and Divisions, Wranglings and Prejudices, eat out the Growth, if not the Life of Religion. These are those Waters of *Marah*, that imbitter our Spirits, and quench the Spirit of God. Unity and Peace is said to be like the Dew of *Hermon*, and as a Dew that descended upon *Sion*, where the Lord commanded his Blessing, *Psalm 133. 3.*

Divisions run Religion into Briars and Thorns, Contentions and Parties. Divisions are to Churches like Wars in Countries: Where War is, the Ground lieth waste and untill'd, none takes Care of it. It is Love that edifieth, but Division pulleth down: Divisions are as the North-East Wind to the Fruits, which causeth them to dwindle away to nothing; but when the Storms are over, every thing begins to grow. When Men are divided, they seldom speak the Truth in Love; and then no marvel they grow not up to him in all Things, which is the Head.

It is a sad Presage of an approaching Famine, (as one well observes) not of Bread nor Water, but of hearing the Word of God, when the thin Ears of Corn, devour the plump full Ones; when the lean Kine devour the fat Ones; when our Controversies about doubtful Things, and Things of less Moment, eat up our Zeal, for the more indisputable and practical Things in Religion; which may give us cause to fear, that this will be the Character by which our Age will be known to Posterity, that it was the Age that talked of Religion most, and loved it least.

Look upon those Churches where Peace is, and there you shall find Prosperity: When the Churches had Rest, they were not only multiplied, but walking in the Fear of the Lord, and the Comforts of the Holy Ghost, they were edified; it is when the whole Body is knit together, as with Joints and Bands, that they increase with the Increase of God.

We are at a stand sometimes, why there is so little Growth among Churches, why Men have been so long in learning, and are yet so far from attaining the Knowledge of the Truth; some have given one Reason, and some another; some say Pride is the cause, and others say Covetousness is the cause; I wish I could say these were no causes: But I observe, that when God entered his Controversy with his People of old, he mainly insisted upon some one Sin, as Idolatry, and shedding Innocent Blood, &c. as comprehensive of the rest; not but that they were guilty of other Sins, but those

those that were the most capital are particularly insisted on; in like manner, whoever would but take a Review of Churches that live in Contentions and Divisions, may easily find that Breach of Unity and Charity is their capital Sin, and the Occasion of all other Sins. No marvel then, that the Scripture saith, the whole Law is fulfilled in Love; and if so, then where Love is wanting, it must needs follow, the whole Law is broken. It is where Love grows cold, that Sin abounds; and therefore the Want of Unity and Peace is the Cause of that Leanness and Barrenness that is among us; it's true in Spirituals as well as Temporals, that Peace brings Plenty.

Seventhly; Where Unity and Peace is wanting, our Prayers are hindered: The Promise is, that what we shall agree to ask, shall be given us of our Heavenly Father: No marvel we pray and pray, and yet are not answered, it is because we are not agreed what to have.

It's reported that the People in *Lacedæmonia*, coming to make Supplications to their Idol God, some of them asked for Rain, and others of them asked for fair Weather: The Oracle returns them this Answer, That they should go first and agree among themselves: Would a Heathen God refuse to answer such Prayers, in which the Supplicants were not agreed; and shall we think the True God will answer them?

We see then that Divisions hinder our Prayers, and lay a Prohibition on our Sacrifice: *If thou bring thy Gift to the Altar, saith Christ, and there remember that thy Brother hath ought against thee, leave thy Gift, and go, and first be reconciled to thy Brother, and then come and offer it*: So that want of Unity and Charity hinders even our particular Prayers and Devotions.

This hindred the Prayers and Fastings of the People of old from finding Acceptance, *Isa. 58. 3.* the People ask the Reason wherefore they fasted, and God did not see nor take notice of them? He gives this Reason, because they fasted for Strife and Debate, and hid their Face from their own Flesh. Again, *Isa. 59.* the Lord saith, *his Hand was not shortened, that he could not save; nor his Ear heavy that he could not hear: but their Sins had separated between their God and them.* And among those many Sins they stood chargeable with, this was none of the least, (*viz.*) that *the way of Peace they had not known.* You see where Peace was wanting, Prayers were hindred, both under the Old and New Testament.

The Sacrifice of the People in the 65th of *Isaiah*, that said, *Stand farther off, I am holier than thou, was as Smoke in the Nostrils of the Lord.* On the other Hand we read how acceptable those Prayers were that were made with one accord, *Acts 4. 24.* compared with verse 31. *They prayed with one accord, and they were all of one Heart,*

Vol. II.

and of one Soul: And see the Benefit of it, *they were all filled with the Holy Ghost, and spoke the Word with all Boldness:* Which was the very Thing they prayed for, as appears verse 29. And the Apostle exhorts the Husband to dwell with his Wife, that their *Prayers* might not be hindred, *1 Pet. 3. 7.* We see then want of Unity and Peace, either in Families or Churches, is a Hindrance of Prayers.

Eighthly; It is a Dishonour and Disparagement to Christ, that his Family should be divided. When an Army falls into Mutiny and Division, it reflects Disparagement on him that hath the Conduct of it: In like manner the Divisions of Families are a Dishonour to the Heads, and those that govern them. And if so, then how greatly do we dishonour our Lord and Governor, who gave his Body to be broken, to keep his Church from breaking, who prayed for their Peace and Unity, and left Peace at his departing from them for a Legacy, even a Peace which the World could not bestow upon them.

Ninthly; Where there is Peace and Unity, there is a Sympathy with each other; that which is the want of one, will be the want of all; *Who is afflicted* (saith the Apostle) *and I burn not?* we should then remember them that are in Bonds, as bound with them; and them which suffer Adversity, as being our selves also of the Body, *Heb. 13. 3.* But where the Body is broken, or Men are not reckoned or esteemed of the Body, no marvel we are so little affected with such as are afflicted: Where Divisions are, that which is the Joy of the one, is the Grief of another; but where Unity, and Peace, and Charity abounds, there we shall find Christians in Mourning with them that mourn, and rejoicing with them that rejoice; then they will not envy the Prosperity of others, nor secretly rejoice at the Miseries or Miscarriages of any.

Last of all; I now come to give you twelve Directions and Motives for the obtaining Peace and Unity.

First, If ever we would live in Peace and Unity, we must pray for it. We are required to seek *Peace*: Of whom then can we seek it with Expectation to find it, but of him who is a God of *Peace*, and hath promised to bless his People with *Peace*? It is God that hath promised to give his People one Heart, and one Way; yet for all these things, he will be sought unto: O then let us seek *Peace*, and pray for *Peace*, because God shall prosper them that love it.

The Peace of Churches is that which the Apostle prays for in all his Epistles; in which his Desire is, that *Grace* and *Peace* may be multiplied and increased among them.

Secondly; They that would endeavour the Peace of the Churches, must be careful who they commit the care and oversight of the Churches to; as, first, (over and be-

fides

fides those Qualifications that should be in all Christians) they that rule the Church of God, should be Men of Counsel and Understanding; where there is an ignorant Ministry, there is commonly an ignorant People, according as it was of old, *Like Priest, like People.*

How sad is it to see the Church of God committed to the Care of such that pretend to be Teachers of others, that understand not what they say, or whereof they affirm: No marvel the Peace of Churches is broken, when their Watchmen want Skill to preserve their Unity, which of all other things is as the Church's Walls; when they are divided, no wonder they crumble to Atoms, if there is no skilful Physician to heal them. It's sad when there is no Balm in Gilead, and when there is no Physician there. Hence it is, that the Wounds of Churches become incurable, like the Wounds of God's People of old, either not healed at all, or else slightly healed, and to no purpose. May it not be said of many Churches at this Day, as God said of the Church of Israel, *That he sought for a Man among them that should stand in the Gap, and make up the Breach, but he found none?*

Remember what was said of old, Mal. 2. 7. *The Priest's Lips should preserve Knowledge; and the People should seek the Law at his Mouth:* But when this is wanting, the People will be stumbling and departing from God and one another; therefore God complains, *Hos. 4. 6. That his People were destroyed for want of Knowledge;* that is, for want of knowing Guides; for if the Light that is in them that teach, be Darkness, how great is that Darkness; and if the Blind lead the Blind, no marvel both fall into the Ditch.

How many are there that take upon them to teach others, that had need be taught in the Beginning of Religion; that instead of multiplying Knowledge, multiply Words without Knowledge; and instead of making known God's Counsel, darken Counsel by Words without Knowledge? The Apostle speaks of some that did more than darken Counsel, for they wrested the Counsel of God; 2 Pet. 3. 16. *In Paul's Epistles (saith he) are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own Destruction.* Some things in the Scripture are hard to be known, and they are made harder by such unlearned Teachers, as utter their own Notions by Words without Knowledge.

None are more bold and adventurous to take upon them to expound the dark Mysteries and Sayings of the Prophets and Revelations, and the 9th of the Romans, which I believe contains some of those many Things which in Paul's Epistles, Peter saith, *were hard to be understood.* I say, none are more forward to dig in these Mines, than those that can hardly give a sound Reason

for the first Principles of Religion; and such as are ignorant of many more weighty things that are easily to be seen in the Face and Superficies of the Scripture; nothing will serve these but swimming in the Deeps, when they have not yet learned to wade through the Shallows of the Scriptures: Like the Gnosticks of old, who thought they knew all Things, though they knew nothing as they ought to know. And as those Gnosticks did of old, so do such Teachers of late break the Unity and Peace of Churches. How needful then is it, that if we desire the Peace of Churches, that we chuse out Men of Knowledge, who may be able to keep them from being shattered and scattered with every Wind of Doctrine: And who may be able to convince and stop the Mouths of Gainfayers?

Secondly, You must not only chuse Men of Counsel; but if you would design the Unity and Peace of the Churches, you must chuse Men of Courage to govern them; for as there must be Wisdom to bear with some, so there must be Courage to correct others; as some must be instructed meekly, so others must be rebuked sharply, that they may be found in the Faith; there must be Wisdom to rebuke some with long-suffering, and there must be Courage to suppress and stop the Mouths of others. The Apostle tells Titus of some whose Mouths must be stopped, or else they would subvert whole Houses, *Tit. 1. 11.* Where this Courage hath been wanting, not only whole Houses, but whole Churches have been subverted. And Paul tells the Galatians, *That when he saw some endeavour to bring the Churches into Bondage, that he did not give place to them, no not for an hour, &c. Gal. 2. 5.* If this course had been taken by the Rulers of Churches, their Peace had not been so often invaded by unruly and vain Talkers.

Thirdly, In chusing Men to rule (if you would endeavour to keep the Unity of the Spirit, and the Bond of Peace thereby) be careful you chuse Men of peaceable Dispositions. That which hath much annoyed the Peace of Churches, hath been the forward and perverse Spirits of the Rulers thereof: Solomon therefore adviseth, *That with a furious Man we should not go, lest we learn his Ways, and get a Snare to our Souls, Prov. 22. 24, 25.* and with the Forward we learn Forwardness. How do some Mens words eat like a Canker; who instead of lifting up their Voice like a Trumpet, to sound a Parley for Peace, have rather founded an Alarum to War and Contention. If ever we would live in Peace, let's reverence the Feet of them that bring the glad Tidings of it.

O how have some Men made it their Business to preach Contentions, and upon their entertainment of every novel Opinion, to preach Separation! How hath God's Word been

been stretched and torn, to furnish these Men with Arguments to tear Churches! Have not our Ears heard those Texts, that faith, *Come out from among them, and be separate, &c. and, withdraw from every Brother that walks disorderly?* I say, have we not heard these Texts, that were written to prevent Disorder, brought to countenance the greatest Disorder that ever was in the Church of God, even Schism and Division? whereas one of these Exhortations was written to the Church of *Corinth*, to separate themselves from the Idol's Temple, and the Idol's Table, in which many of them lived in the Participation of, notwithstanding their Profession of the true God; as appears *2 Cor. 6. 16, 17.* compared with *1 Cor. 8. 7.* and *1 Cor. 10. 14, 20, 22.* recites. And not for some few or more Members, who shall make themselves both Judges and Parties, to make Separation, when and as often as they please, from the whole Congregation and Church of God where they stood related; for by the same Rule, and upon the same Ground, may others start some new Question among these new Separatists, and become their own Judges of the Communicableness of them, and thereupon make another Separation from these, till at last two be not left to walk together. And for that other Text mentioned *2 Thess. 3. 9.* where *Paul* exhorts the Church of *Thessalonica* to *withdraw themselves from every Brother that walks disorderly*; I cannot but wonder that any should bring this to justify their Separation, or withdraw from the Communion of a true (though a disorderly) Church. For,

1. Consider, that this was not writ for a few Members to withdraw from the Church, but for the Church to withdraw from disorderly Members.

2. Consider, that if any offended Members, upon pretence of Error, either in Doctrine or Practice, should by this Text become Judges (as well as Parties) of the Grounds and Lawfulness of their Separation: Then it will follow, that half a score notorious Hereticks, or scandalous Livers (when they have walked so as they foresee the Church are ready to deal with them, and withdraw from them) shall anticipate the Church, and pretend somewhat against them, of which themselves must be Judges, and so withdraw from the Church, pretending either Heresy or Disorder; and so condemn the Church, to prevent the disgrace of being condemned by the Church. How needful then is it, that Men of peaceable Dispositions, and not of froward and factious, and dividing Spirits, be chose to rule the Church of God, for fear lest the whole Church be leavened and sower'd by them.

Fourthly, As there must be care used in chusing Men to rule the Church of God, so there must be a consideration had, that there are many things darkly laid down in

Scripture, this will temper our Spirits, and make us live in Peace and Unity the more firmly in Things in which we agree; this will help us to bear one another's Burden, and so fulfil the Law of Christ, in as much as all things necessary to Salvation and Church-Communion are plainly laid down in Scripture. And where things are more darkly laid down, we should consider that God intended hereby to stir up our Diligence, that thereby we might increase our Knowledge, and not our Divisions, for it may be said of all Discoveries of Truth we have made in the Scriptures, as it's said of the Globe of the Earth, that though Men have made great Searches, and thereupon great Discoveries, yet there is still a *Terra incognita*, an unknown Land; so there is in the Scriptures, for after Men have travelled over them, one Age after another, yet still there is, as it were a *Terra incognita*, an unknown Tract to put us upon farther Search and Enquiry, and to keep us from censuring and falling out with those who have not yet made the same Discoveries; that so we may say with the Psalmist, when we reflect upon our short Apprehensions of the Mind of God, that we have seen an End of all Perfections, but God's Commands are exceeding broad; and as one observes, speaking of the Scriptures, that there is a Path in them leading to the Mind of God, which lieth a great Distance from the Thoughts and Apprehensions of Men. And on the other Hand, in many other Places, God sits, as it were, on the Superficies, and the Face of the Letter, where he that runs may discern him speaking plainly, and no Parable at all. How should the Consideration of this induce us to a peaceable Deportment towards those that differ.

Fifthly; If we would endeavour Peace and Unity, we must consider how God hath tempered the Body; that so the comely Parts should not separate from the uncomely, as having no need of them, *1 Cor. 12. 22, 23, 24, 25.* There is in Christ's Body and House some Members and Vessels less honourable, *2 Tim. 2. 20.* And therefore we should not, as some now a-Days do, pour the more abundant Disgrace, instead of putting the more abundant Honour upon them: Did we but consider this, we should be covering the Weakness, and hiding the Miscarriages of one another, because we are all Members one of another, and the most useless Member in his Place is useful.

Sixthly; If we would live in Peace, let us remember our Relations to God, as Children to a Father, and to each other as Brethren. Will not the Thoughts that we have one Father, quiet us; and the Thoughts that we are Brethren, unite us? It was this that made *Abraham* propose terms of Peace to *Lot*, *Gen. 13. Let there be no Strife* (saith he) *between us, for we are Brethren.* And we read of *Moses*, in *Acts 7. 26.* using this Argument,

to reconcile those that strove together, and to set them at one again; *Sirs*, saith he, *you are Brethren, why do ye wrong one another?* A deep Sense of this Relation, that we are Brethren, would keep us from dividing.

Seventhly; If we would preserve Peace, let us mind the Gifts, and Graces, and Vertues that are in each other; let these be more in our Eye, than their Failings and Imperfections. When the Apostle exhorted the *Philippians* to Peace, as a Means hereunto, that so the Peace of God might rule in their Hearts, he tells them, Chap. 4. 8. *that if there were any Virtue, or any Praise, they should think of these Things.* While we are always talking and blazoning the Faults of one another, and spreading their Infirmities, no marvel we are so little in Peace, and Charity; for as Charity covereth a Multitude of Sins, so Malice covereth a Multitude of Vertues, and makes us deal by one another, as the Heathen Persecutors dealt with Christians, (*viz.*) put them in Bears Skins, that they might the more readily become a Prey to those Dogs that were designed to devour them.

Eighthly; If we would keep Unity and Peace, let us lay aside provoking and dividing Language, and forgive those that use them. Remember that old Saying, *Evil Words corrupt good Manners.* When Men think to carry all afore them, with speaking uncharitably and disgracefully of their Brethren, or their Opinions; may not such be answered as *Job* answered his unfriendly Visitants, *Job* 6. 25. *How forcible are right Words? but what do your Arguings reprove?* How healing are Words fitly spoken? *A Word in Season, how good is it?* If we would seek Peace, let us cloath all our Treaties for Peace with acceptable Words; and where one Word may better accommodate than another, let that be used to express Persons or Things by; and let us not, as some do, call the different Practices of our Brethren, Will-worship, and their different Opinions, Doctrines of Devils, and the Doctrine of *Balaam*, who taught Fornication, &c. unless we can plainly, and in Expressness of Terms prove it so; such Language as this hath strangely divided our Spirits, and hardened our Hearts one towards another.

Ninthly, If we would live in Peace, let us make the best constructions of one another's Words and Actions. Charity judgeth the best, and it thinks no evil; if Words and Actions may be construed to a good sense, let us never put a bad construction upon them: How much hath the Peace of Christians been broken by an uncharitable Interpretation of Words and Actions? as some lay to the charge of others, that which they never said; so by straining Mens Words, others lay to their charge, that they never thought.

Tenthly, Be willing to hear, and learn,

and obey those that God by his Providence hath set over you; this is a great means to preserve the Unity and Peace of Churches: but when Men (yea, and sometimes Women) shall usurp Authority, and think themselves wiser than their Teachers, no wonder if these People run into Contentions and Parties, when any shall say they are not free to hear those whom the Church thinks fit to speak to them: This is the first step to Schism, and is usually attended, if not timely prevented, with a sinful Separation.

Elventhly, If you would keep the Unity of the Spirit in the Bond of Peace, be mindful, that the God, whom you serve, is a God of Peace, and your Saviour is a Prince of Peace, and that his Ways are Ways of Pleasantness, and all his Paths are Peace; and that Christ was sent into the World, to give Light to them that sit in Darkness, and in the Shadow of Death, and to guide our Feet in the Way of Peace.

Twelfthly, Consider the oneness of Spirit that is among the Enemies of Religion; though they differ about other things, yet to persecute Religion, and extirpate Religion out of the Earth, here they will agree; the Devils in the Air, and the Devils in the Earth, all the Devils in Hell, and in the World, make one at this turn. Shall the Devil's Kingdom be united, and shall Christ's be divided? Shall the Devils make one Shoulder to drive on the design of damning Men, and shall not Christians unite to carry on the great Design of saving of them? Shall the Papists agree and unite to carry on their Interest, notwithstanding the Multitudes of Orders, Degrees and Differences there are among them, and shall not those that call themselves Reformed Churches, unite, to carry on the common Interest of Christ in the World, notwithstanding some petty and disputable Differences that are among them? *Quarrels about Religion* (as one observes) *were Sins not named among the Gentiles.* What a Shame is it then, for Christians to abound in them, especially considering the nature of Christian Religion, and what large Provisions the Author of it hath made, to keep the Professors of it in Peace? Inasmuch (as one well observes) *It is next to a miracle, that ever any* (especially the Professors of it) *should fall out about it.*

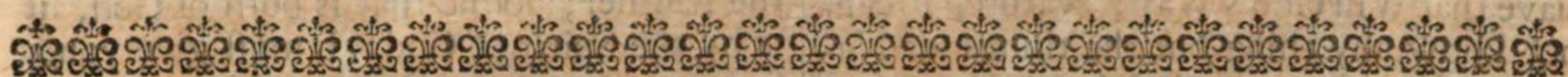
Thirteenthly, Consider and remember, That the Judge stands at the Door; let this moderate our Spirits, that the Lord is at hand. What a sad account will they have to make when he comes, that shall be found to smite their fellow Servants, and to make the way to his Kingdom more narrow than ever he made it? Let me close all in the words of that great Apostle, *2 Cor.* 13. 11. *Finally, Brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.*

P O S T S C R I P T.

REader, I thought good to advertise thee, that I have delivered this to thy Hand, in the same Order and Method in which it was preached, and almost in the same Words, without any diminishings, or considerable enlargings, unless it be in the thirteen last particulars; upon some of which I have made some enlargements, which I could not then do for want of time; but the Substance of every one of them was then laid down in the same particular Order

as here thou hast them; and now I have done, I make no other account (to use the words of a moderate Man upon the like Occasion) but it will fall out with me, as doth commonly with him that parts a Fray, both Parties may perhaps drive at me for wishing them no worse than Peace: My Ambition of the publick Tranquillity of the Church of God, I hope will carry me through these Hazards, let both beat me, so their Quarrels may cease, I shall rejoyce in those Elows and Scars I shall take for the Church's Safety.

VALE.



Mr. BUNYAN's last Sermon:

Preached July 1688.

JOHN I. 3.

Which were Born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

THE Words have a Dependance on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus: *He came to his own, but his own received him not; but as many as believed on him, to them gave he Power to become the Sons of God, even to them which believe on his Name: Which were Born, not of Blood, nor of the Will of the Flesh, but of God.* In the Words before, you have two things.

First, Some of his own rejecting him when he offered himself to them.

Secondly, Others of his own receiving him, and making him welcome; those that reject him, he also passes by; but those that receive him, he gives them Power to become the Sons of God. Now, lest any one should look upon it as good Luck or Fortune, says he, *They were Born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*: They that did not receive him, they were only born of Flesh and Blood; but those that receive him, they have God to their Father, they receive the Doctrine of Christ with a vehement Desire.

First, I'll shew you what he means by Blood? They that believe are born to it, as an Heir is to an Inheritance; they are born

of God, not of Flesh, nor of the Will of Man, but of God; not of Blood, that is, not by Generation, not born to the Kingdom of Heaven by the Flesh; not because I am the Son of a godly Man or Woman, that is meant by Blood, *Acts 17. 26.* *He has made of one Blood all Nations*: But when he says here, *Not of Blood*, he rejects all carnal privileges they did boast of. They boasted they were *Abraham's Seed*; No, no, says he, *it is not of Blood: think not to say you have Abraham to your Father, you must be born of God, if you go to the Kingdom of Heaven.*

Secondly, *Nor of the Will of the Flesh*, What must we understand by that?

First, It is taken for those vehement Inclinations that are in Man, to all manner of Looseness; fulfilling the Desires of the Flesh, that must not be understood here; Men are not made the Children of God by fulfilling their lustful Desires, it must be understood here in the best Sense; there is not only in carnal Men a Will to be vile, but there is in them a Will to be saved also, a Will to go to Heaven also: But this it will not do, it will not privilege a Man in the things of the Kingdom of God; natural Desires after the things of another World, they are not an Argument to prove a Man shall go to Heaven whenever he dies; I am

not a Free Willer, I do abhor it, yet there is not the wickedest Man, but he desires some time or other to be saved; he will read some time or other, or it may be pray; but this will not do, *It is not in him that wills, nor in him that runs, but in God that shews Mercy*; there is Willing and Running, and yet to no purpose, Rom. 9. 16. *Israel which followed after the Law of Righteousness have not obtained it*; here I do not understand, as if the Apostle had denied a virtuous Course of Life to be the way to Heaven; but that a Man without Grace, tho' he have natural Gifts, yet he shall not obtain Privilege to go to Heaven, and be the Son of God: Though a Man without Grace may have a Will to be saved, yet he cannot have that Will God's Way; Nature, it cannot know any thing but the things of Nature; the things of God knows no Man, but by the Spirit of God; unless the Spirit of God be in you, it will leave you on this side the Gates of Heaven; *Not of Blood, not of the Will of the Flesh, nor of the Will of Man, but of God*. It may be some may have a Will, a Desire that *Ismael* may be saved, know this, it will not save thy Child. If it was our Will, I would have you all go to Heaven; how many is there in the World that pray for their Children, and cry for them, and ready to die, and this will not do? God's Will is the Rule of all, it is only through Jesus Christ, *Which were born not of Flesh, not of the Will of Man, but of God*. Now I come to the Doctrine.

Men that believe in Jesus Christ to the effectual receiving of Jesus Christ, they are born to it: He does not say they *shall* be born to it, but they *are* born to it; born of God unto God, and the Things of God, before he receives God to eternal Salvation: *Except a Man be born again he cannot see the Kingdom of God*. Now unless he be born of God he cannot see it: Suppose the Kingdom of God be what it will, he cannot see it before he be begotten of God; suppose it be the Gospel, he cannot see it before he be brought into a State of Regeneration; believing is the Consequence of the New Birth: *Not of Blood, not of the will of Man but of God*.

First, I will give you a clear Description of it under one Similitude or two; A Child before it be born into the World is in the dark Dungeon of its Mother's Womb; so a Child of God before he be born again is in the dark Dungeon of Sin, sees nothing of the Kingdom of God, therefore it is called a New Birth; the same Soul has Love one way in its carnal Condition, another way when it's born again.

Secondly, As it is compared to a Birth resembling a Child in his Mother's Womb; so it is compared to a Man being raised out of the Grave; and to be born again, is to be raised out of the Grave of Sin; *awake*

thou that sleepest, and arise from the Dead, and Christ shall give thee Life. To be raised from the Grave of Sin, is to be begotten and born: Rev. 1. 5. there is a famous Instance of Christ, *He is the first begotten from the Dead, he is the first born from the Dead*, unto which our Regeneration alludeth, that is, if you be born again by seeking those things that are above, then there is a Similitude betwixt Christ's Resurrection and the New Birth, which was born, which was restored out of this dark World, and translated out of the Kingdom of this dark World into the Kingdom of his dear Son, and made us live a New Life; this is to be born again, and he that is delivered from the Mother's Womb, it is the help of the Mother; so he that is born of God, it is by the Spirit of God: I must give you a few Consequences of a new Birth.

First of all, A Child you know is incident to cry as soon as it comes into the World; for if there be no Noise, they say it is dead; you that are born of God, and Christians, if you be not Cryers, there is no spiritual Life in you; if you be born of God, you are crying ones; as soon as he has raised you out of the dark Dungeon of Sin, you cannot but cry to God, What must I do to be saved? As soon as ever God had touched the Jayler, he cries out, *Men and Brethren what must I do to be saved?* Oh! how many Prayerless Professors is there in London, that never pray? Coffee-houses will not let you pray, Trades will not let you pray, Looking-Glasses will not let you pray; but if you was born of God, you would.

Secondly, It is not only natural for a Child to cry, but it must crave the Breast, it cannot live without the Breast, therefore Peter makes it the true Tryal of a New-born Babe, the New-born Babe desires the sincere Milk of the Word, that he may grow thereby; if you be born of God, make it manifest by desiring the Breast of God: Do you long for the Milk of Promises? A Man lives one way when he is in the World, another way when he is brought unto Jesus Christ, Isaiah 66. *They shall suck and be satisfied*; if you be born again, there is no Satisfaction till you get the Milk of God's Word into your Souls, Isaiah 66. 11. *To suck and be satisfied with the Breasts of Consolation*: O what is a Promise to a carnal Man; a Whore-House it may be is more sweet to him; but if you be born again you cannot live without the Milk of God's Word; what is a Woman's Breast to a Horse? But what is it to a Child? there is its Comfort Night and Day, there is its Succour Night and Day: O how loth are they it should be taken from them; minding heavenly things, say a carnal Man, is but Vanity, but to a Child of God, there is his Comfort.

Thirdly, A Child that is newly born, if it have not other Comforts to keep it warm

warm, than it had in its Mother's Womb, it dies; it must have something got for its Succour; so Christ had Swadling-Cloaths prepared for him; so those that are born again, they must have some Promise of Christ to keep them alive; those that are in a carnal State, they warm themselves with other things; but those that are born again, they cannot live without some Promise of Christ to keep them alive; as he did to the poor Infant in *Ezekiel 17. I covered thee with embroidered Gold*, and when Women are with Child, what fine things will they prepare for their Child? O but what fine things has Christ prepared to wrap all in that are born again? O what Wrappings of Gold has Christ prepared for all that are born again? Women will dress their Children, that every one may see them how fine they are, so he in *Ezekiel 16. 11. I decked thee also with Ornaments, and I also put Bracelets upon thine Hand, and a Chain on thy Neck, and I put a Jewel on thy Forehead, and Ear-rings in thine Ears, and a beautiful Crown upon thine Head*; and says he in the 13th Verse, *Thou didst prosper to a Kingdom*; this is to set out nothing in the World, but the Righteousness of Christ, and the Graces of the Spirit, without which a New-born Babe cannot live, unless they have the golden Righteousness of Christ.

Fourthly, A Child when it is in its Mother's Lap, the Mother takes great delight to have that which will be for its Comfort; so it is with God's Children, they shall be kept on his Knee, *Isaiah 66. 11. They shall suck and be satisfied with the Breasts of her Consolation*, Verse 13th. *As one whom his Mother comforteth, so will I comfort you*: There is a Similitude in these things that no body knows of, but those that are born again.

Fifthly, There is usually some Similitude betwixt the Father and the Child, it may be the Child looks like its Father; so those that are born again, they have a new Similitude, they have the Image of Jesus Christ; *Gal. 4. Every one that is born of God, has something of the features of Heaven upon him*; Men love those Children that are likest them most usually, so does God his Children; therefore they are called the Children of God; but others do not look like him; therefore they are called *Sodomites*. Christ describes Children of the Devil by their Features; the Children of the Devil, his Works they will do; all Works of Unrighteousness, they are the Devil's Works; if you are earthly, you have bore the Image of the earthly; if heavenly, you have bore the Image of the heavenly.

Sixthly, When a Man has a Child, he trains him up to his own liking, they have learned the Custom of their Father's House; so are those that are born of God, they have learned the Custom of the true Church of

God, there they learn to cry, *My Father and my God*; they are brought up in God's House, they learn the Method, and Form of God's House, for regulating their Lives in this World.

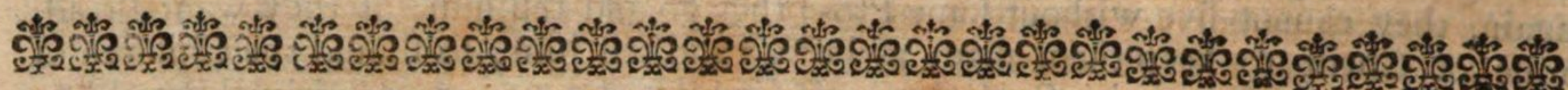
Seventhly, Children, it is natural for them to depend upon their Father for what they want; if they want a Pair of Shoes, they go and tell him; if they want Bread, go and tell him; so should the Children of God do. Do you want Spiritual Bread? go tell God of it. Do you want Strength of Grace? ask it of God. Do you want Strength against Satan's Temptations? go and tell God of it. When the Devil tempts you, run home and tell your heavenly Father; go pour out your Complaints to God; this is natural to Children, if any wrong them, they go and tell their Father; so does those that are born of God, when they meet with Temptations, go and tell God of them.

The first Use is this, To make a strict Enquiry, whether you be born of God or not. Examine by those things I laid down before, of a Child of Nature, and a Child of Grace; Are you brought out of the dark Dungeon of this World into Christ? Have you learned to cry my Father? *Jer. 3. 16. And I said, Thou shalt call me thy Father*. All God's Children are Cryers; cannot you be quiet without you have a belly-full of the Milk of God's Word; cannot you be satisfied without you have Peace with God? Pray you consider it, and be serious with your selves; if you have not these Marks, you will fall short of the Kingdom of God, you shall never have an Interest there; there is no intruding: They will say, *Lord, Lord, open to us, and he will say, I know you not*: No Child of God, no heavenly Inheritance. We sometimes give something to those that are not our Children, but not our Lands. O do not flatter your selves with a Portion among the Sons, unless you live like Sons; when we see a King's Son play with a Beggar, this is unbecoming; so if you be the King's Children, live like the King's Children; if you be risen with Christ, set your Affections on things above, and not on things below; when you come together talk of what your Father promised you; you should all love your Father's Will, and be content, and pleased with the Exercises you met with in the World; if you are the Children of God, live together lovingly; if the World quarrel with you, it is no matter; but it is sad if you quarrel together; if this be amongst you, it's a Sign of ill breeding; it is not according to Rules you have in the Word of God. Dost thou see a Soul that has the Image of God in him? Love him, love him; say, This Man and I must go to Heaven one Day; serve one another, do Good for one another; and if any wrong you, pray

pray to God to right you, and love the Brotherhood.

Lastly, If you be the Children of God, learn that Lesson, Gird up the Loins of your Mind as obedient Children, not fashioning your selves according to your former Con-

versation; but be ye holy in all manner of Conversation; consider that the holy God is your Father, and let this oblige you to live like the Children of God, that you may look your Father in the Face with Comfort another Day.



One Thing is Needful:

O R,

Serious Meditations upon the Four last Things,
Death, Judgment, Heaven, and Hell.

An Introduction to the ensuing Discourse.

- I. **T**Hese Lines I at this time present
To all that will them heed;
Wherein I shew to what intent
God saith, *Convert with speed.*
- II. For these four Things come on apace,
Which we should know full well,
Both *Death* and *Judgment*, and, in place,
Next to them *Heav'n* and *Hell*.
- III. For doubtless, Man was never born
For this Life and no more:
No, in the *Resurrection Morn*
They must have Weal or Woe.
- IV. Can any think, that God should take
That pains, to form a Man
So like himself, only to make
Him here a Moment stand?
- V. Or that he should make such ado,
By *Justice*, and by *Grace*;
By *Prophets* and *Apostles* too,
That Men might see his Face.
- VI. O that the Promise he hath made,
Also the Threatnings great,
Should in a Moment end and fade;
O! No, this is a Cheat.
- VII. Besides, who is so mad (or worse)
To think that Christ should come
From Glory, to be made a Curse,
And that in Sinners room.
- VIII. If nothing should by us be had
When we are gone from hence,
But Vanities while here, O mad
And foolish Confidence.
- IX. Again, Shall God, who is the Truth,
Say, *there is Heaven and Hell*,
And shall Men play that Trick of Youth,
To say, *but who can tell?*
- X. Shall he that keeps his Promise sure
In things both low and small,

- Yet break it like a Man impure,
In matters great'st of all?
- XI. Oh, let all tremble at that thought,
That puts on God the lye,
That saith, Men shall turn into nought
When they be sick and dye.
 - XII. Alas, *Death* is but as the Door
Through which all Men do pass,
To that which they for evermore
Shall have by Wrath or Grace.
 - XII. Let all therefore that read my Lines
Apply them to the Heart;
Yea, let them read, and turn betimes,
And get the better part.
 - XV. Mind therefore what I treat on here,
Yea, mind and weigh it well;
'Tis *Death* and *Judgment*, and a clear
Discourse of *Heaven* and *Hell*.

Of Death.

- I. **D**Eath, as a King rampant and stout
The World he dare engage;
He conquers all, yea, and doth rout
The great, strong, wise, and sage.
2. No King so great, nor Prince so strong,
But *Death* can make to yield,
Yea, bind and lay them all along,
And make them quit the Field.
3. Where are the Victors of the World,
With all their Men of might?
Those that together Kingdoms hurl'd,
By *Death* are put to flight.
4. How feeble is the strongest hand,
When *Death* begins to gripe?
The Giant now leaves off to stand,
Much less withstand and fight.

5. The

5. The Man that hath a Lion's Face
Must here give Place and bend,
Yea, tho' his Bones were Bars of Brass,
'Tis vain here to contend.
6. Submit he must to feeble ones,
To Worms who will enclose
His Skin and Flesh, Sinews and Bones,
And will thereof dispose,
7. Among themselves, as Merchants do
The Prizes they have got;
Or as the Soldiers give unto
Each Man the Share and Lot,
8. Which they by dint of Sword have won,
From their most daring Foe;
While he lies by as still as Stone,
Not knowing what they do.
9. Beauty *Death* turns to Rottenness,
And Youth to wrinkled Face;
The Witty he brings to Distress,
And Wantons to Disgrace.
10. The wild he tames, and spoils the
Of all that wanton are, [Mirth
He takes the Worldling from his Worth,
And poor Man from his Care.
11. *Death* favours none, he lays at all,
Of all Sorts and Degree;
Both old and young, both great and small,
Rich, poor, and bound, and free.
12. No fawning Words will flatter him,
Nor Threatnings make him start;
He favours none for Worth or Kin,
All must taste of his Dart.
13. What shall I say? the Graves declare
That *Death* shall conquer all;
There lie the Skulls, Dust, Bones, and there
The Mighty daily fall.
14. The very Looks of *Death* are grim
And ghastly to behold;
Yea, tho' but in a Dead-man's Skin,
When he is gone and cold.
15. How'raided are some of Dead-men's Beds,
And others of their Bones;
They neither care to see their Heads,
Nor yet to hear their Groans.
16. Now all these Things are but the Shade
And Badges of his Coat;
The Glass that runs, the Scythe and Spade,
Tho' Weapons more remote:
17. Yet such as make poor Mortals shrink
And fear, when they are told.
These Things are Signs that they must drink
With *Death*, O then how cold
18. It strikes them to the Heart! how do
They study it to shun!
Indeed who can bear up, and who
Can from these Shakings run?
19. But how much more then when he
To grapple with thy Heart; [comes
To bind with Thread thy Toes and Thumbs,
And fetch thee in his Cart?
20. Then will he cut thy silver Cord,
And break thy golden Bowl;
Yea, break that Pitcher which the Lord
Made Cabin for thy Soul.
21. Thine Eyes, that now are quick of Sight,
Shall then no way espy
Vol. II.
- How to escape this doleful Plight,
For *Death* will make thee die.
22. Those Legs that now can nimbly run,
Shall then with Faintness fail
To take one Step *Death's* Dart to shun,
When he doth thee assail.
23. That Tongue that now can boast and
Shall then by *Death* be ty'd [brag
So fast, as not to speak or wag,
Tho' *Death* lies by thy Side.
24. Thou that didst once incline thine Ear
Unto the Song and Tale,
Shall only now *Death's* Message hear,
While he with Face most pale,
25. Doth Reason with thee how thy Days
Hath hitherto been spent;
And what have been thy Deeds and Ways,
Since God thee Time hath lent.
26. Then will he so begin to tear
Thy Body from thy Soul
And both from Life, if now thy Care
Be not on Grace to roul.
27. *Death* puts on Things another Face
Than we in Health do see:
Sin, Satan, Hell, *Death*, Life and Grace
Now great and weighty be.
28. Yea, now the Sick Man's Eye is set
Upon a World to come:
He also knows too without lett,
That there must be his Home.
29. Either in Joy, in Bliss and Light,
Or Sorrow, Woe and Grief;
Either with Christ and Saints in white,
Or Fiends, without relief.
30. But, oh! the sad Estate that then
They will be in that die
Both void of Grace and Life! poor Men!
How will they fear and cry.
31. Ha! live I may not, tho' I would
For Life give more than all;
And dye I dare not, tho' I should
The World gain by my Fall.
32. No, here he must no longer stay,
He feels his Life run out,
His Night is come, also the Day
That makes him fear and doubt.
33. He feels his very Vitals die,
All waxeth pale and wan;
Nay, worse, he fears to Misery
He shortly must be gone.
34. *Death* doth already strike his Heart
With his most fearful Sting
Of Guilt, which makes his Conscience start
And quake at every thing.
35. Yea, as his Body doth decay
By a contagious Grief,
So his poor Soul doth faint away
Without Hope or Relief.
36. Thus while the Man is in this Scare,
Death doth still at him lay;
Live, die, sink, swim, fall foul or fair,
Death still holds on his way.
37. Still pulling of him from his place,
Full sore against his Mind;
Death like a Sprite stares in his Face,
And doth with Links him bind.
38. And

38. And carries him into his Den,
In Darknes there to lie,
Among the Swarms of wicked Men
In Grief eternally.
- 39 For only he that God doth fear
Will now be counted wise:
Yea, he that feareth him while here,
He only wins the Prize.
40. 'Tis he that shall by Angels be
Attended to that Bliss
That Angels have; for he, O he
Of Glory shall not miss.
41. Those Weapons and those Instruments
Of Death, that others fright;
Those dreadful Fears and Discontents
That brings on some that Night
42. That never more shall have a Day,
Brings this Man to that Rest
Which none can win but only they
Whom God hath call'd and blest
43. With the first Fruits of Saving Grace,
With Faith, Hope, Love and Fear
Him to offend; this Man his Face
In Visions high and clear,
44. Shall in that Light which no Eye can
Approach unto, behold
The Rays and Beams of Glory, and
Find there his Name inrol'd,
45. Among those glittering Stars of Light
That Christ still holdeth fast
In his right Hand with all his might,
Until that Danger's past,
46. That shakes the World, and most hath
Into Grief and Distress, [dropt
O blessed then is he that's wrapt
In Christ his Righteousness.
47. This is the Man Death cannot kill,
For he hath put on Arms;
Him Sin nor Satan hath not Skill
To hurt with all their Charms.
48. An Helmet on his Head doth stand,
A Breast-plate on his Heart:
A Shield also is in his Hand,
That blunteth every Dart.
49. Truth girds him round the Reins, also
His Sword is on his Thigh;
His Feet in Shoes of Peace do go
The ways of Purity.
50. His Heart it groaneth to the Lord,
Who hears him at his Call,
And doth him Help and Strength afford,
Wherewith he conquers all.
51. Thus fortified, he keeps the Field
While Death is gone and fled;
And then lies down upon his Shield
Till Christ doth raise the Dead.

Of Judgment.

1. **A**S 'tis appointed Men should die,
So Judgment is the next
That meets them most assuredly;
For so faith holy Text.
2. Wherefore of Judgment I shall now
Inform you what I may,

- That you may see what 'tis, and how
'Twill be with Men that Day.
3. This World it hath a time to stand,
Which Time once ended, then
Will issue Judgment out of hand
Upon all sorts of Men.
4. The Judge we find, in God's Record,
The Son of Man, for he
By God's Appointment is made Lord
And Judge of all that be.
5. Wherefore this Son of Man shall come
At last to count with all,
And unto them shall give just Doom,
Whether they stand or fall.
6. Behold ye now the Majesty
And State that shall attend
This Lord, this Judge, and Justice high
When he doth now descend.
7. He comes with Head as white as Snow,
With Eyes like Flames of Fire;
In Justice clad from Top to Toe,
Most glorious in Attire.
8. His Face is fill'd with Gravity;
His Tongue is like a Sword;
His Presence awes both stout and high,
The World shakes at his Word.
9. He comes in flaming Fire, and
With Angels clear and bright,
Each with a Trumpet in his Hand,
Cloathed in shining white.
10. The Trump of God sounds in the Air,
The Dead do hear his Voice;
The Living too run here and there,
Who made not him their Choice.
11. Thus to his Place he doth repair,
(Appointed for his Throne)
Where he will sit to judge, and where
He'll count with every one.
12. Angels attending on his Hand
By thousands on a Row;
Yea, thousand thousands by him stand,
And at his Beck do go.
13. Thus being fate, the Books do ope
In which all Crimes are writ,
All Virtues too, of Faith and Hope,
Of Love; and every whit,
14. Of all that Man hath done or said
Or did intend to do;
Whether they sinned, or were afraid
Evil to come into.
15. Before this Bar each Sinner now
In Person must appear;
Under his Judgment, there to bow
With trembling and with fear:
16. Within whole breast a witness then
Will certainly arise,
That to each Charge will say *Amen*,
While they seek and devise
17. To shun the Sentence which the Lord
Against them then will read,
Out of the Books of God's Record,
With Majesty and Dread.
18. But every heart shall opened be
Before this Judge most high;
Yea, every thought to Judgment he
Will bring assuredly.
19. And

19. And every word and action too
He there will manifest;
Yea, all that ever thou didst do
Or keep within thy breast:
20. Shall then be seen and laid before
The world, that then will stand
To see thy Judge open every Sore,
And all thy Evils scann'd.
21. Weighing each sin and wickedness
With so much Equity,
Proportioning of thy distress
And woful misery.
22. With so much justice, doing right,
That thou thy self shalt say,
My sins have brought me to this plight,
I threw my self away.
23. Into that gulph my sins have brought
Me justly to possess,
For which I blame not Christ, I wrought
It out by wickedness.
24. But oh! how willingly would these
That thus in Judgment be,
If that they might have help or ease,
Unto the Mountains flee.
25. They would rejoyce if that they might
But underneath them creep,
To hide them from revenging Right,
For fear of which they weep.
26. But all in vain, the Mountains then
Will all be fled and gone;
No shelter will be found for Men
That now are left alone.
27. For Succour they did not regard
When Christ by Grace did call
To them, therefore they are not heard,
No Mountains on them fall.
28. Before this Judge no one shall shroud
Himself, under pretence
Of Knowledge, which hath made him proud,
Nor seeming Penitence.
29. No high Profession here can stand,
Unless Sincerity
Hath been therewith commixed, and
Brought forth Simplicity.
30. No Mask nor Vizer here can hide
The Heart that rotten is;
All Cloaks now must be laid aside,
No Sinner must have blifs.
31. Tho' most approve of thee, and count
Thee upright in thy Heart,
Yea, tho' prefer'd and made surmount
Most Men to act thy part,
32. In treading where the godly trod,
As to an outward shew;
Yet this hold still, the Grace of God
Takes hold on but a few.
33. So as to make them truly such
As then shall stand before
This Judge with gladness; this is much
Yet true for evermore.
34. The Tree of Life this Paradise
Doth always beautify,
'Cause of our Health it is the Rise
And Perpetuity.
35. Here stands the golden throne of Grace
From out of which do run
Those crytal streams that make this place
Far brighter than the Sun.
36. Here stands Mount Sion with her King,
Jerusalem above,
That holy and delightful Thing,
So beautified with Love.
37. That as a Mother succours those
Which of her Body be,
So she far more, all such as close
In with her Lord; and she,
38. Her Grace, her everlasting Doors
Will open wide unto
Them all, with welcome, welcome, poor,
Rich, bond, free, high and low,
39. Unto the Kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd,
Because he did them call,
40. Unto that work, which also they
Sincerely did fulfil,
Not shunning always to obey
His gracious holy will.
41. Besides, this much doth beautify
This goodly Paradise,
That from all quarters constantly,
Whole thousands, as the price,
42. Of precious Blood, do here arrive,
As safe escaping all
Sin, Hell and Satan did contrive
To bring them into thrall.
43. Each telling his deliverance
I' th' open face of Heaven;
Still calling to remembrance
How fiercely they were driven
44. By deadly Foe, who did pursue
As swift as Eagles fly;
Which if thou have not, down thou must
With those that then shall die
- The second Death, and be accurst
Of God. For certainly.
45. The truth of Grace shall only here
Without a blush be bold
To stand, whilst others quake and fear,
And dare not once behold.
46. That heart that here was right for God
Shall there be comforted;
But those that evil ways have trod,
Shall then hang down their head.
47. As sore confounded with the Guilt
That now upon them lies,
Because they did delight in Filth
And beastly Vanities.
48. Or else because they did deceive
With hypocritical
Disguises their own Souls, and leave
Or shun that best of all
49. Approved word of Righteousness,
They were invited to
Embrace, therefore they no access
Now to him have, but woe.
50. For every one must now receive
According to their ways,
They that unto the Lord did cleave
The everlasting Joys.
51. Those that did die in Wickedness,
To execution sent,
There still to grapple with Distress,
Which nothing can prevent.
52. Of

52. Of which two States I next shall write,
Wherefore I pray give ear,
And to them bend with all your might
Your Heart with filial Fear.

Of Heaven.

1. **H** Heaven is a Place, also a State,
It doth all things excell.
No Man can fully it relate,
Nor of its Glory tell.
2. God made it for his Residence,
To sit on as a Throne,
Which shews to us the Excellence
Whereby it may be known.
3. Doubtless the Fabrick that was built
For this so great a King,
Must needs surprize thee, if thou wilt
But duly mind the thing.
4. If all that build do build to suit
The Glory of their State,
What Orator (tho' most acute)
Can fully Heaven relate?
5. If Palaces that Princes build
(Which yet are made of Clay)
Do so amaze when much beheld,
Of Heav'n what shall we say?
6. It is the high and holy Place,
No Moth can there annoy,
Nor make to fade that goodly Grace
That Saints shall there enjoy.
7. Mansions for Glory and for Rest
Do there prepared stand,
Buildings eternal for the blest
Are there provided, and
8. The Glory and the Comeliness
By deepest Thought none may
With Heart or Mouth fully express,
Nor can before that Day.
9. These Heav'ns, we see, be as a Scrole,
Or Garment folded up,
Before they do together roll,
And we call'd in to sup,
10. There with the King, the Bridegroom,
By him are led into [and
His Palace-Chambers, there to stand
With his Prospect to view.
11. And taste, and smell, and be inflam'd,
And ravished to see
The Buildings he hath for us fram'd,
How full of Heaven they be.
12. It's State also is marvellous,
For Beauty to behold;
All Goodness there is plenteous,
And better far than Gold.
13. Adorn'd with Grace and Righteousness,
While fragrant Scents of Love
O'erflow with everlasting Bliss
All that do dwell above.
14. The heav'nly Majesty, whose Face
Doth far exceed the Sun,
Will there cast forth its Rays of Grace
After this World is done.
15. Which Rays and Beams will so possess
All things that there shall dwell,

- With so much Glory, Light, and Bliss,
That none can think or tell.
16. That Wisdom which doth order all
Shall there be fully shown;
That Strength that bears the World there
By every one be known. [shall
 17. That Holiness and Sanctity
Which doth all Thought surpass,
Shall there in present Purity
Outshine the crystal Glass.
 18. The Beauty and the Comeliness
Of this Almighty shall
Make amiable with lasting Bliss
Those he thereto shall call.
 19. The Presence of this God will be
Eternal Life in all,
And Health and Gladness, while we see
Thy Face, O Immortal!
 20. Here will the Lord make clear and plain
How sweetly did agree,
His Attributes, when Christ was slain
Our Saviour to be.
 21. How Wisdom did find out the way,
How Strength did make him stand,
How Holiness did bear the Sway,
And answer just demand.
 22. How all these Attributes did bend
Themselves to work our Life,
Thorough the Christ whom God did send
To save us by his Might.
 23. All this will sparkle in our Eye
Within the holy Place,
And greatly raise our Melody,
And flow our Hearts with Grace.
 24. The largest Thought that can arise
Within the widest Heart
Shall then be filled with Surprize,
And pleas'd in every part.
 25. All Mysteries shall here be seen,
And every Knot unty'd;
Electing Love, that hid hath been,
Shall shine on every Side.
 26. The God of Glory here will be
The Life of every one,
Whose goodly Attributes shall we
Possess them as our own.
 27. By Wisdom we all things shall know,
By Light all things shall see,
By Strength (too) all things we shall do,
When we in Glory be.
 28. The holy Lamb of God also,
Who for our sakes did die,
The holy ones of God shall know,
And that most perfectly.
 29. Those small and short Discoveries
That we have of him here,
Will there be seen with open Eyes,
In Visions full and clear.
 30. Those many thousand Acts of Grace,
That here we feel and find,
Shall there be read with open Face
Upon his Heart most kind;
 31. There he will shew us how he was
Our Prophet, Priest, and King,
And how he did maintain our Cause,
And us to Glory bring.
 32. There

32. There we shall see how he was touch'd
With all our Grief and Pain,
(As in his Word he hath avouch'd)
When we with him shall reign;
33. He'll shew us also how he did
Maintain our Faith and Love,
And why his Face sometimes he hid
From us, who are his Dove;
34. These tempting times that here we have
We there shall see were good,
Also that hidden Strength he gave,
The Purchase of his Blood.
35. That he should stand for us before
His Father, thus we read,
But then shall see, and shall adore
Him for his gracious Deed.
36. Tho' we are vile, he without Shame
Before the Angels all,
Lays out his Strength, his Worth, and Name,
For us, who are in thrall,
37. This is he who was mock'd and beat,
Spit on, and crown'd with Thorns;
Who for us had a bloody Sweat,
Whose Heart was broke with Scorns.
38. 'Tis he who stands so much our Friend,
As shortly we shall see,
With open Face, World without End,
And in his Presence be.
39. That Head that once was crown'd with
Shall now with Glory shine, [Thorns,
That Heart that broken was with Scorns,
Shall flow with Life divine.
40. That Man that here met with Disgrace,
We there shall see so bright,
That Angels can't behold his Face
For its exceeding Light.
41. What Gladness will possess our Heart
When we shall see these things!
What Light and Life in every part
Will rise like lasting Springs!
42. O blessed Face, and holy Grace,
When shall we see this Day?
Lord, fetch us to this goodly place
We humbly do thee pray.
43. Next to this Lamb we shall behold
All Saints, both more and less,
With whited Robes in Glory rould,
'Cause him they did confess.
44. Each walking in his Righteousness
With shining Crowns of Gold,
Triumphing still in heav'nly Bliss,
Amazing to behold.
45. Each Person for his Majesty
Doth represent a King;
Yea, Angel like for Dignity,
And Seraphims that sing.
46. Each Motion of their Mind, and so
Each twinkling of their Eye;
Each Word they speak and Step they go,
It is in Purity.
47. Immortal are they every one,
Wrapt up in Health and Light,
Mortality from them is gone,
Weakness is turn'd to Might.
48. The Stars are not so clear as they,
They equalize the Sun;
Vol. II.

Their Glory shines to perfect Day,
Which Day will ne'er be done.
49. No Sorrow can them now annoy,
Nor Weakness, Grief or Pain,
No Faintness can abate their Joy,
They now in Life do reign.
50. They shall not there, as here, be vext
With Satan, Men, or Sin,
Nor with their wicked Hearts perplext,
The Heavens have cop'd them in.
51. Thus as they shine in their Estate,
So too in their Degree;
Which is most goodly to relate,
And ravishing to see.
52. The Majesty whom they adore,
Doth them in Wisdom place
Upon the Thrones, and that before
The Angels, to their Grace.
53. The Saints of the Old Testament,
Full right to their Degree:
Likewise the New, in excellent
Magnificency be.
54. Each one his Badge of Glory wears,
According to his Place,
According as was his Affairs
Here, in the time of Grace.
55. Some on the right hand of the Lamb,
Likewise some on the left,
With Robes and golden Chains do stand
Most grave, most sage, and dest.
56. The Martyr here is known from him
Who peaceably did die,
Both by the Place he sitteth in,
And by his Dignity.
57. Each Father, Saint, and Prophet shall,
According to his Worth,
Enjoy the Honour of his Call,
And plainly hold it forth.
58. Those Bodies which sometimes were
And Bones that broken were [torn,
For God's word, he doth now adorn
With Health and Glory fair.
59. Thus when in heav'nly harmony
These blessed Saints appear,
Adorn'd with Grace and Majesty,
What Gladness will be there?
60. The Light, and Grace, and Counte-
The least of these shall have, [nance;
Will so much Terror them advance,
And make their Face so grave,
61. That at them all the World will shake,
When they lift up their Head;
Princes and Kings will at them quake,
And fall before them dead.
62. This shall we see, thus shall we be,
O would the Day were come,
Lord Jesus take us up to thee,
To this desired home.
63. Angels also we shall behold,
When we on high ascend,
Each shining like to Men of Gold,
And on the Lord attend.
64. These goodly Creatures, full of Grace,
Shall stand about the Throne,
Each one with Lightning in his Face,
And shall to us be known.
65. These

65. These Cherubims with one accord
Shall cry continually,
Ah! holy, holy, holy Lord,
And heavenly Majesty.
66. These will us in their Arms embrace,
And welcome us to rest,
And joy to see us clad with Grace,
And of the Heavens possess.
67. This we shall hear, this we shall see,
While Raptures take us up,
When we with blessed Jesus be,
And at his Table sup.
68. Oh shining Angels! what must we
With you lift up our Voice?
We must, and with you ever be,
And with you must rejoice.
69. Our Friends that lived godly here,
Shall there be found again,
The *Wife*, the *Child*, and *Father* dear,
With others of our Train.
70. Each one down to the Foot in white,
Fill'd to the Brim with Grace,
Walking among the Saints in Light,
With glad and joyful Face.
71. Those God did use us to convert,
We there with Joy shall meet,
And jointly shall with all our Heart
In Life each other greet.
72. A Crown to them we then shall be,
A Glory and a Joy;
And that before the Lord, when he
The World comes to destroy.
73. This is the place, this is the state,
Of all that fear the Lord;
Which Men nor Angels may relate
With tongue, or pen, or word.
74. No Night is here, for to eclipse
Its spangling Rays so bright,
Nor doubt, nor fear to shut the Lips,
Of those within this light.
75. The strings of Musick here are tun'd
For heavenly harmony,
And every Spirit here perfum'd
With perfect Sanctity.
76. Here runs the Crystal streams of Life,
Quite thorow all our Veins,
And here by Love we do unite
With Glory's golden Chains.
77. Now that which sweetneth all will be
The lasting of this state;
This heightens all we hear or see
To a transcendent rate.
78. For should the Saints enjoy all this
But for a certain time,
Oh, how would they their mark then miss,
And at this thing repine?
79. Yea, 'tis not possible that they
Who then shall dwell on high,
Should be content, unless they may
Dwell there eternally.
80. A thought of parting with this place
Would bitter all their Sweet,
And darkness put upon the Face
Of all they there do meet.
81. But far from this the Saints shall be,
Their Portion is the Lord,

Whose Face for ever they shall see,
As saith the *Holy Word*.

82. And that with everlasting Peace,
Joy, and Felicity;
From this time forth they shall encrease
Unto Eternity.

Of Hell, and the Estate of those that perish.

1. **T**Hus having shew'd you what I see
Of Heaven, I now will tell
You also, after Search, what be
The damned wights of Hell.
2. And oh, that they that read my Lines
Would ponder soberly,
And lay to heart such things betimes
As touch Eternity.
3. The sleepy Sinner little thinks
What sorrows will abound
Within him, when upon the brinks
Of *Tophet* he is found.
4. Hell is beyond all thought a state
So doubtful and forlorn,
So fearful, that none can relate
The pangs that there are born.
5. God will exclude them utterly
From his most blessed Face,
And them involve in misery,
In shame, and in disgrace.
6. God is the Fountain of all bliss,
Of Life, of Light and Peace;
They then must needs be comfortless
Who are depriv'd of these.
7. Instead of Life, a living Death
Will there in all be found,
Dyings will be in every breath,
Thus sorrow will abound.
8. No light, but darkness here doth dwell,
No peace but horror strange:
The fearful damning wights of Hell
In all will make this change.
9. To many things the damned's woe
Is likened in the *Word*,
And that because no one can show
The Vengeance of the Lord.
10. Unto a dreadful burning Lake,
All on a fiery flame.
Hell is compared, for to make
All understand the same.
11. A burning Lake, a Furnace hot,
A burning Oven too
Must be the Portion, Share, and Lot
Of those which evil sow.
12. This plainly shews the burning heat
With which it will oppress
All hearts, and will like burnings eat
Their Souls with sore distress.
13. This burning Lake it is God's wrath
Incensed by the Sin,
Of those who do reject his Path,
And wicked ways walk in.
14. Which wrath will so perplex all parts
Of Body and of Soul,
As if up to the very hearts
In burnings they did roul.
15. Again,

15. Again, to shew the stinking state
of this so sad a case,
Like burning Brimstone God doth make
The hidings of his Face.
16. And truly as the steam and smoak
And flames of Brimstone smell,
To blind the Eyes, and Stomach choak,
So are the pangs of Hell.
17. To see a Sea of Brimstone burn,
Who would it not affright?
But they whom God to Hell doth turn
Are in most woful plight.
18. This burning cannot quenched be,
No, not with tears of Blood,
No mournful groans in misery
Will here do any good.
19. O damned Men! this is your Fate,
The Day of Grace is done,
Repentance now doth come too late,
Mercy is fled and gone.
20. Your groans and cries they sooner should
Have sounded in mine Ears,
If Grace you would have had, or would
Have me regard your tears.
21. Me you offended with your Sin,
Instructions you did slight,
Your Sins against my Law hath been
Justice shall have his right.
22. I gave my Son to do you good,
I gave you space and time
With him to close, which you withstood,
And did with Hell combine.
23. Justice against you now is set,
Which you cannot appease;
Eternal Justice doth you let
From either life or ease.
24. Thus he that to this place doth come
May groan, and sigh, and weep;
But Sin hath made that place his home
And there it will him keep.
25. Wherefore Hell in another place
Is call'd a Prison too,
And all to shew the evil case
Of all Sin doth undo.
26. Which Prison, with its locks and bars
Of God's lasting decree,
Will hold them fast; O how this mars
All thought of being free!
27. Out at these brazen bars they may
The Saints in Glory see;
But this will not their grief allay,
But to them torment be.
28. Thus they in this infernal Cave
Will now be holden fast
From heavenly freedom, though they crave
Of it they may not taste.
29. The Chains that darkness on them hangs
Still rattling in their Ears,
Creates within them heavy pangs,
And still augments their fears.
30. Thus hopeless of all remedy,
They dyingly do sink
Into the Jaws of Misery,
And Seas of Sorrow drink.
31. For being cop'd on every side
With helplessness and grief,
Headlong into despair they slide
Bereft of all relief.
32. Therefore this Hell is call'd a Pit,
Prepar'd for those that dye.
The second Death, a term most fit
To shew their misery.
33. A Pit that's bottomless is this,
A Gulph of grief and woe,
A Dungeon which they cannot miss,
That will themselves undo.
34. Thus without stay they always sink,
Thus fainting still they fail,
Despair they up like water drink,
These Prisoners have no Bail. [gnaws,
35. Here meets them now that Worm that
And plucks their bowels out,
The Pit too on them shuts her Jaws;
This dreadful is, no doubt.
36. This ghastly Worm is guilt for Sin,
That on the Conscience feeds,
With Vipers Teeth, both sharp and keen,
Whereat it sorely bleeds.
37. This worm is fed by memory,
Which strictly brings to mind,
All things done in prosperity,
As we in Scripture find.
38. No word, nor thought, nor act they did,
But now is set in fight,
Not one of them can now be hid,
Memory gives them light.
39. On which the understanding still
Will judge, and sentence pass,
This kills the mind, and wounds the will,
Alas, alas, alas!
40. Oh, Conscience is the Slaughter shop,
There hangs the Ax and Knife,
'Tis there the Worm makes all things hot,
And wearies out the Life.
41. Here then is Execution done
On Body and on Soul,
For Conscience will be brib'd of none,
But gives to all their doul.
42. This Worm, 'tis said, shall never die,
But in the Belly be
Of all that in the flames shall lye,
O dreadful sight to see!
43. This Worm now needs must in them live,
For sin will still be there,
And guilt, for God will not forgive,
Nor Christ their burden bear.
44. But take from them all help and stay,
And leave them to despair,
Which feeds upon them night and day,
This is the damned's share.
45. Now will confusion so possess
These Monuments of Ire,
And so confound them with distress,
And trouble their desire,
46. That what to think, or what to do,
Or where to lay their head,
They know not; 'tis the damned's woe
To live, and yet be dead.
47. These Cast away would fain have life,
But know, they never shall,
They would forget their deadful plight,
But that sticks fast 'st of all.
48. God, Christ, and Heaven, they know
Yet dare not on them think, [are best,
The Saints they know in Joys do rest,
Whilst they their tears do drink. 48.

49. They cry alas, but all in vain,
They stick fast in the mire,
They would be rid of present pain,
Yet set themselves on fire.
50. Darkness is their perplexity,
Yet do they hate the light,
They always see their misery,
Yet are themselves all night.
51. They are all dead, yet live they do,
Yet neither live nor die,
They die to weal, and live to woe,
This is their misery.
52. Amidst all this so great a scare
That here I do relate,
Another falleth to their share
In this their sad estate.
53. The Legions of infernal Fiends
Then with them needs must be,
A just reward for all their pains,
This they shall feel and see. [cries,
54. With yellings, howlings, shrieks and
And other doleful noise,
With trembling hearts and failing eyes,
These are their hellish Joys.
55. These Angels black they would obey,
And serve with greedy mind,
And take delight to go astray,
That pleasure they might find.
56. Which pleasure now like poison turns
Their Joy to heaviness,
Yea, like the gall of Asps it burns
And doth them sore oppress.
57. Now is the Joy they lived in
All turn'd to brinish tears,
And resolute attempts to sin
Turn'd into hellish fears.
58. The floods run trickling down their face,
Their hearts do prick and ake,
While they lament their woful case,
Their loins totter and shake.
59. O wetted cheeks, with bleared eyes,
How fully do you show
The pangs that in their bosom lies,
And grief they undergo!
60. Their dolour in their bitterness
So greatly they bemoan,
That Hell it self this to express
Doth eccho with their groan.
61. Thus broiling on the burning grates,
They now to wailing go,
And say of those unhappy fates
That did them thus undo.
62. Alas my grief! hard hap had I
Those dolours here to find,
A living Death, in Hell I lye,
Involv'd with grief of mind.
63. I once was fair for light and grace,
My days were long and good;
I lived in a blessed place
Where was most Heav'nly food.
64. But wretch I am, I slighted Life,
And chose in Death to live;
Oh, for these days now if I might
Ten thousand worlds would give.
65. What time had I to pray and read
What time to hear the word!
What means to help me at my need
Did God to me afford!
66. Examples too of Piety
I every day did see,
But they abuse and slight did I,
Oh, woe be unto me.
67. I now remember how my Friend
Reproved me of Vice,
And bid me mind my latter end,
Both once, and twice, and thrice,
68. But oh, deluded Man, I did
My Back upon him turn;
Eternal life I did not heed,
For which I now do mourn.
69. Ah, golden time I did thee spend
In Sin and Idleness,
Ah health and wealth, I did you lend
To bring me to distress.
70. My Feet to evil I let run,
And tongue of folly talk;
My eyes to vanity hath gone,
Thus did I plainly walk.
71. I did as greatly toil and strain
My self with Sin to please,
As if that everlasting gain
Could have been found in these.
72. But nothing, nothing have I found
But weeping, and alas,
And sorrow, which doth now surround
Me, and augment my cross.
73. Ah, bleeding Conscience, how did I
Thee check when thou didst tell
Me of my faults for which I lye
Dead while I live in Hell.
74. I took thee for some peevish foe,
When thou didst me accuse,
Therefore I did thee buffet so,
And Counsel did refuse.
75. Thou often didst me tidings bring,
How God did me dislike,
Because I took delight in Sin;
But I thy News did slight.
76. Ah *Mind*, why didst thou do those things
That now do work my woe?
Ah, *Will*, why wast thou thus inclin'd
Me ever to undo?
77. My *Senses*, how were you beguil'd
When you said Sin was good?
It hath in all parts me defil'd,
And drown'd me like a flood.
78. Ah, that I now a Being have,
In sorrow and in pain;
Mother, would you had been my Grave,
But this I wish in vain.
79. Had I been made a Cockatrice,
A Toad, or such like thing;
Yea had I been made Snow or Ice,
Then had I had no Sin.
80. A Block, a Stock, a Stone, or Clot
Is happier than I;
For they know neither cold nor hot,
To live nor yet to die.
81. I envy now the happiness
Of those that are in light,
I hate the very name of bliss,
'Cause I have there no right.
82. I grieve to see that others are
In glory, life, and well,
Without all fear, or dread, or care,
While I am wreck'd in Hell.
- 83.

83. Thus will these Souls with watry Eyes,
And hacking of their Teeth,
With wringing Hands, and fearful Cries,
Expostulate their Grief.

84. O fet their Teeth they will, and gnash,
And gnaw for very Pain,
While as with Scorpions God doth lash
Them for their life so vain.

85. Again, still as they in this muse,
Are feeding on the fire,
To mind there comes yet other news,
To screw their torments higher.

86. Which is the length of this estate,
Where they at present lie.
Which in a word I thus relate,
'Tis to Eternity.

87. This thought now is so firmly fixt
In all that comes to mind,
And also is so strongly mixt
With wrath of every kind.

88. So that whatever they do know,
Or see, or think, or feel,
For ever still doth strike them thro'
As with a Bar of Steel.

89. For ever shineth in the Fire,
Ever is on the Chains;
'Tis also in the Pit of Ire
And taste in all their Pains.

90. For ever separate from God,
From Peace, and Life, and Rest;

For ever underneath the Rod
That Vengeance liketh best.

91. O ever, ever, this will drown'd
Them quite and make them cry,
We never shall get o'er thy bound,
Oh, great Eternity!

92. They sooner now the Stars may count
Than loose these dismal bands;
Or see to what the moats amount,
Or number up the sands,

93. Than see an end of this their woe,
Which now for Sin they have;
O wantons, take heed what you do,
Sin will you never save.

94. They sooner may drink up the Sea,
Than shake off these their fears;
Or make another in one day
As big with brinish tears,

95. Than put an end to misery,
In which they now do roar,
Or help themselves; no, they must cry
Alas for evermore.

96. When years by thousands on a heap
Are pass'd o'er their head;
Yet still the fruits of Sin they reap
Among the ghostly Dead.

97. Yea, when they have time out of mind
Been in this Case so ill,
For ever, ever is behind
Yet for them to fulfill.



EBAL and GERIZZIM;

O R,

The Blessing and the Curse.

B E I N G

A short Exhortation to Sinners, by the Mercy and
Severity of God.

From Mount GERIZZIM.

BESIDES what I said of the Four last
Things,
And of the weal and woe that
from them springs.

An after-word still runneth in my mind,
Which I shall here expose unto that wind,
That may it blow into that very hand
That needs it. Also that it may be scann'd
With greatest soberness, shall be my Pray'r,
As well as diligence, and godly care;

Vol. II.

So to present it unto publick view,
That only truth and peace may thence
ensue,

My Talk shall be of that amazing Love
Of God we read of; which that it may prove
By its engaging Arguments to save
Thee, I shall lay out that poor help I have,
Thee to entice; that thou wouldst dearly
fall

In love with thy Salvation, and with all

10 G

That

That doth thereto concur, that thou may'st
As blessed as the Blessed can make thee, [be
Not only here, but in the World to come,
In Bliss, which I pray God may be thy home.

But first I would advise thee to bethink
Thy self, how Sin hath laid thee at the Brink
Of Hell, where thou art lulled fast asleep
In Satan's Arms, who also will thee keep
As senseless and secure as e'er he may,
Lest thou shouldst wake, and see't, and run
away

Unto that Jesus, whom the Father sent
Into the World, for this Cause and Intent,
That such as thou from such a thrall as this
Might'st be released, and made Heir of Bliss.
Now that thou may'st awake, the Danger fly,
And so escape the Death that others die;
Come, let me set my Trumpet to thine Ear,
Be willing all my Message for to hear:

'Tis for thy Life, O do it not refuse;
Woe unto them good Counsel do abuse;
Thou art at present in that very Case,
Which argues thou art destitute of Grace:
For he that lies where Sin hath laid him, lies
Under the Curse, graceless, and so he dies
In Body and in Soul, within that range,
If God his Heart in Mercy doth not change,
Before he goes the way of all the Earth,
Before he lose his Spirit and his Breath,
Repentance there is none within the Grave,
Nor Christ, nor Grace, nor Mercies for to
save

Thee from the Vengeance due unto thy Sin,
If now thou dost not truly close with him.

Thou art like him that sleepeth in the Sea
On broken Boards, which without Guide or
Stay

Are driven whither Winds and Water will,
While greedy Beasts do wait to have their fill

By feeding on his Carcass, when he shall
Turn over board, and without Mercy fall
Into the Jaws of such as make a Prey
Of those whom Justice drowneth in the
Sea.

Thou art like him that snoring still doth
Upon the Bed of vain Security, [lie
Whilst all about him into burning Flame
By Fire is turned, yea, and while the Frame
And Building where he lies consuming is,
And while himself these Burnings cannot
miss.

Thou art like one that hangeth by a
Thread

Over the Mouth of Hell, as one half dead;
And oh, how soon this Thread may broken
be,

Or cut by Death, is yet unknown to thee!
But sure it is, if all the weight of Sin,
And all that Satan too hath doing been,
Or yet can do, can break this crazy Thread,
'Twill not be long before among the Dead
Thou tumble do, as linked fast in Chains,
With them to wait in fear for future Pains.

What shall I say? wilt thou not yet a-
wake?

Nor yet of thy poor Soul some pity take?

Among the Lyons it hood-winked lies;
Oh, that the Lord would open once thine
Eyes

That thou might'st see it, then I dare say
thou,

As half bereft of Wits, would'st cry out how
Shall I escape? Lord help, oh! help with
speed,

Reach down thy Hand from Heav'n, for help
I need,

To save me from the Lyons, for I fear
This Soul of mine they will in Pieces tear.

Come then, and let us both expostulate
The case betwixt us, till we animate
And kindle in our Hearts that burning Love
To Christ, to Grace, to Life, that we may
move

Swifter than Eagles to this blessed Prey,
Then shall it well be with us in that Day.
The Trump shall sound, the Dead made rise,
and stand,

Then to receive, for Breach of God's Com-
mand,

Such Thunder-Claps as these, *Depart from
me*

Into Hell Fire, you that the Wicked be,
Prepared for the Devil, and for those
That with him and his Angels rather chose
To live in filthy Sin and Wickedness,
Whose Fruit is everlasting Bitterness.

We both are yet on this side of the Grave,
We also Gospel-Privileges have, [Hearts
The Word, and Time to pray, God give us
That like the wise Man we may act our
Parts,

To get the Pearl of Price, then we shall be
Like godly *Mary, Peter, Paul*, and we
Like *Jacob* too, the Blessing shall obtain,
While *Esau* rides a hunting for the Gain
Of worldly Pelf, which will him not avail
When Death or Judgment shall him sore af-

Now, to encourage us for to begin, [sail.
Let us believe the Kingdom we may win,
And be possessors thereof, if we the way
Shall hit into, and then let nothing stay
Or hinder us; the Crown is at the end,
Let's run and strive, and fly, and let's con-
tend

With greatest Courage it for to obtain,
'Tis Life and Peace, and everlasting Gain.
The Gate of Life, the new and living way,
The Promise holdeth open all the Day,
Which thou by *Jacob's* Ladder must ascend,
Where Angels always wait, and do attend
As Ministers, to minister for those [close.
That do with God, and Christ, and Glory

If Guilt of Sin still lieth at our Door,
Us to discourage, let us set before
Our Eyes a bleeding Jesus, who did die
The Death, and let's believe the Reason why
He did it, was, that we might ever be
From Death and Sin, and Hell and Wrath
set free.

Yea, let's remember for that very end
It was his blessed Father did him send,
That he the Law of God might here fulfil,
That so the Mystery of his blessed Will
Might

Might be revealed in the Blessedness
Of those that fly to Christ for Righteousness.

Now let us argue with ourselves then thus,
That Jesus Christ our Lord came to save us,
By bearing of our Sins upon his Back,
By hanging on the Cross as on a Rack,
While Justice cut him off on every Side,
While Smiles divine themselves from him
did hide,

While Earth did quake, and Rocks in Pieces
rent,

And while the Sun as veiled, did lament,
To see the Innocent and Harmless die
So sore a Death, so full of Misery.

Yea, let us turn again and say, All this
He did and suffered for Love of his.
He brought in everlasting Righteousness,
That he might cover all our Nakedness:
He wept and wash'd his Face with brinish
Tears,

That we might saved be from hellish Fears:
Blood was his Sweat too in his Agony,
That we might live in joyful Extasy:
He apprehended was, and led away,
That Grace to us-ward never might decay:
With Swords and Bills, and Outrage in the
Night,

That to the Peace of Heav'n we might have
right.

Condemn'd he was between two Thieves to
That we might ever in his Bosom lie: [die,
Scourged with Whips his precious Body
were,

That we Lashes of Conscience might not
fear:

His Head was crown'd with Thorns, that
we might be

Crowned with Glory and Felicity.

He hanged was upon a cursed Tree,

That we delivered from Death might be:

His Father from him hides his Smiles and
Face,

That we might have them in the heav'nly
Place.

He cry'd, *My God, why hast forsaken me?*

That we forsaken of him might not be:

Into his Side was thrust a bloody Spear,

That we the Sting of Death might never

He went into the Grave after all this, [fear:

That we might up to Heav'n go, and have
Bliss:

Yea, rise again he did out of the Earth,
And shook off from him all the Chains of
Death.

Then at his Chariot Wheels he captive led
His Foes, and trod upon the Serpent's Head;
Riding in Triumph to his Father's Throne,
There to possess the Kingdom as his own,
What say'st thou? wilt not yet unto him
come?

His Arms are open, in his Heart is room
To lay thee; be not then discouraged,
Although thy Sins be many, great and red;
Unto thee Righteousness he will impute,
And with the Kisses of his Mouth salute
Thy drooping Soul, and will it so uphold,
As that thy shaking Conscience shall be bold

To come to Mercy's Seat with great access,
There to expostulate with that Justice
That burns like fiery Flames, against all those
That do not with this blessed Jesus close;
Which unto thee will do no harm, but good,
Because thou hast Reliance on that Blood
That Justice saith hath given him content,
For all that do unfeignedly repent
Their ill-spent Life, and roul upon free Grace,
That they within that Bosom might have
place,

That open is to such, where they shall lie
In Ease, and Gladness, and Felicity,
World without end, according to that State
I have, nay, better than I can relate.

If thou shalt still object, thou yet art vile,
And hast an Heart that will not reconcile
Unto the holy Law, but will rebel,
Hark yet to what I shall thee farther tell.
Two things are yet behind that help thee
will,

If God should put into thy Mind that Skill,
So to improve them as becometh those
That would with Mercy and Forgiveness
close.

First then, let this sink down into thy
Heart,

That Christ is not a Saviour in part,
But every way so fully he is made
That All of those that underneath his Shade
And Wing would sit, and shroud their weary
That even *Moses* dare it not controul, [Soul
But justify it, approve of't, and conclude
No Man nor Angel must himself intrude
With such Doctrine that may oppose the
same,

On Pain of blaspheming that holy Name,
Which God himself hath given unto Men,
To stay, to trust, to lean themselves on when
They feel themselves assaulted, and made
fear

Their Sin will not let them in Life appear.

For, as God made him perfect Righte-
ousness,

That he his Love might to the Height ex-
press,

And us present compleat before the Throne;
Sanctification too, of his own

He hath prepared, in which we do stand

Compleat in Holiness, at his right Hand.

Now this Sanctification is not

That Holiness which is in us, but that

Which in the Person of this Jesus is,

And can inherently be only his,

But is imputed to us for our good,

As is his active Righteousness and Blood,

Which is the cause, tho' we infirm are found,

That Mercy and Forgiveness doth abound

To us-ward, and that why we are not shent

And empty, and away rebuked sent,

Because that all we do imperfect is.

Bless God then for this Holiness of his,

And learn to look by Faith on that alone,

When thou seest thou hast nothing of thy
own;

Yea, when thy Heart most willing is to do
What God by his good Word doth call thee to;

And

And when thou find'st most Holiness within,
And greatest Power over every Sin,
Yet then to Jesus look, and thou shalt see
In him Sanctification for thee, [find
Far more compleat than all that thou canst
In the most upright Heart and willing Mind,
That ever Man or Angels did possess,
When most fill'd with inherent Righteous-
ness.

Besides, if thou forgettest here to live,
And Satan get thee once into his Sieve.
He will so hide thy Wheat, and shew thy
Brun,

That thou wilt quickly cry, I am undone.

Alas, thy goodliest attainments here,
Tho' like the fairest blossoms they appear,
How quickly will they lour and decay,
And be as if they all were fled away,
When once the East Wind of Temptations
beat

Upon thee with their dry and blasting heat?
Rich Men will not account their treasure
lies

In crackt Groats and Four-pence-half-
pennies,

But in those Bags they have within their
chests,

In staple Goods, which shall within their
breasts

Have place accordingly, because they see
Their substance lieth here: But if that be
But shaken, then they quickly fear and
cry,

Alas! 'tis not this small and odd Money
We carry in our pockets for to spend
Will make us rich, or much will stand our
friend;

If famine, or if want do us assail,
How quickly will these little pieces fail?

If thou be wise consider what I say,
And look for all in Christ, where no decay
Is like to be; then though thy present fame
Be much in up and down, yet he the same
Abideth, yea, and still at God's right hand,
As thy most perfect Holiness will stand.

It is, I say, not like to that in thee,
Now high, then low, now out, then in,
but he

Most perfect is when thou art at the worst,
The same, the very same, I said at first.
This helpeth much when thou art buffeted,
And when thy Graces lie in thee as dead,
Then to believe they are all perfect still
In Christ thy Head, who hath that blessed
Skill,

Yet to present thee by what is in him
Unto his Father, one that hath no sin.
Yea, this will fill thy mouth with Argu-
ment

Against the Tempter, when he shall present
Before thee all thy weakness, and shall hide
From thee thy Graces, that thou maist abide
Under the fretting Fumes of unbelief,
Which never yielded Christian Man relief.
Nor help thy self thou maist against him
thus:

O Satan, though my heart indeed be worse

Than 'twas a while ago, yet I perceive
Thou shalt me not of Happiness bereave,
Nor yet of Holiness, for by the Word
I find, that Jesus Christ our blessed Lord
Is made Sanctification for me
In his own Person, where all Graces be,
As water in the Fountain, and that I
By means of that have yet a Sanctity,
Both personal and perfect every way,
And that is Christ himself, as *Paul* doth
say.

Now tho' my crazy Pitcher oft doth leak,
By means of which my Graces are so weak,
And so much spent, that one I cannot find
Able to stay or help my feeble mind.

Yet then I look to Jesus, and see all
In him that wanting is in me, and shall
Again take Courage, and believe he will
Present me upright in his Person, till
He humble me for all my Foolishness,
And then again fill me with Holiness.
Now if thou lovest inward Sanctity,
As all the Saints do most unfeignedly,
Then add to what I have already said,
Faith in the Promise, and be not afraid
To urge it often at the Throne of Grace,
And to expect it in its Time and Place:
Then he that true is, and that cannot lye,
Will give it unto thee, that thou thereby
Maist serve with faith, with fear, in truth
and love,

That God that did at first thy Spirit move
To ask it to his Praise, that he might be
Thy God, and that he might delight in
thee.

If I should here particulars relate,
Methinks it could not but much animate
Thy Heart, though very listless to inquire
How thou maist that enjoy, which all desire
That love themselves and future happiness;
But oh, I cannot fully it express:
The Promise is so open and so free
In all respects to those that humble be,
That want they cannot what for them is
good,

But there 'tis, and confirmed is with Blood;
A certain sign, all those enjoy it may,
That see they want it, and sincerely pray
To God the Father, in that Jesus Name
Who bled on purpose to confirm the same:
Now wouldst thou have a heart that tender
is,

A heart that forward is to close with bliss,
A heart that will impressions freely take
Of the New Covenant, and that will make
The best improvement of the word of Grace,
And that to wickedness will not give place,
All this is in the Promise, and it may
Obtained be of them that humbly pray.
Wouldst thou enjoy that Spirit that is free,
And looseth those that in their Spirits be
Opprest with guilt, or filth, or unbelief,
That Spirit that will where it dwells be
chief,

Which breaketh *Sampson's* Cord as rotten
thread

And raiseth up the Spirit that is dead,
That

That sets the Will at liberty to chuse
Those things that God hath promis'd to in-
fuse

Into the humble heart? All this, I say,
The Promise holdeth out to them that pray.
Wouldst thou have that good, that blessed
mind

That is so much to heavenly Things inclin'd,
That it aloft will soar, and always be
Contemplating on blest Eternity.

That Mind that never thinks it self at Rest,
But when it knows it is for ever blest.

That Mind that can be here no more con-
tent,

Than he that in the Prison doth lament;
That blessed Mind that counts it self then
free

When it can at the Throne with Jesus be,
There to behold the Mansions he prepares
For such as be with him and his co-heirs.

This Mind is in the Covenant of Grace,
And shall be theirs that truly seek his face.

Is godly Fear delightful unto thee,
That Fear that God himself delights to see
Bear sway in them that love him? then he
will

Thy godly Mind in this request fulfil.
By giving thee a Fear that tremble shall
At every trip thou takest, lest thou fall,
And him offend, or hurt thy self by Sin,
Or cause poor Souls that always blind have
been,

To stumble at thy falls, and harder be
Against their own Salvation and thee.

That Fear that of it self would rather
chuse

The rod, than to offend or to abuse
In any thing that blessed worthy Name,
That hath thee saved from that Death and
Shame

That Sin would soon have brought thee to,
if he

Had not imputed Righteousness to thee.

*I will love them, saith God, and not depart
From them, but put my fear within their
heart,*

*That I to them may always lovely be,
And that they never may depart from me.*

Wouldst thou be very upright and sin-
cere?

Wouldst thou be that within thou dost ap-
pear, Or seem to be in outward exercise [pear,
Before the most devout, godly and wise?

Yea, art thou thus when no Eye doth thee
But that which is invisible? and be [see
The Words of God in Truth thy Prop and
Stay?

And do they in their Conscience bear more
sway

To govern thee in Faith and Holiness,
Than thou can with thy Heart and Mouth
express?

And do the things that truly are divine,
Before thee more than Gold or Rubies shine?

And if, as unto Solomon, God should
Propound to thee, *What wouldst thou have?*
how would

Nº. XXXIX. Vol. II.

Thy Heart and Pulse beat after heav'nly
things,

After the upper and the nether Springs?

Could'st with unfeigned Heart and up-
right Lip

Cry, Hold me fast, Lord, never let me slip,
Nor step aside from Faith and Holiness,

Nor from the blessed Hope of future Bliss?

Lord, rather cross me any where than here,

Lord, fill me always with thy holy Fear

And godly Jealousy of mine own Heart,

Lest I, Lord, should at any time depart

From thy most blessed Covenant of Grace,
Where Jesus rules as King, and where thy

Face

Is only to be seen with Comfort, and
Where Sinners justified before thee stand.

If these thy Groanings be sincere and true,
If God doth count thee one that dost pur-
sue

The things thou cryest after, with thy
Heart,

No Doubt but in them thou shalt have a
Part.

The next Word that I would unto thee
say,

Is how thou may'st attain without Delay

Those blessed Graces, and that Holiness,

Thou dost with so much godly Zeal ex-
press

Thy love to, and thy longing to enjoy,
That Sins and Weakness might thee less an-
noy.

Know then, as I have hinted heretofore,

And shall now speak unto a little more;

All Graces in the Person of the Son

Are by the Father hid, and therefore none
Can them obtain but they who with him

close;

All others graceless are, but only those;

For of his Fulness 'tis that we receive,

And Grace for Grace; let no Man then de-
ceive

Himself or others with a feigned Shew

Of Holiness, if Jesus they eschew.

When he ascended to his Father, then

It was that he received Gifts for Men;

Faith, Hope, and Love, true Zeal, an up-
right Heart,

Right Humbleness of Mind, and every Part
Of what the Word of God counts Holiness,

God then laid up in him, that we Redress

And Help might have, who do unto him
For Righteousness and Gospel Sanctity. [fly

Now if thou would'st inherit Righteous-
ness And so Sanctification possess, [ness

In Body, Soul and Spirit, then thou must

To Jesus fly, as one ungodly, first;

And so by him crave Pardon for thy Sin

Which thou hast loved, and hast lived in;

For this cannot at all forgiven be,

For any Righteousness that is in thee,

Because the best thou hast is filthy Rags,

Prophane, presumptuous, and most beastly
Braggs

Of Flesh and Blood, which always cross doth
To God, to Grace, and thy Felicity [lie

10 H

Then

Then Righteousness imputed thou must have

Thee from that Guilt and Punishment to Thou lyest under, as a sinful Man, [save Throughout polluted, and that never can By any other Means acquitted be, Or ever have true Holiness in thee.

The Reason is, because all Graces are Only in Christ, and be infused where, Or into those whom he doth justify, By what himself hath done, that he thereby Might be the whole of all that Happiness The Sinner shall enjoy here, and in Bliss. Besides, if Holiness should first be found In those who God doth pardon, then the Ground

Why we forgiven are, would seem to be, He first found Holiness in thee and me; But this the holy Scriptures will refute, And prove that Righteousness he doth impute

Without respect to Goodness first in Man; For to speak Truth indeed, no Goodness can Be found in those that underneath the Law Doth stand; for if God Goodness in them saw,

Why doth he once and twice say, *There is That righteous be, no, not so much as one;* [none None understandeth, none seek after God, His Ways they have not known, but have In Wickedness, unprofitable they [abode Must needs appear to be then every way Their Throats an open Sepulchre, also

Their Mouths are full of filthy Curfings too, And Bitterness, yea, underneath their Lips The Asp hath Poyson. O how many Slips And Falls in Sin must such poor People have! Now where's the Holiness that should 'em Or as a Preparation, go before, [save? To move God to do for them less or more.

No, Grace must on thee Righteousness be- Or else Sin will for ever thee undo. [trow, Sweet Paul this Doctrine also doth express, Where he saith, *Some may have Righteous-*

ness, Tho' Works they have not; and it thus may stand,

Grace by the Promise gives what the Com- Requireth us to do, and so are we [mand Quitted from doing, and by Grace made free.

Now then if Holiness thou would'st obtain,

And would'st a tender Christian Man remain, Keep Faith in Action, let that Righteousness That Christ fulfilled, always have express And clear Distinction in thy Heart, from all That Men by Scripture, or besides it, call Inherent Gospel Holiness, or what Terms else they please to give it, for 'tis that, And that alone, by which all Graces come Into the Heart; for else there is no room For ought but Pride, Presumption, or De- spair,

No Love or other Graces can be there.

Received you the Spirit, saith St. Paul, [shall By Hearing, Faith, or Works? not Works and

No ways retain the same, except you do [to. Hear Faith, embrace the same, and stick there-

The Word of Faith unto me Pardon brings, Shews me the Ground and Reason whence it springs:

To wit, Free Grace, which moved God to give

His Son to die and bleed, that I might live. This Word doth also loudly preach to me, Though I a miserable Sinner be, Yet in this Son of God I stand compleat, Whose Righteousness is without all deceit; 'Tis that which God himself delighteth in, And that by which all his have saved been.

When I do this begin to apprehend, My Heart, my Soul, and Mind begins to bend

To God-ward, and sincerely for to love His Son, his Ways, his People, and to move With Brokenness of Spirit after him Who broken was, and killed for my Sin. Now is mine Heart grown holy, now it cleaves

To Jesus Christ my Lord, and now it leaves Those Ways that wicked be, it mourns be- cause

It can conform no more unto the Laws Of God, who loved me when I was vile, And of sweet Jesus, who did reconcile Me unto Justice by his precious Blood, When no way else was left to do me good.

If you would know how this can operate Thus on the Soul, I shall to you relate A little farther, what my Soul hath seen Since I have with the Lord acquainted been.

The Word of Grace, when it doth rightly The Spirit of a Man, and so at ease [seize Doth set the Soul, the Spirit of the Lord Doth then with Might accompany the Word,

In which it sets forth Christ as crucified, And by that means the Father pacified With such a Wretch as thou, and by this Fight,

Thy Guilt is in the first Place put to flight. For thus the Spirit doth expostulate; Behold how God doth now communicate (By changing of the Person) Grace to thee A Sinner, but to Christ great Misery, Tho' he the Just one was, and so could not Deserve this Punishment: behold then what The Love of God is! how 'tis manifest, And where the Reason lies that thou art blest.

This Doctrine being spoken to the Heart, Which also is made yield to every part Thereof, it doth the same with Sweetness And so doth Sins and Wickednesses kill; [fill, For when the Love of God is thus reveal'd, And thy poor drooping Spirit thereby seal'd, And when thy Heart, as dry Ground, drinks this in

Unto the Roots thereof, which nourish Sin, It smites them, as the Worm did Jonab's Gourd,

And makes them dwindle of their own ac- cord,

And

And die away, instead of which there
springs

Up Life and Love, and other holy things.
Besides, the holy Spirit now is come,
And takes possession of thee as its home;
By which a War maintained always is
Against the old Man and the Deeds of his.

When God at first upon Mount *Sinai* spake,
He made his very Servant *Moses* quake;
But when he heard the Law the second
time,
His Heart was comforted, his Face did
shine.

What was the Reason of this Difference,
Seeing no Change was in the Ordinance?
Altho' a Change was in the Manner, when
The second time he gave it unto Men.

At first 'twas given in Severity,
In Thunder, Blackness, Darkness, Tempest
In fiery Flames it was delivered, [high;
This struck both *Moses* and the Host as dead;
But *Moses*, when he went into the Mount
The second time, upon the same Account,
No Fear, nor Dread, nor shaking of his
Mind,

Do we in all the holy Scripture find,
But rather in his Spirit he had rest,
And look'd upon himself as greatly blest.
He was put in the Rock, he heard the Name,
Which on the Mount the Lord did thus
proclaim:

*The Lord, merciful, gracious, and more,
Long-suffering, and keeping up in store
Mercy for Thousands, pardoning these things,
Iniquity, Transgressions, and Sins,
And holding guilty none but such as still
Refuse Forgiveness, of rebellious Will.*

This Proclamation better pleased him
Than all the Thunder and the Lightning
Which shook the Mount, this rid him of
his Fear,
This made him bend, make haste, and wor-
ship there.

Jehosaphat, when he was sore oppress'd
By *Ammon* and by *Moab*, and the rest
Of them that sought his Life, no Rest he
found,

Until a Word of Faith became a Ground
To stay himself upon; O, then they fell,
His very Song became their Passing-bell.
Then Holiness of Heart a Consequence
Of Faith in Christ is, for it flows from
thence;

The Love of Christ in truth constraineth us,
Of Love sincerely to make Judgment thus:
He for us died that for ever we [be.
Might die to Sin, and Christ's own Servants
O! nothing's like to the Remembrance
Of what it is to have Deliverance
From Death and Hell, which is of due our
right,

Nothing's (I say) like this to work Delight
In holy things; this like live-Honey runs,
And needs no pressing out of Honey-combs.
Then understand my Meaning by my
Words,

How Sense of Mercy unto Faith affords

Both Grace to sanctify, and holy make
That Soul that of Forgiveness doth partake.

Thus having briefly shewed you what is
The way of Life, of Sanctity, of Bliss,
I would not in Conclusion have you think,
By what I say, that Christian Men should
drink

In these Words with Lightness, or that they
Are not exempted from what every Day
Their Duty is; No, God doth still expect,
Yea, doth command, that they do not neg-
lect

To pray, to read, to hear, and not dissent
From being sober, grave and diligent
In Watching, Self-denial, and with Fear
To serve him all the time thou livest here.
Indeed I have endeavoured to lay
Before your Eyes the right and only way
Pardon to get, and also Holiness. [blest
Without which never think that God will
Thee with the Kingdom he will give to
those

That Christ embrace, and holy Lives do
chuse

To live while here all others go astray,
And shall in time to come be cast away.

From Mount EBAL.

Thus having heard from *Gerizzim*, I
shall

Next come to *Ebal*, and you thither call,
Not there to curse you, but to let you hear
How God doth curse that Soul that shall
appear

An unbelieving Man, a graceless Wretch,
Because he doth continue in the Breach
Of *Moses'* Law, and also doth neglect
To close with Jesus; him will God reject
And cast behind him, for of right his due
Is that from whence all Miseries ensue.

Cursed, saith he, *are they that do transgress
The least of my Commandments more or less.*

Nothing that written is must broken be,
But always must be kept unto by thee,
And must fulfilled be; for here no Man
Can look God in the Face, or ever stand
Before the Judgment-seat, for if he be
Convict, condemned too assuredly.

Now keep this Law no mortal Creature
For they already do as guilty stand [can,
Before the God that gave it, so that they
Obnoxious to the Curse lie every Day,
Which also they must feel for certainty,
If unto Jesus Christ they do not fly.

Hence then as they for ever shall be blest,
That do by Faith upon the Promise rest,
So Peace unto the Wicked there is none,
'Tis Wrath and Death that they must feed
upon.

That what I say may some Impression
make

On carnal Hearts, that they in time may take
That course that best will prove when time
is done,

These lines I add to what I have begun.

First

First thou must know that God, as he is
Love

So he is Justice, therefore cannot move,
Or in the least be brought to favour those
His Holiness and Justice doth oppose.

For tho' thou maist imagine in thy heart
That God is this or that, yet if thou art
At all besides the truth of what he is,
And so dost build thy hope for life amiss,
Still he the same abideth, and will be
The same, the same for ever unto thee.

As God is true unto his Promise, so
Unto his Threatning he is faithful too,
Cease to be God he must, if he should
break

One tittle that his blessed Mouth did speak.

Now then none can be saved but the
Men

With whom the Godhead is contented
when

It them beholds with the severest Eye
Of Justice, Holiness, and yet can 'spy
No fault nor blemish in them; these be
they

That must be saved, as the Scripture say.

If this be true, as 'tis assuredly,
Woe be to them that wicked live and die;
Those that as far from Holiness have been
All their Life long as if no Eye had seen
Their doings here, or as if God did not
At all regard, or in the least mind what,
Wherein, or how they did his Law trans-
gress,

Either by this or other Wickedness;
But how deceived these poor Creatures are,
They then shall know when they their bur-
then bear.

Alas, our God is a consuming Fire,
So is his Law, by which he doth require
That thou submit to him, and if thou be
Not in that Justice found that can save
thee

From all and every Sentence which he
spake

Upon Mount *Sinai*, then as one that brake
It, thou the Flames thereof shalt quickly
find

As Scourges thee to lash, while Sins do
bind

Thee Hand and Foot, for ever to endure
The Strokes of Vengeance for thy life im-
pure.

What I have said will yet evinced be,
And manifest abundantly to thee,
If what I have already spoken to
Be joyned with these Lines that do ensue.

Justice discovers its Antipathy
Against Prophaneness and Malignity,
Not only by the Law it gave to Men,
And Threatnings thereunto annexed then,
But inasmuch as long before that day
He did prepare for such as go astray
That dreadful, that so much amazing place,
Hell, with its Torments, for those Men that

Grace
And Holiness of Life slight and disdain,
There to bemoan themselves with hellish
pain.

This place also the Pains so dismal be
Both as to Name and Nature, that in me
It is not to express the damning wights,
The hellish torture, and the fearful plights
Thereof; for as intolerable they
Must needs be found by those that disobey
The Lord, so can no Word or Thought
express

Unto the full the Height of that Distress,
Such miserable Caitiffs, that shall there
Rebukes of Vengeance for Transgressions
bear.

Indeed the holy Scriptures do make use
Of many Metaphors that do conduce
Much to the symbolizing of the place
Unto our Apprehension; but the case,
The sad, the woful case of those that lye
As wracked there in endless Misery,
By all Similitudes no Mortals may
Set forth in its own Nature; for I say
Similitudes are but a Shade and Shew
Of those or that they signify to you.
The Fire that doth within thine Oven burn,
The Prison where poor People sit and
mourn.

Chains, Racks and Darknes, and such o-
thers be

As Painting on the Wall, to let thee see
By Word and Figures the Extremity
Of such as shall within these burnings lye.

But certainly, if Wickedness and Sin
Had only foolish toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it pass, he would not thus have
done,

He doth not use to punish any one
With any place or punishment that is
Above or sharper than the Sin of his
Hath merited, and Justice seeth due;
Read Sin then by the Death that doth
ensue.

Most Men do judge of Sin, not by the
fruits

It bears and bringeth forth, but as it suits
Their carnal and deluded Hearts, that be
With sensual pleasures eaten up; but he
That now so judgeth shortly shall perceive,
That God will judge thereof himself and
leave

Such Men no longer to their carnal Lusts,
To judge of Wickedness, and of the just
And righteous Punishment that doth of
right

Belong thereto, and will too in despite
Of all their carnal reason, justify
Himself in their eternal Misery.

Then Hell will be no fancy, neither will
Mens Sins be pleasant to them, but so ill
And bitter, yea, so bitter that none can
Fully express the same, or over stand
Under the Burden it will on them lay,
When they from Life and Bliss are sent
away.

When I have thought how often God doth
speak
Of their Destruction who this Law do
break;
And

And when the Nature of the Punishment
I find so dreadful, and that God's Intent,
Yea, Resolution is, it to inflict
On every Sinner that shall stand convict,
I have amazed been, yet to behold
And see poor Sinners yet with Sin so bold,
That like the Horse that to the Battle runs
Without all fear, and that no danger shuns,
Till down he falls. O resolute Attempts!
O sad, amazing, damnable Events!
The End of such Proceedings needs must be,
From which, O Lord, save and deliver me.
But if thou think that God thy noble Race
Will more respect, than into such a Place
To put thee; hold, tho' thou his Offspring
be,

And art so lovely, yet Sin hath made thee
Another kind of Creature than when thou
Didst from his Fingers drop, and therefore
now

Thy first Creation stands thee in no stead,
Thou hast transgressed, and in very deed
Set God against thee, who is infinite,
And that for certain never will forget
Thy Sins, nor favour thee if thou shalt die
A graceless Man; this is thy Misery,
When Angels sinned, tho' of higher race
Than thou, and also put in higher place,
Yet them he spared not, but cast them
down

From Heaven to Hell, where also they lie
bound

In everlasting Chains, and no Release
Shall ever have, but Wrath, that shall en-
crease

Upon them, to their everlasting woe.
As for the state they were exalted to,
That will by no means mitigate their fear,
But aggravate their hellish torment here:
For he that highest stands, if he shall fall,
His danger needs must be the great'st of all.
Now if God noble Angels did not spare
Because they did transgress, will he for-
bear

Poor Dust and Ashes? will he suffer them
To break his Law, and Sin, and not con-
demn

Them for so doing? let not Man deceive
Himself or others; they that do bereave
Themselves by Sin of Happiness, shall be
Cut off by Justice, and have Misery.

Witness his great Severity upon
The World that first was planted, wherein
none

But only eight the Deluge did escape,
All others of that Vengeance did partake;
The reason was, that World ungodly stood
Before him, therefore he did send the Flood,
Which swept them all away, a just Re-
ward

For their most wicked ways against the
Lord,

Who could no longer bear them and their
ways,

Therefore into their bosom Vengeance pays.
We read of *Sodom* and *Gomorrhah* too

What Judgments they for Sin did undergo,
How God from Heaven did Fire upon them
rain,

Because they would not wicked ways re-
frain,

Condemning of them with an overthrow,
And turned them to Ashes: who can know
The Miseries that these poor People felt
While they did underneath those burnings
melt.

Now these and many more that I could
name,

That have been made Partakers of the
Flame,

And Sword of Justice, God did then cut
off,

And make Examples unto all that scoff
At Holiness, or do the Gospel flight;
And long it will not be before the Night
And Judgment, painted out by what he
To *Sodom* and *Gomorrhah*, fulfilled [did
Upon such Sinners be, that they may know
That God doth hate the Sin and Persons
too,

Of such as still rebellious shall abide,
Although they now at Judgment may
deride.



PRISON MEDITATIONS,

Directed to the Hearts of
Suffering SAINTS and Reigning SINNERS.

By JOHN BUNYAN, in Prison, 1665.

1. **F**riend, I salute thee in the Lord
And with thou may'st abound
In Faith, and have a good Regard
To keep on holy Ground.
2. Thou dost encourage me to hold
My Head above the Flood,
Thy Counsel better is than Gold,
In need thereof I stood.
3. Good Counsel's good at any time,
The Wise will it receive,
Tho' Fools count he commits a Crime
Who doth good Counsel give.
4. I take it kindly at thy Hand
Thou didst unto me write,
My Feet upon Mount *Sion* stand,
In that take thou delight.
5. I am (indeed) in Prison (now)
In Body, but my Mind
Is free to study Christ, and how
Unto me he is kind.
6. For tho' Men keep my outward Man
Within their Locks and Bars,
Yet by the Faith of Christ I can
Mount higher than the Stars.
7. Their *Fetters* cannot *Spirits* tame,
Nor tye up God from me;
My Faith and Hope they cannot lame,
Above them I shall be.
8. I here am very much refresh'd
To think when I was out,
I preached Life, and Peace, and Rest
To Sinners round about.
9. My Business then was Souls to save,
By preaching Grace and Faith,
Of which the Comfort now I have,
And have it shall till Death.
10. They were no Fables that I taught,
Devis'd by cunning Men,
But God's own Word, by which were
Some Sinners now and then. [caught]
11. Whose Souls by it were made to see
The Evil of their Sin;
And need of Christ to make them free
From Death, which they were in.
12. And now those very Hearts that then
Were Foes unto the Lord,
Embrace his Christ and Truth, like Men
Conquered by his Word.
13. I hear them sigh and groan, and cry
For Grace to God above;

- They loath their Sin, and to it die,
'Tis Holiness they love.
14. This was the Work I was about
When Hands on me they laid,
'Twas *this* from which they pluck'd me out,
And vilely to me said,
 15. You Heretick Deceiver, come,
To Prison you must go;
You preach abroad, and keep not home,
You are the Churches Foe.
 16. But having Peace within my Soul,
And Truth on every side,
I could with Comfort them controul,
And at their Charge deride.
 17. Wherefore to Prison they me sent,
Where to this Day I lye,
And can with very much Content
For my Profession die.
 18. The Prison very sweet to me
Hath been, since I came here,
And so would also hanging be,
If God will there appear.
 19. Here dwells good Conscience, also Peace;
Here be my Garments white;
Here, tho' in Bonds, I have Release
From Guilt, which else would bite.
 20. When they do talk of Banishment,
Of Death, or such like things,
Then to me God sends Heart's Content,
That like a Fountain springs.
 21. Alas, they little think what Peace
They help me to, for by
Their Rage my Comforts do increase;
Bless God therefore do I.
 22. If they do give me Gall to drink,
Then God doth Sweetning cast,
So much thereto, that they can't think
How bravely it doth taste.
 23. For as the Devil sets before
Me Heaviness and Grief.
So God sets Christ and Grace much more,
Whereby I take Relief.
 24. Though they say then that we are Fools
Because we here do lye,
I answer, Goals are Christ his Schools,
In them we learn to die.
 25. 'Tis not the Baseness of this State
Doth hide us from God's Face,
He frequently, both soon and late
Doth visit us with Grace.
 26. Here

26. Here comes the Angels, here comes
Here comes the Spirit of God, [Saints,
To comfort us in our Restraints
Under the Wicked's Rod.
27. God sometimes visits Prisons more
Than lordly Palaces,
He often knocketh at our Door,
When he our Houses miss.
28. The Truth and Life of heavenly things
Lifts up our Hearts on high,
And carries us on Eagles Wings,
Beyond Carnality.
29. It takes away those Clogs that hold
The Hearts of other Men,
And makes us lively, strong and bold
Thus to oppose their Sin.
30. By which Means God doth frustrate
That which our Foes expect;
Namely, our turning th' Apostate,
Like those of *Judas* Sect.
31. Here comes to our Remembrance
The Troubles good Men had
Of old, and for our furtherance.
Their Joys when they were sad.
32. To them that here for Evil lye,
The Place is comfortless,
But not to me, because that I
Lye here for Righteousness.
33. The *Truth* and I were both here cast
Together, and we do
Lye Arm in Arm, and so hold fast
Each other; this is true.
34. This Goal to us is as a Hill,
From whence we plainly see
Beyond this World, and take our fill
Of things that lasting be.
35. From hence we see the Emptiness
Of all this World contains;
And here we feel the Blessedness
That for us yet remains.
36. Here we can see how all Men play
Their Parts, as on a Stage,
How good Men suffer for God's way,
And bad Men at them rage.
37. Here we can see who holds that Ground
Which they in Scripture find;
Here we see also who turns round
Like *Weathercocks* with' Wind.
38. We can also from hence behold
How *seeming Friends* appear
But *Hypocrites*, as we are told
In Scripture every where.
39. When we did walk at Liberty,
We were deceiv'd by them,
Who we from hence do clearly see
Are vile deceitful Men.
40. These Politicians that profess
For base and worldly ends,
Do now appear to us at best
But *Machiavilian* Friends.
41. Tho' Men do say, we do disgrace
Our selves by lying here
Among the Rogues, yet Christ our Face
From all such Filth will clear.
42. We know there's neither Flout nor
That we now for him bear, [Frown
- But will add to our heavenly Crown,
When he comes in the Air.
43. When he our Righteousness forth brings
Bright shining as the Day,
And wipeth off those stann'd things
That Scorners on us lay.
44. We sell our earthly Happiness
For heavenly House and Home;
We leave this World because 'tis less,
And worse than that to come.
45. We change our drossy Dust for Gold,
From Death to Life we fly:
We let go Shadows, and take hold
Of Immortality.
46. We trade for that which lasting is,
And nothing for it give,
But that which is already his
By whom we breathe and live.
47. That Liberty we lose for him,
Sickness might take away:
Our Goods might also for our Sin
By Fire or Thieves decay.
48. Again, we see what Glory 'tis
Freely to bear our Cross
For him, who for us took up his,
When he our Servant was.
49. I am most free that Men should see
A hole cut thro' mine Ear;
If others will ascertain me,
They'll hang a Jewel there.
50. Just thus it is we suffer here
For him a little Pain,
Who, when he doth again appear,
Will with him let us reign.
51. If all must either die for Sin
A Death that's natural;
Or else for Christ, 'tis best with him
Who for the *last* doth fall.
52. Who now dare say, we throw away
Our Goods or Liberty.
When God's most holy Word doth say
We gain thus much thereby?
53. Hark yet again, you carnal Men,
And hear what I shall say
In your own Dialect, and then
I'll you no longer stay.
54. You talk sometimes of Valour much,
And count such bravely mann'd,
That will not stick to have a touch
With any in the Land.
55. If these be worth commending then,
That vainly shew their might,
How dare you blame those holy Men
That in God's Quarrel fight?
56. Tho' you dare crack a Coward's Crown,
Or quarrel for a Pin,
You dare not on the Wicked frown,
Nor speak against their Sin.
57. For all your Spirits are so stout,
For Matters that are vain;
Yet Sin besets you round about,
You are in Satan's Chain.
58. You dare not for the Truth engage,
You quake at Prisonment;
You dare not make the Tree your Stage
For Christ, that King potent.

Know

59. Know then, true Valour there doth
Where Men engage for God, [dwell
Against the Devil, Death and Hell,
And bear the Wicked's Rod.
60. These be the Men that God doth count
Of high and noble Mind;
These be the Men that do surmount
What you in Nature find.
61. First they do conquer their own Hearts,
All worldly Fears, and then
Also the Devil's fiery Darts,
And persecuting Men.
62. They conquer when they thus do fall,
They kill when they do die:
They overcome then most of all,
And get the Victory.
63. The Worldling understands not this,
'Tis clear out of his Sight;
Therefore he counts this World his Bliss,
And doth our Glory slight.
64. The Lubber knows not how to spring
The nimble Footman's Stage;
Neither can Owls or Jackdaws sing
If they were in the Cage.
65. The Swine doth not the Pearls regard,
But them doth slight for Grains,
Tho' the wise Merchant labours hard
For them with greatest Pains.
66. Consider Man what I have said,
And judge of things aright;
When all Men's Cards are fully plaid,
Whose will abide the Light?
67. Will *those*, who have us hither cast?
Or *they* who do us scorn?
Or *those* who do our Houses waste?
Or *us*, who this have born?
68. And let us count those things the best
That best will prove at last;
And count such Men the only blest,
That do such things hold fast.
69. And what tho' they us dear do cost,
Yet let us buy them so;
We shall not count our Labour lost
When we see others Woe.
70. And let Saints be no longer blam'd
By carnal Policy;
But let the Wicked be asham'd
Of their Malignity.

F I N I S





Bunyan, John, 1628-1688

The Works Of that Eminent Servant of Christ, Mr. John Bunyan, Late
Minister of the Gospel And Pastor of the Congregation at Bedford Being
Several Discourses upon Various divine subjects
Bd.: 2.

London 1737

2 Th.u. 29-2

urn:nbn:de:bvb:12-bsb10636491-1